

Testimony for the Church

No. 11

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DRESS

Brethren and Sisters: My apology for calling your attention again to the subject of dress, is that some do not seem to understand what I have before written, and an effort is made by those who, perhaps, do not wish to believe what I have written, to make confusion in our churches upon this important subject. Many letters have been written to me, stating difficulties, which I have not had time to answer; and now to answer the many inquiries, I give the following statements, which it is hoped will forever put the subject at rest, so far as my testimonies are concerned. p. 1, Para. 1, [110T].

Some contend that what I wrote in Testimony for the Church, No. 10, does not agree with my testimony in the work entitled, How to Live. They were written from the same view, hence they are not two views, now contradicting the other, as some may imagine; but if there is any difference, it is simply in the form of expression. In Testimony to the Church, No. 10, I state as follows: p. 1, Para. 2, [110T].

"No occasion should be given to unbelievers to reproach our faith. We are considered odd and singular, and should not take any course to lead unbelievers to think us more so than our faith requires us to be. p. 1, Para. 3, [110T].

"If some who believe the truth should think it would be more healthful for the sisters to adopt the American costume, yet if that mode of dress should cripple our influence among unbelievers that we could not so readily gain access to them, we should by no means adopt that mode of dress, if we suffered much in consequence. But some are deceived in thinking there is so much benefit to be received from this costume. Where it may prove a benefit to some, to others it is an injury. p. 2, Para. 1, [110T].

"I saw that the God's order has been reversed, and his special directions

disregarded, by those who adopt the American Costume. p. 2, Para. 2, [110T].

"I was referred to Deut. xxii, 5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God.' p. 2, Para. 3, [110T].

"God would not have his people adopt the so-called Dress Reform. It is immodest apparel, wholly unfitted for modest, humble females who are Christ's followers. p. 2, Para. 4, [110T].

"An influence is increasing to have women in their appearance and dress as near like the other sex as possible, and fashion their dress very much like the men, but God pronounces it abomination. In like manner also women adorn themselves in modest apparel, with shamefacedness and sobriety.' 1 Tim. ii, 9. p. 2, Para. 5, [110T].

"Those who feel called out to join the movement of Women's Rights, and the so called Dress Reform, might as well sever all connection with the third angel's message. The spirit which attends the one cannot be in harmony with the other. The Scriptures are plain upon the relations and rights of women and men. Spiritualists have, to quite an extent, adopted this singular mode of dress. Seventh-day Adventists, who believe in the restoration of the gifts, are often branded as Spiritualists. Let them adopt this costume, and their influence is dead. The people would not listen to them, but would place them on a level with Spiritualists. p. 2, Para. 6, [110T].

"With the so-called Dress Reform, there goes a spirit of levity and of boldness just in keeping with the dress. Modesty and reserve seem to depart from many of them as they adopt that manner of dress. I was shown that God would have us take a course consistent and explainable. Let the sisters adopt the American Costume, and they destroy their own influence and that of their husbands. They would be a by-word and a derision. Our Saviour says, Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.' p. 3, Para. 1, [110T].

"There is a great work for us to do in the world, and God would not have us take a course to lessen or destroy our influence with the world." p. 3, Para. 2, [110T].

The foregoing was given me as a reproof to those who are inclined to adopt a style of dress resembling that worn by men; but at the same time I was shown the evils of the common style of women's dress, and to correct these, also gave the following from Testimony to the Church, No. 10: p.

3, Para. 3, [110T].

"We do not think it in accordance with our faith to dress in the American Costume, or wear hoops, or go to an extreme in wearing long dresses, which sweep the sidewalks and streets. If females would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest, and kept cleanly much more easily, and would wear longer. Such a dress would be in accordance with our faith." p. 4, Para. 1, [110T].

I will now give an extract from what I have said upon this subject: p. 4, Para. 2, [110T].

"Christians should not take pains to make themselves gazing-stocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence, and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God, or to the world, to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right, because of its own merits. p. 4, Para. 3, [110T].

"Women should clothe their limbs with regard to health and comfort. They need to have their limbs and feet clad as warmly as men. The length of the fashionable female dress is objectionable for several reasons. p. 5, Para. 1, [110T].

"1. It is extravagant and unnecessary to have the dress of that length that it will sweep the sidewalks and streets. p. 5, Para. 2, [110T].

"2. A dress thus long gathers dew from the grass, and mud from the streets, which makes it uncleanly. p. 5, Para. 3, [110T].

"3. In its bedraggled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and is one of the greatest causes of catarrh, and of scrofulous swellings, and endangers health and life. p. 5, Para. 4, [110T].

"4. The unnecessary length is an additional weight upon the hips and bowels. p. 5, Para. 5, [110T].

"5. It hinders the walking, and is also often in other people's way. p. 5, Para. 6, [110T].

"There is still another style of dress which will be adopted by a class of so-called Dress Reformers. They will imitate the opposite sex, as nearly as possible. They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, are carrying the so-called Dress Reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their views in general upon the health question, and they could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes. p. 5, Para. 7, [110T].

"In this style of dress God's order has been reversed, and his special directions disregarded. Deut. xxii, 5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.' This style of dress, God would not have his people adopt. It is not modest apparel, and is not at all fitting for modest, humble females, who profess to be Christ's followers. God's prohibitions are lightly regarded by all who would advocate the doing away of the distinction of dress between males and females. The extreme position taken by some Dress Reformers upon this subject, cripples their influence. p. 6, Para. 1, [110T].

"God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it' for the same dress worn by both sexes would cause confusion, and great increase of crime. St. Paul would utter a rebuke, were he alive and should behold females professing godliness with this style of dress. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.' The mass of professed Christians utterly disregard the teachings of the Apostles, and wear gold, pearls and costly array. p. 6, Para. 2, [110T].

"God's loyal people are the light of the world, and the salt of the earth. And they should ever remember that their influence is of value. Were they to exchange the extreme long, for the extreme short dress, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit, and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of females in reference to health, without making so great a change as to disgust the beholder. p. 7, Para. 1, [110T].

"The female form should not be compressed in the least with corsets and whale bones. The dress should be perfectly easy that the lungs and heart may have healthy action. The dress should reach somewhat below the top of

the boot; but should be short enough to clear the filth of the sidewalk and street without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for females, when doing their housework, and especially, for those women who are obliged to perform more or less out-of-door labor. With this style of dress, one light skirt, or at most, two, are all that is necessary, and these should be buttoned on to a waist, or suspended by straps. The hips were not formed to bear heavy weights. The heavy skirts worn by females, their weight dragging down upon the hips, have been the cause of various diseases, which are not easily cured, because the sufferers seem to be ignorant of the cause which has produced them, and they continue to violate the laws of their being by girding the waists and wearing heavy skirts, until they are made life-long invalids. Many will immediately exclaim, Why, such a style of dress would be old-fashioned!' What if it is? I wish we could be old-fashioned in many respects. If we could have the old-fashioned strength that characterized the old-fashioned women of past generations it would be very desirable. I do not speak unadvisedly when I say that together with their indulgence of appetite, it the greatest cause of their present feeble, diseased condition. There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, females should clothe their limbs as thoroughly as the males. This may be done by wearing lined pants gathered into a band and fastened about the ankle, or made full and tapering at the bottom; and these should come down long enough to meet the shoe. The limbs and ankles thus clothed are protected against a current of air. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain healthy and pure, because it is not chilled or hindered in its natural passage through the system." p. 7, Para. 2, [110T].

The principle difficulty in the minds of many, is in regard to the length of the dress. Some will have it that "the top of the boot," has reference to the top of such boots as are usually worn by men, which reach nearly to the knee. If it was the custom of women to wear such boots, then these persons should not be blamed for professing to understand the matter as they have; but as women generally do not wear such boots, these persons have no right to understand me as they have pretended. p. 8, Para. 1, [110T].

In order to show what I did mean, and that there is a harmony in my Testimonies on this subject, I will here give an extract from my manuscripts written about two years since:-- p. 9, Para. 1, [110T].

"Since the article on dress has appeared in How to Live, there has been with some a misunderstanding of the idea I wished to convey. Some have taken the extreme meaning of that which I have written in regard to the length of the dress of females, and have evidently had a very hard time

over the matter. They have discussed the question of shortening the dress of females, with their distorted views of the matter, until their spiritual vision became so confused that they could only see men as trees walking. They thought they could see a contradiction in my article on dress, recently published in How to Live, and that article on the same subject contained in Testimony for the Church, No. 10. I must contend that I am the best judge of the things which have been presented before me in vision; and none need to have fears that I shall by my life contradict my own testimony, or that I should fail to notice any real contraction in the views given me. p. 9, Para. 2, [110T].

"In my article on dress, in How to Live, I have tried to present a healthful, convenient, economical, yet modest and becoming style of dress for Christian sisters to wear, if they should choose so to do. I have tried, perhaps imperfectly, to describe such a dress. The dress should reach about to the top of the boot, but should be short enough to clear the filth of the side-walk and street without being raised by the hand.' Some have contended that by the top of the boot, I meant to be understood such high-topped boots as men usually wear. But by the top of the boot,' I designed to be understood the top of a boot, or gaiter shoe, usually worn by women. If I had thought I should have been misunderstood, I would have written more definitely. If it was the custom for women to wear high-topped boots like men, I could see sufficient excuse for this misunderstanding. I think the language is very plain as it now reads, and no one need to be thrown into confusion. Please read again: The dress should reach somewhat below the top of the boot.' (Now look at the qualification:) But should be short enough to clear the filth of the side-walk and street, without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for females, when doing their house work, and especially, for those women who are obliged to perform more or less out-of-door labor.' p. 9, Para. 3, [110T].

"I can see no excuse for reasonable persons' misunderstanding and perverting my meaning. In speaking of the length of female dress, if I had reference to high-topped boots reaching nearly to the knee, why should I add, but the dress should be short enough to clear the filth of the side-walk and street, without being raised by the hands?' If high-topped were meant, the dress would most certainly be short enough to keep clear of the filth of the streets without being raised, and would be sufficiently short for all working purposes. Reports have been circulated that Sister White wears the American Costume,' and that this style of dress is generally adopted and worn by the sisters in Battle Creek. I am here reminded of the saying, that a lie will go around the world while truth is putting on his boots.' One sister gravely told me that she had received the idea that the American Costume was to be adopted by the Sabbath-keeping sisters, and if such a style of dress should be enforced, she should not submit to it, for she could never bring her mind to wear such a dress. p. 10, Para. 1,

[110T].

"In regard to my wearing the short dress, I would say, I have but one short dress, which is not more than one finger's length shorter than the dresses I usually wear. I have worn this short dress occasionally. In the winter I rose early, and putting on my short dress, which did not require to be raised by my hands to keep it from dragging in the snow, I walked briskly from one to two miles before breakfast. I have worn it several times to the Office, when obliged to walk through light snow, or when it was very wet and muddy. Four or five sisters of the Battle Creek church have prepared for themselves a short dress to wear while doing their washing and house cleaning. A short dress has not been worn in the streets of the city of Battle Creek, and has never been worn to meeting. My views were calculated to correct the present fashion, the extreme long dress, trailing upon the ground, and also to correct the extreme short dress, reaching about to the knees, which is worn by a certain class. I was shown that we should shun both extremes. By wearing the dress reaching about to the top of a woman's gaiter boot, we shall escape the evils of the extreme long dress, and shall also shun the evils and notoriety of the extreme short dress. p. 11, Para. 1, [110T].

"I would advise those who prepare for themselves a short dress for working purposes, to manifest taste and neatness in getting up such a dress. Have it arranged to order, to fit nicely the form. Even if it is a working dress, it should be made becoming, and should be cut after a pattern. Sisters when about their work should not put on clothing which would make them look like imaged to frighten the crows from the corn. It is more gratifying to their husbands and children to see them in a becoming, well-fitting, attire, than it can be to merely visitor or strangers. Some wives and mothers seem to think it is no matter how they look when about their work, and when they are seen only by their husbands and children; but they are very particular to dress in taste for the eyes of those who have no special claims upon them. Is not the esteem and love of husband and children more to be prized than that of strangers, or common friends? The happiness of husband and children should be sacred to every wife and mother above all others. Christian sisters should not at any time dress extravagantly, but at all times dress as neat, modestly, and healthful, as their work will allow." p. 12, Para. 1, [110T].

The foregoing-described dress we believe to be worthy of the name of The Reformed Short Dress. It is being adopted as the Western Health Reform Institute, and by some of the sisters at Battle Creek, and other places, where the matter is properly set before them. In wide contrast with this modest dress is the so-called "American Costume," resembling very nearly the dress worn by men. It consists of a dress resembling a coat, vest, and pants. This dress reaches about half way from the hip to the knee. This dress I have opposed what has been shown me, which is in harmony with the

word of God; while the other I have recommended as modest, comfortable, convenient, and healthful. p. 13, Para. 1, [110T].

Another reason which I have to offer you, my dear brethren and sisters, as an apology for calling your attention again to the subject of female dress, is that not one in twenty of my sisters, who profess to believe the Testimonies, have taken the first step in the Dress Reform. It may be said that sister White generally wears her dresses in public longer than the dress she recommends to others. To this I reply, When I visit a place to speak to the people, where the subject is new and prejudice exists, I think it best to be careful and not cut off the ears of the people by wearing a dress which would be objectionable to them. But when I have brought the subject before them, and fully explained my position, I then appear before them in the Reform Dress, illustrative of my teachings. p. 13, Para. 2, [110T].

As to the matter of wearing hoops, the reform in dress has got entirely out of sight of them. It cannot use them. And it is altogether too late to talk about wearing hoops, large or small. My position upon the hoop question is precisely what it ever has been, and I hope not to be held responsible for what others may say on this subject, or for the course pursued by those who put on hoops. I protest against the perversions of my private conversations on this subject, and ask that what I have written and published be regarded as my settled position. p. 14, Para. 1, [110T].

OUR MINISTERS.

In the vision given me in Rochester, N.Y., Dec. 25, 1865, I was shown that a most solemn work was before us. Its importance and magnitude are not realized. As I marked the indifference which was everywhere apparent, I was alarmed for ministers and people. There seemed to be a paralysis upon the cause of present truth. The work of God seemed stayed. Ministers and people are unprepared for the time in which they live, and nearly all who profess to believe present truth are unprepared to understand the work of preparation for this time. In their present state of worldly ambition, their lack of consecration to God, their devotion to self, their own selfish interests characterizing their lives, they are wholly unfitted to receive the latter rain, and having done all to stand against the wrath of Satan and his inventions to cause them to make shipwreck of faith, by first fastening upon them some pleasing self-deception. They think they are all right when they are all wrong. p. 14, Para. 2, [110T].

Ministers and people must make greater advancement in the work of reform. They should commence without delay to correct their wrong habits of eating, drinking, dressing, and working. I saw that quite a number of the ministers were not awake upon this important subject. Ministers are not all where God would have them. The result is, with some there is but

little fruit of their labors. Ministers are not safe from Satan's temptations. They are the very ones that Satan will seek to ensnare. If he can succeed in lulling one minister to carnal security, and by thus doing divert his mind from the work, or deceive him with regard to his own true condition before God, he has accomplished much. Ministers should be ensamples to the flock of God. p. 15, Para. 1, [110T].

I saw that the cause of God was not progressing as it might, and as it should. Ministers fail to take hold of the work with that devotion, decided perseverance and energy, which the importance of the work demands. They have a vigilant adversary to contend with, whose diligence and perseverance is untiring. The feeble effort of ministers and people can bear no comparison with those of their adversary, the Devil. On one side they are battling for right, and have the help of God and holy angels. They should be strong and valiant, and wholly devoted to the cause in which they are engaged, having no separate interest. They should not be entangled with the things of this life, that "they may please Him who hath chosen them to be soldiers." p. 15, Para. 2, [110T].

On the other side, Satan and his angels with all his agents on earth, are making every effort, using every device, to advance error and wrong, to cover up their hideousness and deformity with a pleasing garb. Selfishness, hypocrisy, and every species of deception, he clothes with a garment of apparent truth and righteousness. He triumphs in his success, even with ministers and people who profess to understand his wiles. The greater distance they keep from their great Leader, Jesus Christ, the less they are like him in character, and the more close is their resemblance in life and character to the servants of their great adversary, and the more sure is he of them at last. While they profess to be servants of Christ, they are servants of sin. p. 16, Para. 1, [110T].

Ministers have received their wages, and some have their minds too much on their wages. They labor for wages, and lose sight of the sacredness and importance of the work. p. 16, Para. 2, [110T].

Some become neglectful and slack in their labor, pass over the ground, and are weak and unsuccessful in their efforts. Their hearts are not in the work. The theory of truth is clear. Many of them had no part in searching out this truth by hard study and earnest prayer, and have had no experience of its preciousness and value, by being compelled to sustain their positions on the truth against the opposition of its enemies. They do not see the necessity of preserving a spirit of entire consecration to the work. Their interest is divided between themselves and the work. p. 16, Para. 3, [110T].

I saw that before the work of God can make any decided progress, ministers must be converted. They will, when converted, place less

estimate upon wages, but far more value upon the important, sacred, solemn work which they have accepted at the hand of God to perform, and which he requires them to do faithfully and well, as those who must render to him a strict account. A faithful record is daily made by the recording angels of all their works. All their acts, and even the interests and purposes of the heart, stand faithfully revealed. Nothing is hid from the all-seeing eye of "Him with whom we have to do." Those who have thrown their whole energies into the cause of God, and feel that the work of God is a part of them, and have ventured out and have invested something in this all-sacred work, will labor not merely for wages. They will not be eye-servants, and seek to please themselves, but consecrate themselves and all their interests to this solemn work. p. 17, Para. 1, [110T].

Some in their public labors with the churches are in danger of making mistakes from a lack of thoroughness. It is for the interest of ministers and God's cause that they should search closely, try their motives and be certain to divest themselves of selfishness; and watch, that while they preach straight truths to others they do not fail to live by the same rule. Let not Satan substitute something else for the deep heart work. They should be thorough with themselves, and with the cause of God, lest they should work for wages and lose sight of the high, important, and exalted character of the work. They should not let self rule instead of Jesus Christ. Be careful, and not say to the sinner in Zion, "It shall be well with him," when God has pronounced a curse upon him. p. 17, Para. 2, [110T].

Ministers must arouse and manifest life, zeal, and a devotion to the work, that they have for quite a length of time been almost strangers to, because they have failed to walk with God. The cause of God in many places is not improving. Soul work is needed. The people are overcharged with surfeiting and drunkenness, and the cares of this life. They are entering deeper and deeper into a spirit of worldly enterprise. They are ambitious to get gain. Spirituality and devotion are rare things. The spirit that prevails is to work, work, to accumulate and add to that which they already possess. What will be the end of these things, was the burden of my inquiry. p. 18, Para. 1, [110T].

Conference meetings have amounted to nothing lasting. Those who attend the meetings carry their spirit of enterprise with them. Ministers and people frequently bring their merchandise to these large gatherings, and the truths spoken from the desk fail to impress the heart. The sword of the Spirit, the word of God, fails to do its office work; it falls tamely upon the bearers. The exalted work of God is made to connect too closely with common things. p. 18, Para. 2, [110T].

The ministers must be converted before they can strengthen their brethren. A reformation is needed among our people, but it should first

begin its purifying work with the ministers. They are watchmen upon the walls of Zion, to sound the note of warning to the careless, the unsuspecting; also to portray the fate of the hypocrite in Zion. It seemed to me that some of the ministers had forgotten that Satan was yet alive, as persevering, earnest, and artful as ever; seeking to allure souls from the path of righteousness. p. 19, Para. 1, [110T].

Ministers should not preach themselves, but Christ and his righteousness. One important part of their work is to faithfully present to the people the Health Reform, as it stands connected with the third angel's message, as a part and parcel of the same work, which they should not fail to enter into themselves, and should urge it upon all who profess to believe the truth. Ministers should have no separate interest aside from this great work. Their energies are all needed here. They should not engage in merchandise, in peddling, or in any business aside from the one great work of leading souls to the truth. The solemn charge given to Timothy, rests with equal weight upon them, laying upon them the most solemn obligations, and most fearful and awful responsibilities. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." p. 19, Para. 2, [110T].

Our wrong habits of life have lessened our mental and physical sensibilities, and all the strength we can acquire by right living, and placing ourselves in the best relation to health and life, should be devoted unreservedly to the work which God has assigned us. With our enfeebled, crippled energies, we cannot afford to use the little we possess to serve tables, or to mingle merchandise with the work God has committed to us. Every faculty of mind and body is now needed. The work of God requires this, and no separate business can be engaged in aside from this great work, without taking time, strength of mind and body, and lessening the vigor and force of labor connected with the work of God. The ministers will not have all that time for meditation and prayer, and all that strength and clearness to understand the cases of those who need help, that they should have, to be pre-prepared to "be instant in season, out of season." A word fitly spoken, given at the proper time, might save some poor, erring, doubting, fainting, soul. Paul exhorted Timothy: "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." p. 20, Para. 1, [110T].

In the commission Christ gave to his disciples, he tells them, "Whatsoever ye shall bind on earth, shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven." If this is the awful responsible work of God's ministers, how important that they give themselves wholly to it, and watch for souls as they that must give

an account. Should any separate or selfish interest come in here and divide the heart from the work? Some ministers linger about their homes, and will run out on a Sabbath, and then return and exhaust their energies in farming, or in home matters. They labor for themselves through the week, and then spend the remnant of their exhausted energies in laboring for God. But he does not accept with approbation such feeble efforts. They had no mental or physical strength to spare. At the best their efforts would be feeble enough. But after they have been engrossed and entangled all through the laboring days of the week, with the cares and perplexities of this life, they were wholly unfitted for the high, the sacred, important, work of God. The destiny of souls hangs upon the course they pursue, and the decisions they make. How important then that they should be temperate in all things, not only in their eating, but in their labor, that their strength may be unabated and devoted to their sacred calling. p. 21, Para. 1, [11OT].

There has been a great mistake made by brethren who professed present truth, by introducing merchandise in the course of a series of meetings, and thus diverting minds from the object of the meetings, by their traffic. If Christ was now upon earth, as at his first advent, he would drive out these peddlers and traffickers with a scourge of small cords, whether they be ministers or people, as when he entered the temple anciently, "and cast out all them who sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves. And he said unto them, It is written, My house shall be called the house of prayer, but you have made it a den of thieves." These traffickers might have pleaded an excuse, that these articles they held for sale were for sacrificial offerings. But gain was their object, to obtain means, to accumulate. p. 21, Para. 2, [11OT].

I was shown that if the moral and intellectual faculties had not been clouded by wrong habits of living, ministers and people would have been quick to discern the evil result of mixing sacred and common things together. Ministers have stood in the desk and preached a most solemn discourse, and then diverted the minds from the impressions received, and destroyed the fruit of their labor, by entering into merchandise, acting the part of a salesman, even in the house of God. If the sensibilities had not been blunted, they would have had discernment to know that they were bringing sacred things down upon a level with common. The burden should not rest upon ministers, laboring in word and doctrine, to enter into the sale of publications. Their time and strength should be held in reserve, that their efforts may be thorough in a series of meetings. Their time and strength should not be drawn upon to become salesmen, when the books can be properly brought before the public by some who have not the burden of preaching the word resting upon them. In entering new fields it may be necessary for the minister to take publications with him, to offer for sale to the people; and it may be necessary in some other circumstances

also to sell books and transact business for the office of publication. But such work should be avoided, whenever it can be done by others. Ministers have all that they ought to do to preach the word and after they have urged solemn truth upon the people, they should maintain a humble dignity, as the preachers of exalted truth, and as representatives of the truth they presented to the people. After their labored effort, they need rest. Selling even books upon present truth, is a care, a tax to the mind, a weariness to the body. If there are those that still have a reserve force, and can be taxed without doing injury to themselves, the work resting upon them is weighty, and is but just commenced when they have spoken the truth to the people. Then comes the exemplary preaching, the watchful care, the seeking to do good to others, the conversation, and visiting at the fireside from house to house, entering into the condition of mind and the spiritual state of those who listened to the discourse from their lips; exhorting this one, reproofing that one, rebuking the other, and comforting the afflicted, suffering, and desponding. They should have the mind as free from weariness as possible, that they may be minute men, "instant in season, out of season." They should obey the injunction given by Paul to Timothy: "Meditate upon these things; give thyself wholly to them." p. 22, Para. 1, [110T].

The responsibility of the work rests very lightly upon some. They feel that after they leave the desk their work is done. It is a burden to visit, a burden to talk, and the people who are really desirous to get all the good there is for them, and wish to hear and learn, that they may see all things clearly, are not benefitted and satisfied. Ministers excuse themselves because they are weary, and yet some exhaust their precious strength, and spend their time in work, which another could do just as well as they. They should preserve moral and physical vigor, that as faithful workmen of God, they may give full proofs of their ministry. In every important place there should be a depository for publications. And some one who really appreciates the truth, should manifest an interest to get these books into the hands of all who will read. The harvest is great but the laborers are few; and the few experienced laborers now in the field have all they should do to labor in word and doctrine. Men will arise who claim that God has laid upon them the burden of teaching others the truth. All such should be proved and tried. They should not be relieved from all care, neither should they be lifted into responsible positions at once, but should be encouraged, if they deserve encouragement, to give full proofs of their ministry. It would not be the best course for such ones to pursue, to enter into other men's labors. Let them exercise the talent they have in connexion with one of experience and wisdom, and he can soon see whether they are capable of exerting all influence that will be saving. Such young preachers who have never had wearing labor, and felt the draught upon their mental and physical strength, should not be encouraged to hope for a support independent of their own physical labor, for this will only injure them, and will be a

bait to entice men who realize nothing of the burden of the work, or the responsibility resting upon God's chosen ministers. They will feel competent to teach others when they have scarcely learned the first principles themselves. p. 24, Para. 1, [110T].

Many who profess the truth are not sanctified by the truth they profess, and are not endowed with wisdom; they are not led and taught of God. God's people are, as a general thing, worldly-minded, and have departed from the simplicity of the gospel. This is the cause of their great lack of spiritual discernment in the course they have pursued toward ministers. If a minister preaches with freedom, instead of dwelling upon the truths he uttered, and improving upon them, showing themselves not to be "forgetful hearers, but doers of the work," some will praise the minister to his face. They will exalt him by referring to what he has done. They dwell upon the virtues of the poor instrument, but forget Christ who employed the instrument. Ministers have fallen through exaltation, ever since the fall of Satan, who was once an exalted angel in glory. Unwise Sabbath-keepers have pleased the Devil well by praising their ministers. Were they aware that they were aiding Satan in his work? They would have been alarmed had they realized what they were doing. They were blinded; they were not standing in the counsel of God. I lift my voice of warning against praising or flattering your ministers. I have seen the evil, the dreadful evil, of praising ministers. Never, never speak a word in the praise of ministers to their faces. Exalt God. Ever respect a faithful minister; realize his burdens; lighten them if you can, but do not flatter him; for Satan stands ready at his watchtower to do that kind of work himself. p. 25, Para. 1, [110T].

Ministers should not use flattery or be respecters of persons. There ever has been, and still is, great danger of erring here. Making a little difference with the wealthy, flattering them, if not in words, by special attention. There is danger of "having men's persons in admiration" for the sake of gain, and in doing this they endanger the eternal interest of that wealthy man. The minister may be his especial favorite, and he will be very liberal with him; and this gratifies the minister, and he in turn lavishes praise upon the benevolence of his liberal donor. His name may be exalted by appearing in print, and yet that liberal donor may be all unworthy of the credit given him. His liberality did not arise from a deep, living principle to do good with his means, to advance the cause of God because he appreciated it, but from some selfish motive, anxious to be thought liberal. He may have given from impulse, and his liberality have no depth of principle at the root. He may have been moved upon by listening to stirring truth, which for the time being loosed his purse strings; yet after all his liberality has no deeper motive. He gives by spasms; his purse opens spasmodically, and closes just as securely, spasmodically. He deserves no commendation, for he is in every sense of the word a stingy man; and unless thoroughly converted, purse and all,

will hear the withering denunciation, "Go to, now, ye rich men, weep and howl for the miseries which shall come upon you. Your riches are corrupted, and your garments are moth eaten." Such will awake at last from a horrible self-deception. Those who praised their spasmodic liberalities, helped the Devil in his work of deceiving them; making them think that they were very liberal, very sacrificing, when they knew not the first principles of liberality or self-sacrifice. p. 26, Para. 1, [110T].

Some men and women make themselves believe that they do not consider the things of this world of much value, but prize the truth and its advancement higher than any worldly gain. Many will awake at last to find themselves undeceived. They may have once appreciated the truth, and earthly treasures in comparison with truth appear to them valueless; but after a time they became less devotional, especially as their earthly treasure accumulated. Although they have enough for a comfortable sustenance, yet all their acts show they are in no wise satisfied. All their works testify that their hearts are bound up in their earthly treasure. Gain, gain, is their watchword. To this end every member of the family participates in their labor. They give themselves scarcely any time for devotion, or for prayer. They work early and late. Sickly, diseased women, and feeble children, whip up their flagging ambition, and use up the vitality and strength they have, to reach an object, to gain a little, make a little more money. They flatter themselves that they are doing this that they may help the cause of God. Terrible deception! Satan looks on and laughs, for he knows that they are selling soul and body through their lust for gain. Flimsy excuses they are continually making for thus selling themselves for gain. They are blinded by the god of this world. Christ has bought them by his own blood, but, they rob Christ, rob God, tear themselves to pieces, and are almost useless in society. p. 27, Para. 1, [110T].

They devote but little time to the improvement of the mind, and but little time to social or domestic enjoyment. They are of but little benefit to any one. Their lives are a terrible mistake. Those who thus abuse themselves, feel that their course of unremitting labor is praiseworthy. They are destroying themselves by their presumptuous labor. They are marring the temple of God by continually violating the laws of their being through excessive labor, and think it a virtue. When God calls them to account, when he requires of them the talents he has lent them, with usury, what can they say? what excuse can they make? Were they heathens, who knew nothing of the living God, and in their blind, idolatrous zeal, threw themselves under the car of Juggernaut, their eases would be more tolerable. But they had the light, they had warning upon warning, to preserve their bodies, which God calls his temple, in as healthy a condition as possible, that they may glorify God in their bodies and spirits which are his. The teachings of Christ they disregarded: "Lay not up for yourselves treasures upon earth, where moth and rust doth

corrupt, and where thieves break through and steal. But lay up for yourselves treasures in Heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." They let worldly cares entangle them. "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." They worship their earthly treasure, as the ignorant heathen does his idols. Many flatter themselves that their desire for gain is that they may help the cause of God. Some promise that when they have gained such an amount, then they will do good with it, and advance the cause. But when they have realized their expectations they are no more ready to help the cause of present truth than before. They will again pledge themselves that after they purchase that desirable house, or piece of land, and pay for it, then they will do a great deal to advance the work of God by their means. As the desire of their heart is attained, they have less disposition, far less than in the days of their poverty, to aid in the advancement of the work of God. "He also that received the word among the thorns, is he that heareth the word; and the care of this world and the deceitfulness of riches, choke the word, and he becometh unfruitful." The deceitfulness of riches has led them on, step by step, until they lose all love for the truth, and yet they flatter themselves that they believe the truth. They love the world, and the things of the world. The love of God, or of the truth, is not in them. p. 28, Para. 1, [11OT].

Many deliberately arrange their business matters in such a manner, to gain a little more money, that it must necessarily bring a great amount of hard labor upon those laboring out of doors, and their families in the house. Bone, muscle, and brain, of all are taxed to the utmost; for a great amount of work is before them to be done; and the excuse is, they must accomplish just all that they possibly can, or there will be a loss, something will be wasted. Every thing must be saved, let the result be what it may. What have they gained? Perhaps they have been able to keep the principal good and add to it. But, on the other hand, what have such lost? Their capital of health, that which is invaluable to the poor man, as well as the rich; their stock of health has been steadily diminishing. The mother in the house, and the children, have made such repeated draughts upon their fund of health and strength, as though their extravagant expenditure would never exhaust their capital, until they are surprised to find it forfeited, their vigor of life exhausted. They have nothing left to draw upon in case of emergency. The sweetness and happiness of life is embittered by racking pains and sleepless nights. Physical and mental vigor is gone. The husband and father who made the unwise arrangement of his business, it may be with the full sanction of the wife and mother, for the sake of gain, as the result may bury the mother and one or more of the children. Health and life were sacrificed for the love of money. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and

pierced themselves through with many sorrows." p. 30, Para. 1, [110T].

There is a great work to be accomplished for Sabbath-keepers. Their eyes must be opened, and they see their true condition, and be zealous and repent, or they will fail of everlasting life. The spirit of the world has taken possession of them, and they are brought into captivity by the powers of darkness. They do not heed the exhortation of the apostle Paul, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." With many, a worldly spirit, with covetousness and selfishness, predominates. Those who possess it are looking out for their own especial interest. The selfish, rich man does not interest himself in the things of his neighbors, unless it be to study how he can advantage himself at their disadvantage. The noble and god-like in the man is parted with, sacrificed for selfish interests. The love of money is the root of all evil. It has blinded their vision, and they do not discern their obligations to their God or to their neighbors. p. 31, Para. 1, [110T].

Some flatter themselves that they are liberal because they at times donate freely to ministers, and for the advancement of the truth. These same accounted liberal men are close in their deal, ready to overreach, although they have abundance of this world, which binds upon them great responsibilities as God's stewards. Yet, when dealing with a poor, hard-laboring brother, they will be exacting to the last farthing. Instead of favoring the poor man, if there is a poor side to the bargain, that is the poor man's legacy--his own look out. The sharp, exacting, rich brother, has all the advantage, and adds to his already accumulated wealth, because of the misfortune of his poor brother. He prides himself because of his shrewdness, but is with his wealth heaping up to himself a heavy curse. He has laid a stumbling block in the way of his poor brother. He has cut off his ability to benefit him with his religious influence by his close calculation and meanness. All this lives in the memory of that poor brother. The most earnest prayers and apparently zealous testimonies he may listen to from his rich brother's lips, will only have an influence to grieve and disgust. He looks upon him as a hypocrite; a root of bitterness springs up whereby many are defiled. The poor man cannot forget the advantages taken of him; neither can he forget his being crowded into difficult places because he was willing to bear burdens, while the wealthy ever had some excuse ready why he did not put his shoulder under the load. The poor man may be so imbued with the Spirit of Christ that he may forgive the abuses of his rich brother. True, noble, disinterested benevolence, is too rarely found among the wealthy. In their ambition for wealth, they overlook the claims of humanity. They cannot see and feel the cramped, disagreeable position of their brethren in poverty, who, perhaps, have labored as hard as themselves. Like Cain they will say, "Am I my brother's keeper?" "I have worked hard for what I have; I must hold on to it" Instead of praying, "Help me to feel my brother's woe," their constant

study is to forget that he has any woes, any claims upon his sympathy or liberalities. p. 32, Para. 1, [110T].

Many Sabbath-keepers who are wealthy, are guilty of grinding the face of the poor. Do such think that God takes no notice of their little acts of meanness? If their eyes could be opened, they would see an angel following them every where they go, in their families, at their places of business, making a faithful record of all their acts. The True Witness is on their track, declaring, "I know thy works! " I cried out in anguish of spirit as I saw this spirit of fraud, of overreaching, of meanness, even among some professed Sabbath-keepers. This terrible evil, this great curse, is folding around some of the Israel of God in these last days, making them detestation to even noble-spirited unbelievers. This is the people professedly waiting for the coming of the Lord. p. 33, Para. 1, [110T].

There is a class of poor brethren who are not free from temptation. They are poor managers; have not wise judgment; they wish to obtain means without waiting the slow process of persevering toil. Some are in such haste to better their condition that they will engage in different enterprises, without consulting with men of good judgment and experience. Their expectations are seldom realized; they lose instead of gaining, and then comes temptations and a disposition to envy the rich. They really want to be benefitted by the wealth of their brethren, and have trials because they are not. They are not worthy of receiving especial help. They have evidence that their efforts have been scattered. They have been changeable in business; full of cares and anxiety, bringing but little returns. Such persons should lean to the counsel of those of experience. But frequently they are the last ones to seek advice. They think that they have superior judgment, and will not be taught. These are often the very ones who are deceived by those sharp, shrewd, peddlers of patent rights, whose success depends upon the art of deception. They should learn that no confidence, whatever, can be put in such peddlers. But the brethren are credulous in regard to the very things they should suspect and shun. They do not take home the instruction of Paul to Timothy, "But godliness, with contentment, is great gain. And having food and raiment, let us be therewith content." Let not the poor think that the rich are the only covetous ones. While the rich hold what they have with a covetous grasp, and seek to obtain still more, the poor are in great danger of coveting the rich man's wealth. There are very few in our land of plenty who are really so poor as to need help. If they pursue a right course, they can in almost every case be above want. My appeal to the rich is, Deal liberally with your poor brethren, and use your means to advance the cause of God. The worthy poor, who are made poor by misfortune and sickness, deserve your especial care and help. "Finally, be ye all of one mind, having compassion one of another; love as brethren; be pitiful, be courteous." p. 34, Para. 1, [110T].

Men and women professing godliness, expecting translation to Heaven without your seeing death, I warn you to be less greedy of gain, less self-caring. Redeem by noble acts of disinterested benevolence, your godlike manhood, your noble womanhood. Gain back true nobility of soul, and heartily despise your former avaricious spirit. From what God has shown me, unless you zealously repent, Christ will spue you out of his mouth. Sabbath-keeping Adventists profess to be followers of Jesus Christ. The works of many of them belie their profession. "Ye shall know them by their fruits. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." p. 35, Para. 1, [110T].

I appeal to all who profess to believe the truth, to consider the character and life of the Son of God. He is our example. His life was marked with disinterested benevolence. He was ever touched with human woe. He went about doing good. There was not one selfish act in all his life. His love for the fallen race was so great he took upon himself the wrath of his Father, and consented to suffer the penalty of man's transgression, to save guilty man, plunged in degradation because of sin. He bore the sins of man in his own body. He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. p. 36, Para. 1, [110T].

True generosity is too frequently eaten up by prosperity and riches. Men and women in adversity, or in humble poverty, will sometimes express very great love for the truth, and especial interest for the prosperity of the cause of God, and for the salvation of their fellowmen, and will tell what they would do if they only had the means. God frequently proves them; he tests them; he prospers them; blesses them in basket and in store, far beyond their expectations. But their hearts are deceitful. Their good intentions and promises are like the rolling sand. The more they have, the more they desire. The more they are prospered, the more eager are they for gain. Some of these, who were once even benevolent in their poverty, become penurious and exacting. Money becomes their god. They delight in the power money gives them; the honor they receive because of it. Said the angel, Mark ye how they stand the test. Watch the development of character under the influence of riches. Some were oppressing the needy poor. They would obtain their wages for the lowest figure. They were overbearing; money was power to them. God's eye, I saw, was upon them. They were deceived. "And behold I come quickly; and my reward is with me, to give every man according as his work shall be." p. 36, Para. 2, [110T].

Some who are wealthy do not withhold from ministers. They keep up their Systematic Benevolence exactly, and pride themselves upon their punctuality and generosity, and think their duty ends here. This is well as far as it goes. But their duty does not end here. God has claims upon them that they do not realize. Society has claims upon them; their

fellowmen have claims upon them. Every member of their family has claims upon them. All these claims should be regarded; not one should be overlooked or neglected. Some men give to ministers, and put into the treasury with a satisfaction, as though it would entitle them to Heaven. They think that they can do nothing to aid the cause of God, unless they are constantly having a large increase. They feel that they could in no wise touch the principal. Should our Saviour speak the words to them as to the certain ruler, "Go sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me," they would go away sorrowful, choosing like the ruler to run the risk of retaining their idols, riches, rather than to part with them to secure treasure in Heaven. This ruler claimed that he had kept all the commandments of God from his youth up, and, confident in his fidelity, his righteousness, thinking that he was perfect, he asks, what lack I yet? Jesus immediately tears off his sense of security by referring to his idols, his possessions. He had other gods before the Lord, which were of greater value to him than eternal life. Supreme love to God was lacking. Thus it is with some who profess to believe the truth. They think they are perfect; think that there is no lack, when they are far from perfection, and are cherishing idols which will shut them out of Heaven. p. 37, Para. 1, [11OT].

Men and women pity the Southern slaves, because they are bound down to labor, while slavery exists in their own families. Mothers and children are allowed to toil from morning till night; they have no recreation. A ceaseless round of labor is before them, and crowded upon them. They profess to be Christ's followers, but where is the time for them to meditate and pray, and obtain food for the intellect, that the mind, with which we serve God, may not be dwarfed in its growth for want of something to feed upon? God has claims upon every individual, to use the talents he has committed to them to his glory; and by improving these talents, gain other talents also. God has laid obligations upon us to benefit others. Our work is not done in this world for the good of others until Christ shall say in Heaven, "It is done. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Many seem to have no realizing sense of their responsibility before God. They are required to strive to enter in at the straight gate, because many shall seek to enter in and shall not be able. Heaven requires of them to interest themselves to induce others to strive also for an entrance in at the straight gate. A work is before young and old to earnestly labor, not only to save their own souls, but the souls of others. There are none who have reasoning faculties but that have some influence; and that influence is used either to hinder souls from striving to enter in at the straight gate, by their own indifference in regard to the matter, or to urge the necessity upon others of diligently striving by their own example, in putting forth earnest, persevering, untiring, efforts themselves. There is no one who occupies a neutral position here.

Doing nothing to encourage others, and doing nothing to hinder them. Says Christ, They that gather not with me scatter abroad. Take heed, old and young; you are either doing the work of Christ, to save souls, or the work of Satan, to lead them to perdition. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." The young can exert a powerful influence, if they will give up their pride and selfishness, and devote themselves to God, but as a general thing they will not bear burdens for others. They have to be carried themselves. The time has come when God requires a change in this respect. He calls upon young and old to be zealous and repent. If they continue in their state of lukewarmness he will spue them out of his mouth. Says the True Witness, "I know thy works." Young man, young woman, your works are known whether they be good or whether they be evil. Are you rich in good works? Jesus comes to you as a counselor. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see." p. 38, Para. 1, [110T].

THE HEALTH REFORM

In the vision given me in Rochester, N.Y., Dec. 25, 1865, I was shown that our Sabbath-keeping people have been negligent in acting upon the light which God has given in regard to the Health Reform; that there was yet a great work before us; and that, as a people, we have been too backward to follow in God's opening providence as he has chosen to lead us. p. 40, Para. 1, [110T].

I was shown that this work of Health Reform was scarcely entered upon yet. While some feel deeply, and act out their faith in this work, others remain indifferent and have scarcely taken the first step in reform. There seems to be in them a heart of unbelief, and as this reform restricts the lustful appetite, many will shrink. They have other gods before the Lord. Their taste, their appetite, is their god; and when the axe is laid at the root of the tree, and these who have indulged their depraved appetites at the expense of health are touched, and their sin pointed out; and their idols shown them, they do not wish to be convinced, and some will cling to hurtful things which they love, although God's voice should speak directly to them, to put away those health-destroying indulgences. They seem joined to their idols, and God will soon say to his angels, Let them alone. p. 41, Para. 1, [110T].

I was shown that the Health Reform is a part of the third angel's message, and is just as closely connected with this message, as the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They

have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work. One cannot do this work for another. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Gluttony has been the prevailing sin of this age. Lustful appetite has made slaves of men and women, and has beclouded their intellects and stupefied their moral sensibilities to such a degree that the sacred, elevated, truths of God's word have not been appreciated. The lower propensities have ruled men and women. p. 41, Para. 2, [110T].

In order for the people of God to be fitted for translation, they must know themselves. They must understand in regard to their own physical frames, that they can, with the psalmist, exclaim, "I will praise Thee, for I am fearfully and wonderfully made." They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body. p. 42, Para. 1, [110T].

I was shown that there was a much greater work before us than we have yet had any idea of, if we would insure health by placing ourselves in the right relation to life. Dr. Jackson has been doing a great and good work in the treatment of disease, and in enlightening those who have all their lives been in ignorance in regard to the relation that eating, drinking, and working, sustain to health. God in his mercy has given his people light through his humble instrument, that in order for them to overcome disease, they must deny a depraved appetite, and practice temperance in all things. He has caused great light to shine upon their pathway. Shall those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," be behind the religionists of the day who have no faith in the soon appearing of our Saviour? The peculiar people whom he is purifying unto himself, to be translated to Heaven without seeing death, should not be behind others in their good works. Their efforts to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, should be as far ahead of any class of people on the earth, as their profession is more exalted than that of others. p. 42, Para. 2, [110T].

Some have sneered at this work of reform, and have said it was all unnecessary; that it was an excitement to divert minds from present truth. They have said that matters were being carried to extremes. Such do not know what they are talking about. While men and women professing godliness are diseased from the crown of the head to the soles of their feet, while their physical, mental and moral energies are enfeebled through gratification of depraved appetite, and excessive labor, how can they

weigh the evidences of truth, and comprehend the requirements of God? If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, or delight in the study of His word. How can a nervous dyspeptic be ready always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear? How soon would a nervous dyspeptic become confused and agitated, and his diseased imagination lead him to view matters in altogether a wrong light, and he dishonor his profession while contending with unreasonable men, by a lack of that meekness and calmness which characterized the life of Christ? Viewing matters from a high religious stand-point, we must be thorough reformers in order to be Christ-like. p. 43, Para. 1, [110T].

I saw that our heavenly Father has bestowed upon us this great blessing of light upon the Health Reform, that we may obey the claims which he has upon us and glorify him in our bodies and spirits which are his, that we may finally stand without fault before the throne of God. p. 44, Para. 1, [110T].

I was shown that our faith requires us to elevate the standard, and make an advance. While many question the course pursued by other health reformers, they, as reasonable men, should do something themselves. Our race is in a deplorable condition, suffering from disease of every description. Many have inherited disease, and are great sufferers because of the wrong habits of their parents; and yet they pursue the same wrong course in regard to themselves and their children which was pursued toward them. They are ignorant in regard to themselves. They are sick and do not know that their own wrong habits are causing them immense suffering. p. 44, Para. 2, [110T].

There are but few as yet that are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. p. 44, Para. 3, [110T].

I saw that it was the duty of those who have received the light given from Heaven, and have realized the benefit of walking in the light, to manifest a greater interest for those who are suffering for want of knowledge. I saw that Sabbath-keepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed. Ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon the people. p. 45, Para. 1, [110T].

I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies that they may prevent

sickness. We should not remain indifferent and compel our sick who are desirous of living out the truth, to go to popular water cure institutions for the recovery of health, where no sympathy for our faith exists. If they recover health it may be at the expense of their religious faith. Those who have suffered greatly from bodily infirmities are weak in both mental and moral strength. As they realize the benefit derived from correct application of water, the right use of air and a proper diet, they are led to believe that the physicians who understood how to treat them thus successfully, cannot be greatly at fault in their religious faith; that as they are engaged in the good work of benefiting long suffering humanity, they must be nearly or quite right. And thus our people are in danger of being ensnared through the efforts made to recover their health at these establishments. p. 45, Para. 2, [110T].

Again I was shown that those who are strongly fortified with religious principles and are firm in the faith of obeying all God's requirements, cannot receive that benefit from the popular health institutions of the day that others of a different faith can. Sabbath-keepers are singular in their faith. To keep all God's commandments as he requires them to do, in order to be owned and approved of him, is exceedingly difficult in a popular water cure. They have to carry along with them at all times the gospel sieve and sift everything they hear, that they may choose the good and refuse the bad. p. 46, Para. 1, [110T].

The water cure establishment at Dansville, has been the best institution in the United States. They have been doing a great and good work as far as the treatment of disease is concerned. Yet we cannot have confidence in their religious principles. While they profess to be Christians, they recommend to their patients, card-playing, dancing, and attending theaters, all of which have a tendency to evil, or to say the very least, have the appearance of evil, and are directly contrary to the teachings of Christ and his apostles. Conscientious Sabbath-keepers who visit these institutions for the purpose of regaining health, cannot receive the benefit they would if they were not obliged to keep themselves constantly guarded lest they compromise their faith and dishonor the cause of their Redeemer, and bring their own souls into bondage. p. 46, Para. 2, [110T].

I was shown that Sabbath-keepers should open a way for those of like precious faith to be benefitted without their being under the necessity of expending their means at institutions where their faith and religious principles are endangered and where there is no sympathy or union with them in regard to their belief. p. 47, Para. 1, [110T].

I was shown that God in his providence had directed the course of Dr. H. S. Lay to Dansville, that he might there obtain an experience he would not otherwise have had, for he had a work for him to do in the Health Reform. As a practicing physician, for years he had been obtaining a knowledge of

the human system, and God would now have him by precept and practice obtain a knowledge of how to apply the blessings he has placed within the reach of man, and thus be prepared to benefit the sick, and instruct those who lack knowledge how to preserve the strength and health they already have, and by a wise use of pure water, air and diet, Heaven's remedies, prevent disease. p. 47, Para. 2, [110T].

I was shown that Dr. Lay was a cautious and strictly conscientious man; a man that God loves. He has passed through many trials, which have worked for his good, although he could not at all times while passing through them, see how he could be benefitted by them. Dr. Lay is not a man that will become exalted, while he believes the truth and follows in its path. He is not a man that will be arbitrary or over-bearing. He is too fearful of putting on that dignity which his position would allow him to maintain. He will counsel with others, and is easy to be entreated, and his great danger will be a willingness to take on burdens which he ought not to bear. He sees and feels what ought to be done, and will be in danger of doing too much. He is extremely sensitive and sympathetic, and will feel to the very depth all the cases of his patients; and, if he is permitted, will carry so heavy a load of responsibility as to be crushed under its weight. p. 47, Para. 3, [110T].

I was shown that men and women of influence should help Bro. Lay with their prayers, their sympathy, their hearty co-operation, their cheering, hopeful words, and their counsel and advice, all of which will be appreciated by him. His position cannot be an enviable one. If he assumes so great responsibilities it will not be from choice, or to obtain a livelihood; for he can procure this in a much easier way and avoid the care, anxiety, and perplexity, which such a position would bring upon him. Duty alone will lead him; and when he is once convinced where lies the path of duty, he will follow it, and stand at his post, let the consequences be what they may; and he should have the sympathy and co-operation of those who have influence, those whom God would have stand by his side and sustain him in this laborious work. Dr. Lay could, so far as this world is concerned, do better than in the position he now occupies. I was shown that it would be a most difficult position for him to be placed in. Many would have no idea of the magnitude of the enterprise, and many who have no experience would want things to go according to their ideas; and some would wonder why the poor could not come and be treated for nothing, and would be tempted to think that it was a money-making enterprise after all; and this one, and that and the other, would wish to have something to say, and would have just about so much fault to find let matters go as they would; for I was shown that some would consider it a virtue to be jealous, and stand out and oppose. They pride themselves on not receiving everything just as soon as it comes. Like Thomas they boast of their unbelief. But did Jesus commend unbelieving Thomas? As he granted him the evidence he had declared that he would have before he would

believe, Jesus saith unto him, "Thomas, because thou hast seen me thou hast believed, blessed are they that have not seen, and yet have believed." p. 48, Para. 1, [110T].

I was shown that there is no lack of means among Sabbath-keeping Adventists. At present their greatest danger is through their accumulations of property. Some are continually increasing their cares and labors. They are overcharged; and the result is God and the wants of his cause are nearly forgotten by them; and they are spiritually dead. They are required to sacrifice to God an offering. A sacrifice does not increase, but decreases and consumes. p. 49, Para. 1, [110T].

Here, I was shown, was a worthy object for God's people to engage in; and where they can invest means which will advance the glory of God. I was shown that there was an abundance of means among our people which was only proving an injury to those who were holding on to it. p. 49, Para. 2, [110T].

Our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us, who wish to have health and strength that they may glorify God in their bodies and spirits which are his. Such an institution, rightly conducted, would be a means of bringing our views before many whom it would be impossible for us to reach by the common course of advocating the truth. As unbelievers shall resort to an institution devoted to the successful treatment of disease, and conducted by Sabbath-keeping physicians, they are brought directly under the influence of the truth. By becoming acquainted with Sabbath-keepers, and our real faith, their prejudice is overcome, and they are favorably impressed. By thus being placed under the influence of truth, some will not only obtain relief from bodily infirmities, but their sin-sick souls will find a healing balm. p. 50, Para. 1, [110T].

As the health of invalids improves under judicious treatment, and they begin to enjoy life, they have confidence in those who have been instrumental in their restoration to comfortable health. Their hearts are filled with gratitude, and the good seed of truth will find a lodgement in the heart more readily, and will, in some cases, be nourished, spring up, and bear fruit to the glory of God. One such precious soul saved, will be worth more than all the means which will be needed to establish such an enterprise. p. 50, Para. 2, [110T].

Some will not have moral courage enough to yield to their convictions. They are convinced that Sabbath-keepers have the truth; but the world and unbelieving relatives are obstacles to their reception of truth. They cannot bring their mind to the point to sacrifice all for Christ. Yet some of this last-mentioned class will go away with their prejudice removed, and will stand as defenders of the faith of Sabbath-keeping Adventists.

p. 51, Para. 1, [110T].

Some who will come to such an institution and go away restored, or greatly benefitted, will use their influence in favor of Sabbath-keepers, which will be the means of introducing our faith in new places, and raising the standard of truth where it would have been impossible to gain access had not prejudice been first removed from minds by a tarry among our people for the object of gaining their health. p. 51, Para. 2, [110T].

And some will prove sources of trial as they go to their homes. Yet this should not discourage any, or hinder them in their efforts in this good work. Satan and his agents will do all they can to hinder, to perplex, and bring burdens upon those who earnestly engage with all their hearts to advance this work of reform. p. 51, Para. 3, [110T].

There is a liberal supply of means among our people to carry forward this great enterprise without any embarrassment, if all will feel the importance of the work. All should feel a special interest in sustaining this enterprise; and especially those who have means, should invest in it. A suitable home should be fitted up for the reception of invalids, that they may, through the use of proper means and the blessing of God, be relieved of their infirmities, and learn how to take care of themselves, and thus prevent sickness. p. 51, Para. 4, [110T].

Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. They have so much of their treasure upon the earth, that their hearts are on their treasure. They have much the largest share of their treasure in this world, and but little in Heaven; therefore their hearts and affections are placed on earthly possessions instead of on the heavenly inheritance. There is now a good object before them where they can use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has entrusted means should now come up to the work and use their means to the glory of God. Those who through covetousness withhold their means will find it will prove to them a curse rather than a blessing. p. 52, Para. 1, [110T].

I was shown that those to whom God has entrusted means should invest something in providing a fund to be used for the object of benefiting the sick worthy poor, who are not able to defray the expenses of receiving treatment at the institution. There are some precious, worthy poor whose influence has been a benefit to the cause of God. A fund should be deposited, without calling for returns, to be used for the express purpose of treating such of the poor as the church where these poor reside shall decide are worthy to be benefitted with this fund. p. 52, Para. 2, [110T].

Those who have of their abundance, and are thinking that the poor will be unable to avail themselves of the benefits derived from the treatment of disease at the institution, where means are required for labor bestowed, should give of their abundance for this object, that such an institution need not in its infancy while struggling to live, become embarrassed, by a constant expenditure of means without realizing any returns. p. 53, Para. 1, [110T].

Testimony For The Church

No. 12.

By Ellen G. White

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YOUNG SABBATH-KEEPERS: Young Sabbath-keepers are given to pleasure-seeking. I saw that there is not one in twenty that knows what experimental religion is. They are constantly grasping after something to satisfy their desire for change, for amusement, and unless they are undeceived and their sensibilities aroused, so that they can say from the heart, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord," they are not worthy of him, and will come short of everlasting life. The young, generally, are in a terrible deception, and yet profess godliness. Their unconsecrated lives are a reproach to the Christian name, and their example is a snare to others. They hinder the sinner, for in nearly every respect they are no better than unbelievers. They have the word of God, but its warnings, admonitions, reproofs and corrections are unheeded, as are also the encouragements and promises to the obedient and faithful. God's promises are all on condition of humble obedience. One pattern only is given the young, and I feel alarmed as I witness everywhere, in every place, the frivolity of young men and women who profess to believe the truth. How do their lives compare with the life of Christ? God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only empty, vain talk. Their ear is keen for music, and the Devil knows what organs to excite to animate, to engross, and charm the mind, so that Christ is not desired. The spiritual longings of the soul for a growth in grace, for divine knowledge, are wanting. p. 1, Para. 2, [12OT].

I was shown that the youth must take a higher stand, and make the word of God the man of their counsel and their guide. I saw that solemn responsibilities rest upon the young, which they lightly regard. The introduction of music

into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs, and the popular sheet-music of the day seem congenial to their taste. The instruments of music have taken time which should be devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find at the throne of grace alone, while humbly making known his wants, and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of Satan. Satan is leading the young captive. Oh! what can I say to lead them to break his power of infatuation! He is a skillful charmer, luring on the young to perdition. Listen to the instructions from the inspired book of God. I saw that Satan had blinded the minds of the youth, that they could not comprehend the truths of God's word. Their sensibilities were so blunted that they regard not the injunctions of the holy apostle: p. 2, Para. 1, [12OT].

"Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long upon the [new] earth." Children who dishonor their parents, and disobey them, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the unthankful, ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn the lesson hereafter, and the peace of the ransomed will never be marred by the disobedient, unruly, unsubmitive children. No commandment-breaker can inherit the kingdom of Heaven. Will all the youth please read the fifth commandment spoken by Jehovah from Sinai, and engraven with his own finger upon tables of stone? "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "Children, obey your parents in all things; for this is well pleasing unto the Lord." p. 3, Para. 1, [12OT].

I was referred to many passages of Scripture that are plain, instructing the young, showing them clearly the will of God concerning them. These plain teachings they must meet in the judgment. Yet there is not one young man or woman in twenty who professes the present truth, who heeds these Bible teachings. They do not read the word of God

enough to know its claims upon them, and yet these truths will judge them in the great day of God, when young and old will be judged according to the deeds done in the body. p. 3, Para. 2, [120T].

Says John, "I have written unto you, young men, because ye are strong, and the word of God abideth in you; and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." p. 4, Para. 1, [120T].

This exhortation to young men extends also to young women. Their youth does not excuse them from the responsibilities resting upon them. The youth are strong. They are not worn down with the weight of years, and with cares. Their affections are ardent, and if they are withdrawn from the world, and are placed upon Christ and Heaven, doing the will of God, they will have a hope of the better life that is enduring, and they will abide forever, being crowned with glory, honor, immortality, eternal life. If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, are pleasing their great adversary, and separating themselves from the Father. And when these things that are sought after pass away, their hopes are blasted and their expectations perish. Separated from God, then will they bitterly repent their folly of serving their own pleasure, of gratifying their own desires, and for a few frivolous enjoyments, of selling a life of immortal bliss that they might have enjoyed forevermore. "Love not the world, neither the things that are in the world," says the inspired apostle. Then the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, and in the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, and empty, vain talking and laughing, characterize the life of the youth generally, and God is dishonored. Titus exhorts the youth

to sobriety. "Young men, likewise, exhort to be sober-minded. In all things shewing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." p. 4, Para. 2, [120T].

I entreat the youth for their souls' sake to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they shall be justified, or by their words be condemned. Take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure of the heart bringeth forth evil things. But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the heavenly Teacher. The word of God is either not studied at all, or if it is, its solemn truths are not heeded, and these plain truths will rise up in judgment and condemn them. p. 5, Para. 1, [120T].

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not on Christ or the kingdom of Heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who measure themselves by others, and do as others do, and make no higher attainments, and excuse themselves over the wrongs and faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify the Devil by thus indulging their own unconsecrated feelings. Some dwell upon what they shall eat and drink, and where-withal they shall be clothed. Their hearts are filled with these thoughts, and they flow out from the abundance of the heart, as though these things were their grand aim in life, their highest attainment. They forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The youth have their hearts filled with their own love of self, which is manifested in their desire to see their faces daguerretyped by the artist; and they will not be

satisfied with being once represented, but they will sit again and again for their picture, hoping they will appear a little better, and excel all their previous efforts, and appear really more beautiful than the original. Their Lord's money is squandered in this way, and what is gained? Merely their poor shadow upon paper. The hours that ought to have been devoted to prayer, are occupied upon their own poor selves, precious hours of probation are thus wasted. Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the great Heavenly Artist is taking cognizance of every act, every word, and their deportment; and that even the thoughts and intents of the heart stand faithfully delineated. Every defect in the moral character stands forth revealed to the gaze of angels, and they will have the faithful picture presented to them in all its deformity at the execution of the judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, with the motives concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act is exposed. The young generally conduct themselves as though the precious hours of probation, while mercy lingers, are one grand holiday, and that they are placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan has been making special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even important for health. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary of souls well. There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through their life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his blood, they fail to see. Such have not faith. This class are generally those who have not well-balanced minds. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain, causing the moral organs to be diseased, and making it impossible for them upon all points to think and

act rationally. They have not well-balanced minds. Godliness and righteousness is not destructive to health, but is health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, let him eschew evil, and do good; let him seek peace and ensue it: for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." p. 6, Para. 1, [120T].

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference or stolid gloom. p. 9, Para. 1, [120T].

The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object, the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary to these. Satan will present the path of holiness as difficult, while those of worldly pleasures will be strewn with flowers. p. 9, Para. 2, [120T].

In false and flattering colors will the tempter array the world with its pleasures before you. Vanity is one of the strongest traits of our depraved natures, and Satan knows that he can successfully appeal to it. He will flatter you through his agents. You may receive praise of men and women. It may gratify your vanity, foster in you pride and self-esteem, and you may think that it really is a great pity for you, with such advantages, such attractions, to come out from the world and be separate, and become a Christian, to forsake your companions, and be alike dead to their praise or censure. Satan tells you that with the

advantages you possess you could to a high degree enjoy the pleasures of the world. Let such consider that the pleasures of earth will have an end, and that which they sow they shall also reap. Are personal attractions, ability, or talents, too valuable to devote to God, the author of your being? he who watches over you every moment? Are your qualifications too precious to devote to God? p. 11, Para. 1, [12OT].

The young will urge that they need something to enliven and divert the mind. I saw that there was pleasure in industry, a satisfaction in pursuing a life of usefulness. Some still urge that they must have something to interest the mind, when business ceases, some mental occupation or amusement to which the mind can turn for relief and refreshment amid cares and wearing labor. The Christian's hope is just what is needed. Religion will prove to the believer a comforter and a sure guide to the fountain of true happiness. I saw that the young should study the word of God, and give themselves to meditation and prayer, and they will find that their spare moments cannot be better employed. Young friends, you should take time to prove your own selves, whether you are in the love of God. Be diligent to make your calling and election sure. All depends upon your course of action, whether you secure to yourselves the better life. "Wisdom's ways are ways of pleasantness, and all her paths are peace." For the young to contemplate the future abode of the righteous, the everlasting reward, is a high and ennobling theme. Dwell upon the marvelous plan of salvation, the great sacrifice made by the King of glory to prepare the way that you might be elevated through the merits of his blood, and by obedience finally be exalted to the throne of Christ. This subject should engage the noblest contemplation of the mind. To be brought into favor with God, what a privilege! To commune with Him, what can more elevate, refine, and exalt us above the frivolous pleasures of earth? To have our corrupt natures renovated by grace, our lustful appetites and animal propensities in subjection, and we standing forth with noble, moral independence, achieving victories every day, will give peace of conscience which can arise alone from right doing. p. 11, Para. 2, [12OT].

I saw, young friends, that with such employment and diversion as this, you might be happy. But the reason you are restless is, you do not seek to the only true source for happiness. You are ever trying to find out of Christ

that enjoyment which is found alone in him. In him are no disappointed hopes. Prayer! Oh, how is this precious privilege neglected. The reading of the word of God prepares the mind for prayer. One of the greatest reasons why you have so little disposition to draw nearer to God by prayer is, you have unfitted yourselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful, the hour of prayer is not thought of. Prayer is the strength of the Christian. When alone, he is not alone; he feels the presence of One who has said, "Lo, I am with you alway." p. 12, Para. 1, [12OT].

The young want just what they have not, namely, RELIGION. Nothing can take the place of it. Profession alone is nothing. Names are registered upon the church books upon earth, but not in the book of life. p. 12, Para. 2, [12OT].

I saw that there is not one of the youth in twenty who knows what experimental religion is. They serve themselves, and yet profess to be servants of Christ; but unless the spell which is upon the youth is broken, they will soon realize that the portion of the transgressor is theirs. As for self-denial or sacrifice for the truth's sake, they have found an easier way above it all. As for the earnest pleadings with tears and strong cries to God for his pardoning grace, and strength from him to resist the temptations of Satan, they have found it unnecessary to be so earnest and zealous; they can get along well without. Christ, the King of glory, went often alone in the mountains and desert places to pour out his soul's request to his Father, but sinful man, in whom is no strength, thinks he can live without so much prayer. p. 12, Para. 2, [12OT].

Christ is their pattern, his life was an example of good works. A man of sorrows and acquainted with grief. He wept over Jerusalem, because they would not be saved by accepting the redemption he offered them. They would not come to him that they might have life. Compare your course of life with that of your Master, who made so great a sacrifice that you might be saved. He was a man of sorrows, acquainted with grief, frequently spending whole nights upon the damp ground in agonizing prayer. You are seeking your own pleasure. Listen to the frivolous, light and vain conversation, hear the laugh, the jesting, the joking. Is

this imitating the pattern? Still listen, is Jesus mentioned? Is the truth the theme of conversation? Are they glorying in the cross of Christ? It is this fashion, that bonnet, that dress, what that young man said, or that young lady said, or the amusements they are planning. What glee! Are angels attracted and pressing close around them to ward off the weight of darkness Satan is pressing in upon and around them? Oh, no. See, they turn away in sorrow. I see even a tear upon the faces of these angels. Can it be that angels of God are made to weep? It is even so. p. 13, Para. 1, [120T].

High and eternal things have little weight with the youth. Angels of God are in tears as they write in the roll the words, the acts, the doings of professed Christians. Angels are hovering around that dwelling. The young are there assembled; there is the sound of vocal and instrumental music. Christians are here assembled, but what is that you hear? It is a song, a frivolous ditty, fit for the dance hall. Behold the pure angels gather the light which enshrouds them closer around them, and darkness envelops those in that dwelling. The angels are moving from the scene. Sadness is upon the countenance. Behold angels weeping. This I saw acted over a number of times, all through the ranks of Sabbath-keepers, and especially in Battle Creek. Music has occupied the hours which should be devoted to prayer. Music is the idol which many professed Sabbath-keeping Christians worship. The Devil has no objection to music, if he can make that a channel through which to gain access to the minds of youth. Anything will suit his purpose that will divert the mind from God, and engage the time which should be devoted to his service, and which will exert the strongest influence in holding the largest numbers, paralyzed by his power, with a pleasing infatuation. Music is made one of Satan's most attractive agencies to ensnare souls; but, when turned to a good account, it is a blessing. When abused, it leads the unconsecrated to pride, vanity, and folly. When music is allowed to take the place of devotion and prayer, it is a terrible curse. Young people assemble together to sing, and, although professed Christians, frequently dishonor God and their faith by their frivolous conversation and their choice of music. It is not congenial to their taste to make sacred music their choice. I was directed to the plain teachings of God's word, which have been passed by unnoticed. All these words of inspiration will condemn in the judgment those who have not heeded them. p. 14, Para.

1, [120T].

The apostle Paul exhorts Timothy "by the commandment of God our Saviour and Lord Jesus Christ:" "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." p. 15, Para. 1, [120T].

Peter exhorts: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." p. 15, Para. 2, [120T].

The inspired Paul exhorts Titus to give special instructions to the church of Christ, "that they may adorn the doctrine of God our Saviour in all things." He says: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." p. 16, Para. 1, [120T].

Peter exhorts the churches to "be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." p. 16, Para. 2, [120T].

Again he says, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." p. 16, Para. 3, [120T].

Are the youth in that position where they can give an answer to every man that asketh a reason of their hope with meekness and fear? The youth, I saw, fail greatly to understand our position. Terrible scenes are just before them, a time of trouble which will test the value of character. Those who have the truth abiding in them will then be developed. Those who have shunned the cross, neglected the word of life, and pay adoration to their own poor selves, will be found wanting. They are ensnared by Satan, and will then learn too late that they have made a terrible mistake. The pleasures they have sought after prove bitter in the end. Said the angel, "Sacrifice all for God. Self must die. The natural desires and propensities of the unrenewed heart must be subdued." Flee to the neglected Bible; the words of inspiration are spoken to you, pass them not lightly by, for you will meet every word again, to render an account whether you have been a doer of the work, shaping your life according to the holy teachings of God's word. Holiness of heart and life are necessary. p. 16, Para. 4, [12OT].

As servants of Jesus Christ, every one who has taken his name and has enlisted in his service, must be a good soldier of the cross. They should manifest in their lives that they are dead to the world, and that their lives are hid with Christ in God. p. 17, Para. 1, [12OT].

Paul writes to his Colossian brethren as follows: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above; not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." p. 17, Para. 2, [12OT].

To the Ephesians he writes: "See then that ye walk circumspectly, not as fools, but as wise. Redeeming the time, because the days are evil. Wherefore be ye not

unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." p. 18, Para. 1, [12OT].

God can be glorified by songs of praise from a pure heart filled with love and devotion to him. When consecrated believers assemble together, their conversation will not be upon the imperfections of others, or savor of murmuring or complaint; charity, or love, the bond of perfectness, will encircle them. Their hearts, filled with love to God and their fellow-men, flow out naturally in words of affection, sympathy, and esteem for their brethren. The peace of God ruling in their hearts, their words are not vain, empty, and frivolous, but to the comfort and edification of one another. If Christians will obey the instructions given to them by Christ and his inspired apostles, they will adorn the religion of the Bible, and save themselves much perplexity and severe trials, which they attribute to their afflictions in consequence of believing unpopular truth. This is a sad mistake. Very many of their trials are of their own creating, because they depart from the word of God. They yield to the world, place themselves upon the enemy's battlefield, and tempt the Devil to tempt them. By adhering strictly to the admonitions and instructions of God's word, prayerfully seeking to know and do his righteous will, they feel not the petty grievances daily occurring. The gratitude dwelling in their hearts, the peace of God ruling in them, causes them to make melody in their hearts unto the Lord, and by words make mention of the debt of love and thankfulness due the dear Saviour, who so loved them as to die that they might have life. Not one who has an indwelling Saviour will dishonor him before others by producing strains from a musical instrument which call the mind from God and Heaven to light and trifling things. p. 18, Para. 2, [12OT].

The young are required in whatsoever they do, in word or deed, to do all in the name of the Lord Jesus, giving thanks to God and the Father by him. I saw that but few of the youth understand what it comprises to be Christians, to be Christlike. They will have to learn the truths of God's word before they can conform their lives to the pattern. There is not one young person in twenty who has experienced

in their lives that separation from the world which God requires of them in order to become members of his family, children of the heavenly King. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." p. 19, Para. 1, [120T].

What a promise is here made upon condition of obedience. Do you have to cut loose from friends and relatives in deciding to obey the elevated truths of God's word? Well, take courage, God has made provision for you, his arms are opened to receive you. Come out from among them and be separate, and touch not the unclean, and he will receive you. He promises to be a father unto you. Oh, what a relationship is this! higher and holier than any earthly ties. If you make the sacrifice, if you have to forsake father, mother, sisters, brothers, wife and children, for Christ's sake, you will not be friendless. God adopts you into his family; you become members of the royal household; sons and daughters of the heavenly King who rules in the Heaven of heavens. Can you desire a more exalted position than is here promised? Is it not enough? Said the angel, "What could God do for the children of men more than he has already done? If such love, such exalted promises, are not appreciated, could God devise anything higher, anything richer and more lofty? All has been done for the salvation of man that God could do, and yet the hearts of the children of men have become hardened. Because of the multiplicity of the blessings God has surrounded them with, they receive them as common things and forget their gracious Benefactor." p. 20, Para. 1, [120T].

I saw that Satan was a vigilant foe, intent upon his purpose of leading the youth to a course of action entirely contrary to that which God would approve. He well knows that there is no class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half that influence upon the young in communities that the youth, devoted to God, can have upon their associates. They ought to feel that a responsibility is resting upon them, to do all they can to save their fellow mortals, even at a sacrifice of their pleasure and natural desires. Time, and even means, if required, should be consecrated to God, and these professing godliness should feel the danger those are

in who are out of Christ. Soon their probation will close. These who might have a influence in saving souls, had they stood in the counsel of God, yet failed to do their duty through selfishness, indolence, or because they were ashamed of the cross of Christ, will not only lose their own souls, but the blood of poor sinners will be found in their garments. Such will have to render an account for the good that they could have done had they been consecrated to God, but did not do because of their unfaithfulness. Those who have really tasted the sweets of redeeming love will not rest, cannot rest, until those with whom they associate are made acquainted with the plan of salvation. Young men and women should inquire, "Lord, what wilt thou have me to do? How can I honor and glorify thy name upon the earth?" Souls are perishing all around us, and yet where is the burden the youth bear to win souls to Christ. Those who attend school could have influence; but who names the name of Christ, and who do you see in earnest conversation, pleading with tender earnestness with their companions to forsake the ways of sin and choose the path of holiness? p. 21, Para. 1, [12OT].

I was shown that this is the course the believing young should take, but they do not; it is more congenial to their feelings to unite with the sinner in sport and pleasure. I saw that the young have a wide sphere of usefulness, but they see it not. If they would now exert their powers of mind in seeking ways to approach perishing sinners, that they might make known to them the path of holiness, and by prayer and entreaty win even one soul to Christ, what a noble enterprise! One soul to praise God through eternity! One soul to enjoy happiness and everlasting life! One gem in their crown to shine as a star forever and ever! But even more than one can be brought to turn from error to truth, from sin to holiness. Says God, by the prophet, "And they that turn many to righteousness shall shine as the stars forever and ever." Then those who engage with Christ and angels in the work of saving perishing souls, are richly rewarded in the kingdom of Heaven. p. 22, Para. 1, [12OT].

I saw that many souls might be saved if the young were where they ought to be, devoted to God and to the truth; but the young generally occupy a position where constant labor must be bestowed upon them, or they will become of the world themselves. They are a source of constant anxiety, of heartache. Tears flow on their account, and

agonizing prayers are wrung from the hearts of parents in their behalf. They move on, reckless of the pain their course of action causes. They plant thorns in the breasts of those who would die to save them, and have them become what God designed they should, through the merits of the blood of Christ. p. 23, Para. 1, [120T].

The youth exercise their ability to work out this or that nice piece of art, but feel not that God requires them to turn their talents to a better account, that of adorning their profession, and seeking to save souls for whom Christ died. One such soul saved is of more value than worlds. Gold and earthly treasure can bear no comparison to the salvation of even one poor soul. p. 23, Para. 2, [120T].

Young men and young women, I saw that God has a work for you to do; take up your cross and follow Christ, or you are unworthy of him. While you remain in listless indifference, how can you tell what is the will of God concerning you? and how do you expect to be saved, unless as faithful servants you do our Lord's will? Those who possess eternal life will all have done well. The King of glory will exalt them to his right hand, while he says to them, "Well done, good and faithful servants." How can you tell how many souls you might save from ruin, if, instead of studying your own pleasure, you were seeking what work you could do in the vineyard of your Master? How many souls have these gatherings for conversation and the practice of music been the means of saving? If you cannot point to one soul thus saved, turn, oh! turn to a new course of action. Begin to pray for souls; get near to Christ, close to his bleeding side. Let a meek and quiet spirit adorn your lives, and let your earnest, broken, humble petitions ascend to him for wisdom, that you may have success in not only saving your own soul, but the souls of others. Pray more than you sing. Do you not stand in need of prayer more than singing? God calls upon you to work, young men and women; work for him. Make an entire change in your course of action. You can do a work that those who minister in word and doctrine cannot do. You can reach a class the minister cannot affect. p. 23, Para. 3, [120T].

RECREATION FOR CHRISTIANS.

I was shown that Sabbath-keepers as a people labor too hard, without allowing themselves change, or periods of rest. Recreation is needful to those who are engaged in

physical labor, yet still more essential for those whose labors are principally mental. p. 24, Para. 1, [120T].

I was shown that it is not essential to our salvation, nor for the glory of God, for us to keep the mind laboring, even upon religious themes, constantly and excessively. There are amusements which we cannot approve, because Heaven condemns them, such as dancing, card playing, chess, checkers, &c. These amusements open the door for great evil. Their tendencies are not beneficial, but their influence upon the mind is to excite and produce in some minds a passion for those plays which lead to gambling, and dissolute lives. All such plays should be condemned by Christians. Something should be substituted in the place of these amusements. Something can be invented, perfectly harmless. p. 25, Para. 1, [120T].

I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger of our children partaking of evil influences, and becoming corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand you have their happiness and best good in view. p. 25, Para. 2, [120T].

Let families unite together and leave their occupations which have taxed them physically and mentally, and make an excursion out of the cities and villages a few miles into the country, by the side of a fine lake, or in a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, and spread their table under the shade of some tree, or under the canopy of heaven, provided with the very best fruits and grains. The ride, the exercise, and the scenery, will quicken the appetite, and they can come around a repast which kings might envy. p. 25, Para. 3, [120T].

Parents and children on such occasions should feel as free as air from care, labors, or perplexities. Parents should become children with their children, making it as happy as possible for them. Let the whole day be given to recreation. Exercise of the muscles in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a

duty resting upon them to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with new zeal. And such have gained much, for they are better prepared to resist disease. p. 26, Para. 1, [120T].

I saw that but few have a realizing sense of the constant, wearing labor upon the brains of those who are bearing the responsibilities of the work in the Office. Confined day after day, and week after week, within doors, a constant strain upon the mental powers is surely undermining the constitutions of these men, and lessening their hold on life. These brethren are in danger of breaking suddenly. They are not immortal, and without a change they must wear out and be lost to the work. p. 26, Para. 2, [120T].

Precious gifts we have in Brn. Smith, Aldrich, and Amadon. We cannot afford to have them ruin their health through close confinement and incessant toil. Where can we find men to supply their places, with their experience? Two of these brethren have been fourteen years connected with the work in the Office, laboring earnestly, conscientiously, and unselfishly, for the advancement of the cause of God. p. 26, Para. 3, [120T].

These brethren have had scarcely any variation or change, except what fevers and sickness have given them. They should have a change frequently; should devote a day wholly to recreation with their families, who are almost entirely deprived of their society. All may not be able to leave the work at a time, but they should so arrange their work that one or two may leave, leaving others to supply their places, and then give others the same opportunity they have had. p. 27, Para. 1, [120T].

I also saw that these brethren, Aldrich, Amadon, and Smith, should, as a religious duty, take care of the health and strength which God has given them. God does not require them to become martyrs just now to his cause. They will obtain no reward for making this sacrifice, for God wants them to live. Their lives can better, far better, serve the cause of present truth, than their death. p. 27, Para. 2, [120T].

I saw that if either of these brethren should be suddenly prostrated by disease, no one should regard it as a direct

judgment from the Lord. It will only be the sure result of the violation of nature's laws. They should take heed to the warning given them, lest they transgress and have to suffer the heavy penalty. p. 27, Para. 3, [120T].

I saw that these brethren could benefit the cause of God by attending as often as practicable Convocation Meetings, at a distance from the place of their confinement and labor. It is impossible for their minds to be enlivened and invigorated as God would have them, to pursue the work so important, which requires healthy nerves and brain, while they are incessantly confined at the Office. p. 28, Para. 1, [120T].

I was shown that it would be a benefit to the cause at large for these men, standing at the head of the work at Battle Creek, to become acquainted with their brethren abroad by associating with them in meeting. It will give the brethren abroad confidence in those who are bearing the responsibilities of the work, and will relieve the brethren bearing these burdens, of the taxation upon the brain, and will make them better acquainted with the progress of the work and the wants of the cause. It will enliven their hopes, renew their faith, and increase their courage. Time thus taken will not be lost, but be spent to the very best advantage. These brethren have qualities making them capable of enjoying social life to the highest degree. They would enjoy the society of brethren abroad at their homes, and would benefit and be benefitted by interchange of thought and views. Especially do I appeal to Bro. Smith to change his course of life. He cannot exercise as others in the Office can. Indoor, sedentary employment, is preparing him for a sudden breakdown. He cannot always do as he has done. He must have more life in the open air, having periods of light labor, of some special nature, or exercise of a pleasant, recreative character. Such confinement as he has imposed upon himself would break down the constitution of the strongest animal. It is cruel, it is wicked, a sin against himself; which I raise my voice in warning against. Bro. Smith, more of your time must be spent in the open air, riding, or in pleasant exercise, or you must die, your wife become a widow, and your children who I love you so much become orphans. Bro. Smith is qualified to edify others in the exposition of the word. He can serve the cause of God, and be benefitted himself, by making efforts to get out to the large gatherings of Sabbath-keepers, and let his testimony be borne to the edification of those who

are privileged to hear him. This change would bring him more out of doors, and in the open air. His blood flows sluggishly through his veins for want of the electrifying air of heaven. He has done his part in the work at the Office well, but still he has needed the assistance of the electricity of pure air and sunlight out of doors, to make his work still more spiritual and enlivening. p. 28, Para. 2, [120T].

June 5, 1863, I was shown the necessity of my husband's preserving his strength and health, for God had yet a great work for us to do. In his providence we had obtained an experience in this work from its very commencement, and thus our labors would be of greater account to his cause. I saw that my husband's constant and excessive labor was exhausting his fund of strength, which God would have him preserve. If he continued to overtask his physical and mental energies as he had been doing, he would be reaching down into the future, and using up his future resources of strength, and exhausting the capital, and would break down prematurely, and the cause of God be deprived of his labor. He was much of the time performing labor connected with the Office which others might do; also business transactions which he should avoid. God would have us both reserve our strength to be used when he especially required it, and do that work which others could not do, and for which he has raised us up, preserved our lives, and given us a valuable experience, to be a benefit to his people. p. 29, Para. 1, [120T].

I did not make this public, because it was given especially to us. If this caution had been fully heeded, the affliction under which my husband has been a great sufferer would have been saved. The work of God seemed urgent, and to allow of no relaxation or separation from it. My husband seemed compelled to constant, wearing labor. His anxiety for his brethren liable to the draft, and to meet the rebellion in Iowa, kept the mind constantly strained, and the physical energies were utterly exhausted. Instead of having relief; burdens never pressed heavier; and care, instead of lessening, was trebled. But there certainly was a way of escape, or God would not have given the caution he did, or else would have caused that he should not break down under such taxation. I saw that had he not been especially sustained by God he would have realized the prostration of his physical and mental powers much sooner than he did. p. 30, Para. 1, [120T].

When God speaks, he means what he says. When he cautions, it becomes those noticed to take heed. Why I now speak publicly is because the same caution which was given my husband has been given some connected with the Office. They, I saw, were just as liable to be stricken down unless they change their course of action as was my husband. I am not willing that others should suffer as he has done. But that which is the most to be dreaded is, to be lost for a time to the cause and work of God, when the help and influence of all are so much needed. p. 31, Para. 1, [120T].

Those connected with the Office cannot endure, by considerable, the amount of care and labor that my husband has borne for years. They have not the constitution, the capital to draw upon, which my husband has had. They can never endure the perplexities, and the constant, wearing labor which has come upon him, and which he has borne for twenty years. I cannot endure the thought that one in the Office should sacrifice strength and health, through excessive labor, and their usefulness prematurely end, and they be unable to work in the vineyard of the Lord. It is not merely the gatherers of the fruit that are the essential laborers, but all who assist in digging about the plants, watering, pruning, and lifting up the drooping, trailing vines, and leading their tendrils to entwine about the true trellis, the sure support. None of these workmen can be spared. p. 31, Para. 2, [120T].

The brethren in the Office feel that they cannot leave the work for a few days for a change, for recreation; but it is a mistake. They can, and should do so. How much better to leave for a few days, even if there is not as much work accomplished, than to be prostrated by disease and be separated from the work for months, and perhaps never be able to engage in it again? p. 32, Para. 1, [120T].

My husband thought it wrong for him to spend time in social enjoyment. He could not afford to rest. He thought the work in the Office would suffer if he should. But after the blow fell upon him, causing physical and mental prostration, the work had to be carried on without him. I saw that these brethren engaged in the responsible labor in the Office should work upon a different plan, make their arrangements to have change. If more help is needed, obtain it; and let relief come to these who are suffering with

constant confinement and with brain labor. They should attend Convocation Meetings. They need to throw off care, share the hospitality of their brethren, enjoy their society and the blessings of the meetings. They will thus receive fresh thoughts, and their wearied energies will be awakened to new life, and they will return to the work far better qualified to perform their part, for they better understand the wants of the cause. p. 32, Para. 2, [120T].

Brethren abroad, are you asleep to this matter? Must your hearts be made faint by another of God's workmen, whom you love, falling. These men are the property of the church. Will you suffer them to die under the burdens? I appeal to you to advise a different order of things. I pray that God may never allow the bitter experience to come to any one of the brethren in the Office that has come upon us. Especially do I commend Bro. Smith to your care. Shall he die for want of air, the vitalizing air of heaven. The course he is pursuing is really shortening his life. Through confinement indoors his blood is becoming foul and sluggish, the liver is deranged, the action of the heart is not right. Unless he works a change for himself; nature will take the work into her hands. She will make a grand attempt to relieve the system by expelling the impurities from the blood. She will summon all the vital powers to work, and the whole organism will be deranged, and all this may end in paralysis or apoplexy. If he should ever recover from this crisis, his loss of time is great; but the probabilities of recovery are very small. p. 32, Para. 3, [120T].

If Bro. Smith cannot be aroused, I advise you, brethren, who have an interest in the cause of present truth, to take him as Luther was taken by his friends, and carry away from his work. p. 33, Para. 1, [120T].

Since writing the above I learn that most of Thoughts on the Revelation was written in the night, after his day's work was done. This was the course which my husband pursued; I protest against such suicide. The brethren whom I have mentioned, who are so confined in the Office, in attending meetings and taking periods of recreation are serving the cause of God. They are preserving themselves in the best conditions of physical health and mental strength to devote themselves to the work. They should not be left to feel crippled because they are not earning wages. Their wages should go on, and they be free. They are doing a

great work. p. 33, Para. 2, [120T].

THE REFORM DRESS.

In answer to letters of inquiry from many sisters relative to the proper length of the dress, I would say, that we have in our part of the State of Michigan adopted the uniform length of about nine inches from the floor. I take this opportunity to answer these inquiries in order to save the time in answering many letters. p. 34, Para. 1, [120T].

I should have spoken before, but have waited to see something definite on this point in the Health Reformer. I would earnestly recommend uniformity in length, and would say that nine inches as nearly accords with my views of the matter as I am able to express in inches. p. 34, Para. 2, [120T].

As I travel from place to place, I do not find the Reform Dress rightly represented, and am made to feel the necessity of something more definite being said, that there may be uniform action in this matter. This style of dress is unpopular, and for this reason neatness and taste should be used by those who adopt it. I have once spoken upon this point, yet some fail to follow the advice given. There should be uniformity as to the length of the Reform Dress among Sabbath-keepers. p. 34, Para. 3, [120T].

Those who make themselves peculiar by adopting this dress should not think for a moment that it is unnecessary to show order, taste and neatness. Our sisters, before putting on the Reform Dress, should obtain patterns of the pants and sack worn with the dress. It is a great injury to the Dress Reform to have persons introduce into a community a style which in every particular needs reforming before it can rightly represent the Reform Dress. Wait, sisters, till you can put on the dress right. p. 35, Para. 1, [120T].

In some places there exists great opposition to the short dress. But when I see some dresses worn by the sisters I do not wonder that people are disgusted, and condemn the dress. Where the dress is represented as it should be, all candid people are constrained to admit that it is modest and convenient. In some churches I have seen all kinds of reform dresses, and yet not one answering the description presented before me. Some appear with white muslin pants,

white sleeves, dark delaine dress and a sleeveless sack of the same description as the dress. Some appear with a calico dress and pants cut after their own fashioning, not after "the pattern," without starch, or stiffening to give them form, and they cling close to the limbs. There is certainly nothing in these dresses manifesting taste or order. Such a dress would not recommend itself to the good judgment of sensible-minded people. In every sense of the word it is a deformed dress. p. 35, Para. 2, [120T].

Sisters who have opposing husbands have asked my advice in regard to their adopting the short dress, while their husbands would not consent to their doing so. I advise them to wait. I do not consider the dress question of such vital importance as the Sabbath. Here there is no hesitation admitted. The opposition which they might receive would be more injurious to health than the dress would be beneficial. Several of these sisters have said to me, "My husband likes your dress; he says he has not one word of fault to find with it." This has led me to see the necessity of our sisters representing the Dress Reform aright, by manifesting neatness, order, and uniformity in dress. p. 36, Para. 1, [120T].

I shall have patterns prepared to take with me as we travel, ready to hand to our sisters whom we shall meet, or to send by mail, to all who may order them. Our address will be given in the Review. p. 36, Para. 2, [120T].

Those who adopt the short dress, should also manifest taste in the selection of colors. Those who are unable to buy new cloth, must do the best they can in exercising a little more taste and ingenuity in fixing over old garments, making them new again. Be particular to have the pants and dress of the same color and material, or you will appear fantastic. Old garments may be cut after a correct pattern, and arranged tastefully, and appear like new again. I beg of you, sisters, not to form your patterns after your own particular ideas. There are correct patterns and good tastes. There are also incorrect patterns and bad tastes. p. 36, Para. 3, [120T].

This dress does not require hoops, and I hope it will never be disgraced by them. Our sisters need not be under the necessity of wearing many skirts to distend the dress. They appear much more becoming, falling about the form naturally, over one or two light skirts. Moreen is

excellent material for outside skirts; it retains its stiffness, and is durable. If anything is worn in skirts, let it be very small. Quilts are unnecessary. Yet I frequently see them worn, and sometimes hanging a trifle below the dress. This gives the dress an immodest, untidy appearance. White skirts, worn with dark dresses, do not become the short dress. Be particular to have your skirts cleanly, neat and nice, made of good material, and in all cases let them be at least three inches shorter than the dress. If anything is worn to distend the skirt let it be small, and at least one quarter or one half a yard from the bottom of the dress or outside skirt. If a cord, or anything answering the place of cords, is placed directly around the bottom of the skirt, it distends the dress merely at the bottom, where it should not be, and throws out the dress, making it appear very unbecoming when sitting or stooping. p. 37, Para. 1, [120T].

As we travel from place to place none need fear that I shall make Dress Reform one of my principal subjects. Those who have heard me upon this matter will have to act upon the light that has already been given. I have done my duty; I have borne my testimony, and those who have heard me and read that which I have written, must now bear the responsibility of receiving or rejecting the light given. If they choose to venture to be forgetful hearers, and not doers of the work, they run their own risk, and will be accountable to God for the course they pursue. I am clear. I shall urge none, condemn none. This is not the work assigned me. God knows who his humble, willing, obedient children are, and will reward them according to their faithful performance of his will. To many the Dress reform is too simple and humbling to be adopted. The cross they cannot lift. God works by simple means to separate and distinguish his children from the world. Some have so departed from the simplicity of the work and ways of God that they are above the work, not in it. p. 37, Para. 2, [120T].

I was referred to Num. xv, 38-41. "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a

whoring: That ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God." Here God expressly commanded a very simple arrangement of dress for the children of Israel for the purpose of distinguishing them from the idolatrous nations around them. As they looked upon their singularity of dress from the world, they were to remember that they were God's commandment-keeping people, and that he had wrought in a miraculous manner to bring them from Egyptian bondage to serve him, to be a holy people unto God, not to serve their own desires, or observe and do according to the idolatrous nations around them, but to remain a distinct, separate people, that all who looked upon them might say, These are they whom God brought out of the land of Egypt, who keep the law of ten commandments. An Israelite was known to be such as soon as seen, for God through simple means distinguished him as his. p. 38, Para. 1, [120T].

The order given by God to the children of Israel to place a ribbon of blue in their garments did not have any direct influence on their health, only as God would bless them by obedience, and the ribbon would keep in their memory the high claims Jehovah had upon them, and prevent their mingling with the nations, eating swine's flesh and luxurious food detrimental to health, and uniting in their drunken feasts. p. 39, Para. 1, [120T].

The Reform Dress God would have his people now adopt, not only to distinguish them from the world as his "peculiar people," but a reform in dress is essential to physical and mental health. God's people have lost their peculiarity to a great extent, and have been gradually patterning after, and mingling with, the world, until they are like them in many respects. This is displeasing to God. He directs them as he did the children of Israel anciently, to come out from the world and forsake their idolatrous practices, and to not follow their own hearts (for their hearts are unsanctified), or their own eyes, which have led to a departure from God and a uniting with the world. p. 39, Para. 2, [120T].

Something must arise to lessen the hold of God's people upon the world. The Dress Reform is simple and healthful, yet there is a cross in it. I thank God for the cross. I cheerfully bow to lift it. We have been so united with the world, we have lost sight of the cross, and do not suffer

for Christ's sake. p. 40, Para. 1, [12OT].

We do not wish to get up something to make a cross, but if God presents to us a cross, we should cheerfully bear it. In the acceptance of the cross, we are distinguished from the world. The world love us not, and ridicule our peculiarity. Christ was hated of the world, because he was not one of the world. Can the followers of Christ expect to fare better than their Master? If they pass along without receiving censure, or frowns from the world, they may be alarmed, for it is their conformity to the world which makes them so much like them; they have nothing to arouse their envy or malice. There is no collision of spirits. The world despise the cross, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. i, 18. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi, 14. p. 40, Para. 2, [12OT].

SURMISINGS ABOUT BATTLE CREEK.

In 1865 I saw that some have felt at liberty through envious feelings to speak lightly of Battle Creek. Some look suspiciously on all that is going on there, and seem to exult if they can get hold of any thing to take advantage of that comes from Battle Creek. But God is displeased with such a spirit, such a course of action. From what source do churches abroad obtain their light and knowledge of the truth? It has been from the means which God has ordained, which center at Battle Creek. Who have the burdens of the cause? It is those who are zealously laboring at Battle Creek, and while churches that are scattered abroad are relieved from the burdens and heavy trials which necessarily come upon those who stand in the forefront of the hottest battle, and while these are excused from perplexities and wearing thoughts attendant upon those who engage in making highly-important decisions in connection with the work to be accomplished for the remnant people of God, they should feel thankful, and praise God that they are thus favored, and should be the last to be jealous, envious, and faultfinding, occupying a position, "Report, and we will report it." p. 41, Para. 1, [12OT].

At Battle Creek they have borne the burdens of the conferences, which have been upon many, or nearly all of

the church, a severe tax. Many in consequence of the extra labors borne have brought upon themselves debility, which has lasted for many months. They have borne the burden cheerfully, but have felt saddened and disheartened by the heartless indifference of some, and the cruel jealousy of others, after they have returned to the several churches from whence they came. Speeches are thoughtlessly made, by some designedly, by others carelessly, concerning the burden-bearers there, and concerning those who stand at the head of the work. God has marked all these speeches, all these jealousies, all these envious feelings, and a faithful record of it is kept. Men and women thank God for the truth, and then turn around and question and find fault with the very means Heaven has ordained to make them what they are, or what they ought to be. How much more pleasing to God for them to act the part of Aaron and Hur, and help hold up the hands of those who are bearing the great and heavy burdens of the work in connection with the cause of God. Murmurers and complainers should remain at home, where they will be out of the way of temptation, where they cannot find food for their jealousies, evil-surmisings and fault-findings; for the presence of such is only a burden to the meetings, clouds without water. p. 41, Para. 2, [12OT].

All who feel at liberty to censure and find fault with those whom God has chosen to act an important part in this last great work, had better be converted and obtain the mind of Christ. Let them remember those of the children of Israel who were ready to find fault with Moses, whom God had ordained to lead his people to Canaan, and to murmur against even God himself. They should remember that all these murmurers fell in the wilderness. It is so easy to rebel, so easy to give battle before considering matters rationally, calmly, and settling whether there is anything to war against. The children of Israel are our example upon whom the ends of the world are come. p. 42, Para. 1, [12OT].

In regard to Battle Creek, it is easier with many to question and find fault than to tell what should be done. This responsibility some would even venture to take, but they would soon find themselves deficient in experience, for they would run the work into the ground. If these talkers and faultfinders would themselves become burden-bearers, and pray for the laborers, they would be blessed themselves and bless others with their godly example, with

their holy influence and lives. It is easier for many to talk than to pray, and such lack spirituality and holiness, and their influence is an injury to the cause of God. Instead of feeling that the work at Battle Creek is their work, that they have an interest in its prosperity, they stand aside more as spectators, to question and find fault. Those who do this are the very ones who lack experience in this work, and who have suffered but little for the truth's sake. p. 43, Para. 1, [12OT].

SHIFTING RESPONSIBILITIES.

Those Sabbath-keeping brethren who shift the responsibility of their stewardship into the hands of their wives, while they are capable of managing the same themselves, are unwise, and in the transfer displease God. The stewardship of the husband cannot be transferred to the wife. Yet this is sometimes done to the great injury of both. Believing husbands have sometimes transferred their property to their unbelieving companions, hoping thereby to gratify them, disarm their opposition, and finally induce them to believe the truth. But this is no more nor less than hiring peace, or hiring them to believe the truth with the means God has lent them to advance his cause. This transfer is to one who has no sympathy for the truth, and what account will such render when the Great Master requires his own with usury? p. 44, Para. 1, [12OT].

Believing parents have frequently transferred their property to their unbelieving children, thus putting it out of their power to render to God the things that are his. By so doing, they lay off that responsibility which God has laid upon them, and place in the enemy's ranks means which God has entrusted to them to be returned to him by being invested in his cause when he shall require it of them. It is not in God's order that parents, who are capable of managing their own business, should give up the control of their property, even to children who are of the same faith. They seldom possess the devotion to the cause they should, and they have not been schooled in adversity and affliction, so as to place a high estimate upon the eternal treasure, and less upon the earthly. The means placed in the hands of such is the greatest evil. It is a temptation to them to place their affections upon the earthly, and trust to property, and feel that they need but little besides. Means coming into their possession which they have not acquired by their own exertion, they seldom use wisely.

p. 44, Para. 2, [12OT].

The husband who transfers his property to his wife opens for her a wide door of temptation, if she be a believer or unbeliever. If a believer, and her peculiar traits of character are penurious, rather inclined to selfishness and acquisitiveness, how much harder will be the battle for her with her husband's stewardship and her own to manage. In order for her to be saved, she must overcome all these peculiar, evil traits, and imitate the character of her divine Lord, seeking opportunity to do others good, loving others as Christ has loved us. She should cultivate the precious gift of love, possessed so largely by our Saviour. His life was characterized by noble, disinterested benevolence. His whole life was not marred by one selfish act. p. 45, Para. 1, [12OT].

Whatever the motives of the husband, he has placed a terrible stumbling block in his wife's way, to hinder her in the work of overcoming. And if the transfer be made to the children, the same evil results may follow. His motives God reads. If he were selfish, that his means might be retained, and he has made the transfer as a covert to conceal his covetousness, and excuse himself from doing anything to advance the cause, the curse of Heaven will surely follow. God reads the purposes and intents of the heart. He tries the motives of the children of men. His signal, visible displeasure, may not be manifested as in the case of Ananias and Sapphira, yet their punishment in the end will in no case be lighter than that which was inflicted upon them. In their trying to deceive men, it was deceiving and lying to God. "The soul that sinneth it shall die." Such can no better stand the test of the judgment, than the man to whom was committed the one talent who hid it in the earth. When God called him to account, he accused him of injustice. "I know thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth [where the cause of God could not be benefitted with it]; lo, there thou hast that is thine." Saith God, "Take therefore the talent from him, and give to him that hath ten talents, and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." This man was afraid that his lord would be benefitted with the improvement of his talent. p. 45, Para. 2, [12OT].

I saw that there were many who have wrapped their talent in a napkin and hid it in the earth. They seem to think that every penny that is invested in the cause of God is lost, beyond redemption to them. To those who feel thus, it is even so. They will receive no reward. They give grudgingly, only because they feel necessitated to do something. God loveth the cheerful giver. Those who flatter themselves that they can shift their responsibility upon wife or children, are deceived by the enemy. Such a transfer will not lessen their responsibility. They are accountable for the means Heaven has entrusted to their care, and in no way can they excuse themselves of this responsibility, until they are released by their rendering back to God that which he has committed to them. p. 46, Para. 1, [12OT].

The love of the world separates from God. If any man love the world, the love of the Father is not in him. It is impossible for any one to discern the truth while the world has their affections. The world comes between them and God, beclouding the vision, and benumbing the sensibilities to that degree that it is impossible for them to discern sacred things. God calls upon such: "Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted and mourn. Let your laughter be turned to mourning and your joy into heaviness." Those who have stained their hands with the pollution of the world, are required to cleanse themselves from its stains. Those who think they can serve the world and yet love God, are double minded. But they cannot serve God and mammon. They are men of two minds, loving the world and losing all sense of their obligation to God, and yet professing to be Christ's followers. They are neither one thing nor the other. They will lose both worlds unless they cleanse their hands and purify their hearts through the pure principles of truth. "He that saith he abideth in him, ought himself also to walk even as he walked. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." p. 47, Para. 1, [12OT].

It is worldly lust that is destroying true godliness. Love of the world, and the things that are in the world, is separating from the Father. The passion for earthly gain is

increasing among those who profess to be looking for the soon appearing of our Saviour. The lust of the flesh, the lust of the eye, and the pride of life, control even professed Christians. They are seeking for the things of the world with avaricious lust, and many will sell eternal life for unholy gain. p. 48, Para. 1, [120T].

PROPER OBSERVANCE OF THE SABBATH.

Dec. 25, 1865, I was shown in regard to the observance of the Sabbath, that there has been too much slackness. There has not been promptness to fulfill the secular duties within the six working days which God has given to man, and a carefulness not to infringe upon one hour of the holy, sacred time, God has reserved to himself. I saw that there was no business of man's that should be considered of sufficient importance to cause him to transgress the fourth precept of Jehovah. There are cases that Christ has given us where we may labor even on the Sabbath in saving the life of man or of animals. But for our own advantage, in a pecuniary point of view, to violate the letter of the fourth commandment, we are Sabbath-breakers, and become guilty of transgressing the whole of the commandments; for if we offend in one point, we are guilty of all]. If in order to save property we break over the express command of Jehovah, where is the stopping-place? where set the bounds? Transgress in a small matter, and look upon such things as a matter of no particular sin on our part, and the conscience becomes hardened, the sensibilities blunted, and we can go still further, until labor to quite an extent may be performed, and we still flatter ourselves that we are Sabbath-keepers, when according to Christ's standard we are breaking every one of God's holy precepts. There is a fault with Sabbath-keepers in this respect. But God is very particular, and all who think that they are saving a little time, or advantaging themselves by infringing a little on the Lord's time, will meet with loss sooner or later. God cannot bless them as it would be his pleasure to do, for his name is dishonored by them, his precepts lightly esteemed, and instead of obtaining gain, God's curse will rest upon them, and they will lose ten or twenty fold more than they gain. "Will a man rob God? yet ye have robbed me, this whole nation." p. 48, Para. 2, [120T].

God has given man six days in which he may work for himself; and he has reserved to himself one day in which he is to be specially honored. He is to be glorified, his

authority respected. And yet man will steal a little of the time God has reserved for himself; and thus rob God. God reserved the seventh-day as a period of rest for man, for the good of man as well as for his own glory. He saw that the wants of man required a day of rest from toil and care, that his health and life would be endangered without a period of relaxation from the care and taxation upon him through the labor and anxiety of the six days. p. 50, Para. 1, [120T].

The Sabbath was made for man, for the benefit of man; and to knowingly transgress the holy commandment forbidding labor upon the seventh-day is a crime in the sight of Heaven which was of such magnitude under the Mosaic law as to require the death of the offender. But this was not all that the offender was to suffer, for God would not take a transgressor of his law to Heaven. He must suffer the second death, which is the full and final penalty for the transgressor of the law of God. p. 50, Para. 2, [120T].

POLITICAL SENTIMENTS.

In Rochester, N. Y., Dec. 25, 1865, I was shown many things concerning the people of God in connection with the work of God for these last days. I saw that many professed Sabbath-keepers would come short of everlasting life. They fail to take warning from the course pursued by the children of Israel, and fall into some of their evil ways, which if continued in, they will fall like them, and never enter the heavenly Canaan. "Now all these things happened unto them for ensamples, and are written for our admonition, upon whom the ends of the world are come." p. 50, Para. 3, [120T].

Many, I saw, would fall this side of the kingdom. God is testing and proving his people, and many will not endure the test of character, the measurement of God. p. 51, Para. 1, [120T].

I saw that many would have close work to overcome their peculiar traits of character, and be without spot, or wrinkle, or any such thing, unrebukable before God and man. Many professed Sabbath-keepers will be no special benefit to the cause of God or the church, without a thorough reformation on their part. Many Sabbath-keepers are not right before God in their political views. They are not in harmony with God's word, and are not in union with the body

of Sabbath-keeping believers. Their views do not accord with the principles of our faith. Light has been given sufficient to correct all who wish to be corrected. All who still retain their erroneous political principles, which are not in accordance with the spirit of truth, are living in violation of the principles of Heaven. Therefore as long as they thus remain, they cannot possess the spirit of freedom and holiness. p. 51, Para. 2, [12OT].

Their principles and positions in political matters are a great hindrance to their spiritual advancement. They are a constant snare to them, and a reproach to our faith; and if they retain these principles they will eventually be brought into just the position the enemy would be glad to have them in, where they will finally be separated from Sabbath-keeping Christians. These brethren cannot receive the approval of Heaven while they lack sympathy for the oppressed colored race, and are at variance with the pure, republican principles of our government. Heaven has no sympathy with rebellion upon earth any more than with the rebellion in Heaven, when the great rebel questioned the foundation of God's government in Heaven. He was thrust out, with all who sympathized with him in his rebellion. p. 51, Para. 3, [12OT].

USURY.

In the view given me in Rochester, N. Y., Dec. 25, 1865, I was shown that the subject of usury should engage the attention of Sabbath-keepers. Wealthy men have no right to take interest from their poor brethren, but from unbelievers they may exact usury. "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayst lend upon usury, but unto thy brother thou shalt not lend upon usury, that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it." p. 52, Para. 1, [12OT].

God has been displeased with Sabbath-keepers for their avaricious spirit. Their desire to get gain is so strong upon them that they have taken advantage of their poor,

unfortunate brethren in their distress, and have added to their already-abundant means, when their poorer brethren have been distressed and necessitated for the same means. Am I my brother's keeper? is the language of their hearts. p. 53, Para. 1, [12OT].

A few years since some of the poorer brethren were in danger of losing their souls through wrong impressions. Everywhere Satan was tempting the poorer brethren in regard to the wealthy. These poor were looking to be favored, and expecting it, when it was their duty to rely upon their own energies; and had they been favored, it would have been the worst thing that could have been done for them. All through the ranks of Sabbath-keepers Satan opened the door of temptation to some among the poorer class that he might overthrow them. Some have lacked judgment and wisdom in their poverty; have taken their own course; have not been willing to ask advice, or to follow advice, and have had to suffer through the result of their miserable calculation; and yet these same ones would feel that they should be advantaged by their brethren who have property. These things needed to be corrected. The first-mentioned class did not realize the responsibilities resting upon the wealthy, nor the perplexity and cares they were compelled to have because of their means. All they could see was that they had means to handle while they themselves were cramped for the same. But the wealthy have, as a general thing, regarded all the poor in the same light, when there is a class of poor who are doing the best in their power to glorify God, to do good, to live for the truth; and such were of solid worth. Their judgment was good, their spirit precious in the sight of God; and the amount of good that they accomplished in their unpretending way, was ten-fold greater than that accomplished by the wealthy, although they might give large sums on certain occasions. The rich fail to see and realize the necessity of doing good, of being rich in good works, ready to distribute, willing to communicate. p. 53, Para. 2, [12OT].

DECEITFULNESS OF RICHES.

Men and women professing to believe the truth do not all have discernment. They fail to appreciate moral worth. They who boast much of their fidelity to the cause, and talk as though they believe that they know all that is worth knowing, are not humble in heart. They may have money and property, which is sufficient to give them influence with

some, but will not raise them one jot into favor with God. Money has power. Money sways a mighty influence. Excellence of character and moral worth are overlooked, if possessed by the poor man. Does God care for money? for property? The cattle upon a thousand hills are his. The world and all that is therein are his. The inhabitants of the earth are as grasshoppers before him. Men and property are but as the small dust of the balance. He is no respecter of persons. Yet men of property have frequently looked upon their wealth and said, By my wisdom have I gotten me this wealth. Who gave them power to get wealth? He, who gave them strength to get wealth, which, when they have gotten, instead of giving Him the glory take the glory to themselves, will prove them and try them, and will bring their glorying to the dust, and will remove their strength and scatter their possessions. Instead of a blessing, they will realize a curse. No act of wrong, of oppression, of deviation from the right way, should be for a moment tolerated any sooner in a man who possesses property than in a poor man who has none. All the wealth and riches that the most wealthy ever possessed will not be of sufficient value to cover the smallest sin before God, or be accepted as a ransom for their transgressions. Repentance, true humility, a broken heart and a contrite spirit, alone will be accepted of God. No man can have true humility before God unless the same is exemplified before others. Repentance, confession, and forsaking, alone are acceptable to God. p. 54, Para. 1, [12OT].

Men who have riches have, many of them, obtained them by close deal, by advantaging themselves, and disadvantaging their poorer fellowmen, or their brethren; and these very men glory in their shrewdness, in their keenness in a bargain. p. 55, Para. 1, [12OT].

Every dollar thus obtained, and the increase of it on their hands, will have attached to it the curse of God to that degree and weight according to the value and increase of the money thus obtained. p. 56, Para. 1, [12OT].

As these things were shown me, I could see the force of our Saviour's words, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Those who possess the ability of acquiring property, unless constantly on the watch, will turn their acquisitiveness to bad account, fall into temptation, overreach, not maintain strict honesty, receive

more for a thing than it is worth, and sacrifice the generous, benevolent, noble principles of their manhood for sordid gain. p. 56, Para. 2, [12OT].

I was shown many men who profess to be Sabbath-keepers, who so love the world and the things that are in the world, that they have been corrupted by the spirit and influence of the world; the divine has dropped out of their characters, the satanic creeping in, transforming them to serve the purposes of Satan, to be instruments of unrighteousness. Then in contrast with these men were shown me the industrious, honest, poor men, who will stand ready to help those who need help, who would rather suffer themselves to be disadvantaged by their wealthy brethren than to manifest so close and acquisitive a spirit as they manifest; men, who will esteem a clear conscience, and right, even in little things, of greater value than riches. They are so ready to help others, so willing to do all the good in their power, that they do not accumulate; their earthly possessions do not increase. If there is a benevolent object to call forth means or labor, they are the first to be interested in and respond to it, and will frequently do far beyond their real ability, and thus deny themselves some needed good, to carry out their benevolent purposes. Although these men can boast of but little earthly treasure, and for this reason may be looked upon as deficient in ability, judgment, and wisdom, their influence not esteemed by men, and they counted of no special worth, yet how does God regard those poor, wise men? They are, I saw, regarded precious in his sight, and although not increasing their treasure upon earth, yet are laying up for themselves a treasure in the heavens, incorruptible, and in doing this manifest a wisdom as far superior to the wise, calculating, acquisitive, professed Christian, as the divine and godlike is superior to the earthly, carnal, and satanic. It is moral worth that God values. A Christian character unblotted with avarice, possessing quietness, meekness and humility, is more precious in the sight of God than the most fine gold, even the golden wedge of Ophir. p. 56, Para. 3, [12OT].

Wealthy men are to be tested more closely than they have ever yet been. If they stand the test and overcome the blemishes upon their character, and as faithful stewards of Jesus Christ render to God the things that are God's, to them it will be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will

make thee ruler over many things; enter thou into the joy of thy Lord." p. 57, Para. 1, [120T].

I was then directed to the parable of the unjust steward. "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" p. 58, Para. 1, [120T].

If men fail to render to God that which he has lent them to use to his glory, and thus rob God, they will make an entire failure. God has lent them means which they can improve upon, and be constantly laying up treasure in heaven, by losing no opportunity of doing good with their means. But if like the man who had one talent, they hide it, fearing that God will get that which their talent gains, they will not only lose the increase which will finally be awarded the faithful steward, but also the principal which God gave them to work upon. They will not have laid up treasure in Heaven, because they have robbed God, and they lose their earthly treasure also. No habitation on earth, and no friend in Heaven to receive them into the everlasting habitation of the righteous. p. 58, Para. 2, [120T].

Christ declares that no servant can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon, cannot serve God and your riches too. "The Pharisees also who were covetous, heard all these things, and they derided him." Mark the words of Christ to them: "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men [which is riches, acquired by oppression, by deception, by overreaching, by fraud, or in any dishonest manner,] is abomination in the sight of God." Then Christ presents the two characters, the rich man who was clothed with purple and fine linen, and who fared sumptuously every day, and Lazarus, who was in abject poverty, and loathsome to the sight; and who begged the few crumbs which the rich man despised. Then our Saviour shows his estimate of the

two. Lazarus, although in so deplorable and mean a condition, had true faith, true moral worth, which God sees, and which he considers of so great value that he takes this poor, despised sufferer, and places him in the most exalted position, while the honored and wealthy ease-loving rich man is thrust out from the presence of God, and: is plunged into misery and woe unutterable. God did not value the riches of this wealthy man, because he had not true moral worth. His character was worthless, his riches did not recommend him to God, nor have any influence to draw to himself the favor of God. p. 59, Para. 1, [12OT].

In this parable Christ would have his disciples shun the course pursued by the Pharisees, of judging or valuing men by their wealth, or by the honors they received of men; for while they might possess both riches and worldly honor they were valueless in the sight of God; and more than this, were despised and rejected of him, cast out from his sight as disgusting to him because there was no moral worth or soundness in them. They were corrupt, sinful and abominable in his sight. The poor man, despised of his fellow mortals, and disgusting to their sight, was valuable in the sight of God because he possessed moral soundness and worth, thus qualifying him to be introduced into the society of refined, holy angels, and to be an heir of God and joint-heir with Jesus Christ. p. 60, Para. 1, [12OT].

In Paul's charge to Timothy he warns him of a class who will not consent to wholesome words, but who place a wrong estimate on riches. He says, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of

God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay bold on eternal life." p. 60, Para. 2, [12OT].

This important charge to Timothy is not carefully considered and heeded. How few heed the charge which Paul commissioned Timothy to make to the rich. Paul in his letter to Timothy would impress upon his mind the necessity of giving such instruction as shall remove the deception which so easily steals upon the rich, that because of their riches they are superior to those who are in poverty; and because of their ability to acquire, think themselves superior in wisdom and judgment, supposing that gain is godliness. Here is the fearful deception. They flatter themselves that their acquisitiveness is godliness. Paul then says, "Contentment with godliness is great gain." p. 61, Para. 1, [12OT].

I saw that although rich persons might devote their whole lives to the one object of getting riches, yet as they brought nothing into the world, they cannot carry anything out. They must die and leave that which cost them so much labor to obtain. They staked their all, their eternal interest, to obtain this property, and have lost both worlds. He then shows what risks men will run to become rich. They are determined to be rich; this is their study; and in their zeal eternal considerations are overlooked. In getting riches they are blinded by Satan, and make themselves believe it is for good purposes they desire this gain, and they strain their consciences, deceive themselves, and are constantly coveting riches and gain, and have erred from the faith, and pierced themselves through with many sorrows. They have sacrificed their noble, elevated principles, given up their faith for riches, and if they are not disappointed in their object, are disappointed in the happiness they supposed riches would bring. They are entangled, perplexed with care, are slaves themselves to their avarice, and compel their

families to the same slavery, and the advantages they reap are "many sorrows." Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God who richly giveth us all things to enjoy; not to hoard up and take no good of their riches, become slaves to retain that which they already possess, and to gain a little more, deprive themselves of the comforts of life to retain or increase their earthly treasure. p. 62, Para. 1, [12OT].

The apostle Paul shows the only true use for riches, and bids Timothy charge the rich to do good, that they be rich in good works, ready to distribute, willing to communicate; for in so doing they are laying up in store for themselves a good foundation against the time to come, referring to the close of time, that they may lay hold on eternal life. The teachings of Paul harmonize perfectly with the words of Christ, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Godliness with contentment is great gain. Here is the true secret of happiness, and real prosperity of soul and body. p. 63, Para. 1, [12OT].

PERSONAL.

[As the following, which was a personal message, is applicable to very many, I give it for the benefit of all.] p. 63, Para. 2, [12OT].

Dear Bro. A-----: I recollect your countenance among several others that were shown me in vision in Rochester, N. Y., Dec. 25, 1865. I was shown that you were upon the background. Your judgment is convinced that we have the truth, but you have not as yet experienced the sanctifying influence of the truth. You have not followed closely the footsteps of our Redeemer, therefore are unprepared to walk even as he walked. p. 63, Para. 2, [12OT].

As you listen to the words of truth, your judgment says it is correct, it cannot be gainsayed; but immediately the unsanctified heart says, These are hard sayings, who can hear them? that you had better give up your efforts to keep pace with the people of God, for new and strange and trying things will be continually arising; you will have to stop sometime, and you may just as well stop now, and better than to go any further. p. 64, Para. 1, [12OT].

You cannot consent to profess the truth and not live it; you have ever admired a life consistent with profession. I was shown a book; your name was written in it with many others. Against your name was a black blot. You were looking upon this and saying, It can never be effaced. Jesus held his wounded hand above it and said, "My blood alone can efface it. If thou wilt from henceforth choose the path of humble obedience, and rely solely upon the merits of my blood to cover thy past transgressions I will blot out thy transgressions and cover thy sins. But if you choose the path of transgressors you must reap the transgressor's reward. The wages of sin is death." p. 64, Para. 2, [120T].

I saw evil angels surrounding you, seeking to divert your mind from Christ, causing you to look at God as a God of justice, and losing sight of the love, compassion and mercy of a Saviour crucified, that would save to the uttermost all that come unto him. "If we sin (said the angel), we have an advocate with the Father, Jesus Christ the righteous." p. 64, Para. 3, [120T].

When under the pressure of mental anxieties, when you are hearkening to the suggestions of Satan, and murmuring and complaining, some ministering angel is commissioned to bear you the succour you need, and put to shame the language of your unbelieving mind. You distrust God; you disbelieve in his power to save to the uttermost. You dishonor God by this cruel unbelief, and cause yourself much needless suffering. I saw heavenly angels surrounding you, driving back the evil angels, and looking with sorrow and pity upon you, and pointing you to Heaven, the crown of immortality, saying, "He that would win must fight." p. 65, Para. 1, [120T].

Although you have been in doubt and perplexity, you have not dared to venture to entirely sever the connecting link between you and God's commandment-keeping people. You have not yet yielded all for the truth's sake; you have not yet yielded yourself, your own will. You fear to lay yourself and all that you have upon the altar of God. You fear that you may be required of him to yield back to God some portion of that which he has lent you. Heavenly angels are well aware of our words and actions, and even of the thoughts and intents of the heart. You, dear brother, have too many fears that the truth would cost you too much, but this is one of Satan's suggestions. Let it take all that

you possess, and it does not cost too much; the value received, if rightly estimated, is an eternal weight of glory. How small is that which is required of us. Little is the sacrifice that we can make in comparison with that which our divine Lord made for us. And yet a spirit of murmuring comes over you because of the cost of everlasting life. You have had severe conflicts (as well as others of your brethren at B-----,) with the great adversary of souls. You have several times nearly yielded the conflict, but the influence of your wife and daughter has prevailed. These members of your family would obey the truth with their whole heart could they have your influence to sustain them. p. 65, Para. 2, [120T].

Your daughters look to you for example. They think their father must be right. Their salvation depends much upon the course which you pursue. If you cease striving for everlasting life, you will carry your children to a great degree with you, will bow down the spirit of your faithful wife, crush her hopes, and lessen her hold on life. How can you in the judgment meet these to testify that your unfaithfulness proved their ruin. p. 66, Para. 1, [120T].

Several times I saw that you had yielded to the suggestions of Satan to cease striving to live out the truth; for the tempter told you that you would fail with the best endeavors you might make, and with all your weakness and failings it was impossible for you to maintain a life of devotion and prayer. I was shown that your wife and eldest daughter have been your good angels, to grieve over you, to encourage you to resist in a measure the powerful suggestions of Satan; and through your love to them you have been induced to again try to fix your trembling faith upon the promises of God. Satan is waiting to overthrow you that he may exult over your downfall, and those who are trampling under foot the law of God you strengthen in their rebellion. It is impossible for you to be strong until you take a decided stand for the truth. p. 66, Para. 2, [120T].

Systematic Benevolence looks to you as needless; you overlook the fact that it originated with God, whose wisdom and judgment is unerring. This plan he ordained to save confusion, to correct covetousness, avariciousness of spirit, selfishness and idolatry. This system was to cause the burden to rest lightly, yet with due weight upon all. The salvation of man cost a dear price, and God has so

ordained that man should aid his fellow-man in the great work of redemption. If he excuses himself from this, he is unwilling to deny himself, that others may be partakers with him of the heavenly benefit, he proves himself unworthy of the life to come, unworthy of the heavenly treasure which cost so great a sacrifice, even the life of the Lord of glory, which he freely gave to lift man from degradation, and to exalt him to become heir of the world. Gods wants no unwilling offerings, no pressed sacrifice. Those who appreciate the work of God, those who are thoroughly converted, will give the little required of them cheerfully, and consider it a privilege to bestow. p. 67, Para. 1, [12OT].

Said the angel, Abstain from fleshly lusts which war against the soul. The Health Reform you have stumbled at. It looks to you to be a needless appendix to the truth. It is not so; it is a part of the truth. Here is a work before you which will come closer and be more trying than anything which has yet been brought to bear upon you. While you hesitate and stand back, failing to lay hold upon the blessing it is your privilege to experience, you suffer loss. p. 67, Para. 2, [12OT].

You are stumbling over the very blessing which Heaven has placed in your path designed to make your progress less difficult. The very things which will prove the greatest before to you, Satan determines to present you in the most objectionable light, that you may combat that which would prove for your physical and spiritual health. Of all men you are one to be benefitted with health reform. The truth received on every point in this matter of reform will be of the greatest advantage. You are a man that a spare diet will benefit. You were in danger of being stricken down in a moment by paralysis, and one half of you becoming dead. A denial of appetite is salvation to you, while you view it as a great privation. Why the youth of the present age are not more religiously inclined is because of the defect in their education. It is not true love which is exercised toward children to permit in them the indulgence of passion, or permit disobedience of your laws to go unpunished. "Just as the twig is bent the tree inclines." p. 68, Para. 1, [12OT].

A mother should ever have the co-operation of the father, in her efforts to lay the foundation for a good Christian character in her children. A doting father should not close

his eyes to the faults of his children, because it is not pleasant to administer correction. You both need to arouse, and with firmness, not in a harsh manner, but with determined purpose, let your children know they must obey you. p. 68, Para. 2, [120T].

A father must not be a child, moved merely by impulse. A father is bound to his family by sacred, holy ties. Every member of the family centers in the father. His name is "house-band," the true definition of husband. He is the law-maker, illustrating in his own manly bearing sterner virtues, energy, integrity, honesty, and practical usefulness. The father in one sense is the priest of the household, laying upon the altar of God the morning and evening sacrifice, the wife and children uniting in prayer and praise. With such a household Jesus will tarry, and through his quickening influence your joyful exclamations shall yet be heard, and amid higher and more lofty scenes, saying, "Behold I, and the children whom thou hast given me." Saved, saved, eternally saved! Escaped the corruption that is in the world through lust, and through the merits of Christ become heirs of immortality. p. 69, Para. 1, [120T].

I saw that but few fathers realize the responsibility resting upon them. They have not learned to control themselves, and until this lesson is learned they will make poor work in governing their children. Perfect self-control will act as a charm upon the family. When this is attained, a great victory is gained. Then can they educate their children to self-control. p. 69, Para. 2, [120T].

My heart yearns over the church at B-----, for there is a work to be accomplished there. It is God's design to have a people in that place. There is material there for a good church, but there is considerable work to be done to remove the rough edges and prepare them for working order, that all may labor unitedly and draw in even cords. It has hitherto been the case, when one or two feel the necessity of arousing and standing unitedly and more firmly upon the elevated platform of truth, that a portion will not make efforts to arise. Satan puts in them a spirit to rebel, to discourage those who would advance. They brace themselves when urged to take hold of the work, and a stubborn spirit comes upon some, and when they should help, they hinder. Some will not submit to the planing knife of God. As it passes over them, and the uneven surface is disturbed, they

complain of too close and severe work. They wish to get out of God's workshop, where their defects may remain undisturbed. They seem to be asleep as to their condition; but their only hope is to remain where the defects in their Christian character will be seen and remedied. p. 69, Para. 3, [12OT].

Some are indulging lustful appetite which wars against the soul, which is a constant drawback, a hindrance to their spiritual advancement. They bear an accusing conscience constantly, and are prepared, if straight truths are talked, to be hit. They feel condemned, and as though subjects had been purposely selected to hit their case. They feel grieved and injured, and withdraw themselves from the assemblies of the saints. They forsake the assembling of themselves together, for then their consciences are not so disturbed. They soon lose their interest in the meetings and their love for the truth, and, unless they entirely reform, will go back and take their position with the rebel host who stand under the black banner of Satan. If all these will crucify fleshly lusts which war against the soul, they will get out of the way, where the arrows of truth will pass harmlessly by them. While they indulge lustful appetite, cherish their idols, they make themselves a mark for arrows of truth to hit, and if truth is spoken at all, they must be wounded. Satan tells some that they cannot reform, that health would be sacrificed should they make the attempt, and leave the use of tea, tobacco, and flesh-meats. This is the suggestion of Satan. It is these hurtful stimulants which are surely undermining the constitution and preparing the system for acute diseases, by impairing Nature's fine machinery, battering down her fortifications erected against disease and premature decay. p. 70, Para. 1, [12OT].

Those who make a change and leave off these unnatural stimulants, will for a time feel their loss and suffer considerably without them, as does the drunkard who is wedded to his liquor. Take away intoxicating drinks, and he feels terribly. But, if he persists, he will soon overcome the dreadful lack he suffers. Nature will again come to his aid and remain at her post until he regain substitutes, in the place of Nature, the false prop. Some have so benumbed the fine sensibilities of Nature that it may require a little time for her to recover from the abuse she has been made to suffer through the wrong and sinful habits of man, through the indulgence of an acquired, depraved appetite,

which has depressed and weakened her powers. Give nature a chance and she will rally, and again perform her part nobly and well. The indulgence of these idols, is destructive to health, and has a benumbing influence upon the brain, making it impossible to appreciate eternal things. They cannot rightly value the salvation Christ has wrought out for them by a life of self-denial, continual suffering, and reproach, and finally yielding his own sinless life to save perishing man from death. p. 71, Para. 1, [120T].

LIFE INSURANCE.

I was shown that Sabbath-keeping Adventists should not engage in life insurance. This is a commerce with the world which God does not approve of. Those who engage in this enterprise are uniting with the world, while God calls his people to come out from among them and to be separate. Said the angel, "Christ has purchased you by the sacrifice of his life. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. For ye are dead, and your life is hid with Christ in God; when Christ who is your life shall appear, then shall ye also appear with him in glory." Here is the only life insurance which can be engaged in which Heaven sanctions. p. 72, Para. 1, [120T].

Life insurance is a worldly policy, which leads our brethren who engage in it to depart from the simplicity and purity of the gospel. Every such departure weakens our faith and lessens our spirituality. Said the angel, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." As a people, we are in a special sense the Lord's. Christ has bought us. Angels that excel in strength surround us. Not a sparrow falls to the ground without the notice of our Heavenly Father. Even the hairs of our head are numbered. God has made provision for his people. He has a special care for them, and they should not distrust his providence by engaging in a policy with the world. p. 72, Para. 2, [120T].

God designs that we should preserve in simplicity and holiness our peculiarity as a people. Those who engage in this worldly policy invest means which belongs to God,

which he has entrusted to them to use in his cause, to advance his work. In life insurance but few will realize any returns, and even these returns without God's blessing will prove an injury instead of a benefit. Those whom God has made his stewards have no right to place in the enemy's ranks that means which he has entrusted to them to use in his cause. p. 73, Para. 1, [120T].

Satan is constantly presenting inducements to God's chosen people to attract their minds from the solemn work of preparation for the scenes just in the future. He is in every sense of the word a deceiver, a skillful charmer. He clothes his plans and snares with coverings of light borrowed from Heaven. He tempted Eve to eat of the forbidden fruit. He made her believe that she would be greatly advantaged by tasting of that fruit. p. 73, Para. 2, [120T].

Satan leads his agents to engage in various inventions and patent rights, and different enterprises, that Sabbath-keeping Adventists, who are in haste to be rich, may fall into temptation, become ensnared and pierce themselves through with many sorrows. He is wide awake, busily engaged leading the world captive, and through the agencies of worldlings he keeps up a continual pleasing excitement to draw the unwary who profess to believe the truth to unite with worldlings. The lust of the eye, the desire for excitement and pleasing entertainment, is a temptation and snare to God's people. Satan has many finely-woven, dangerous nets, covered with apparent innocency, but with which he is skillfully preparing to infatuate God's people. There are pleasing shows, entertainments, phrenological lectures, and an endless variety of enterprises, constantly arising calculated to lead the people of God to love the world and the things that are in the world. Through this union with the world faith becomes weakened, and means are transferred to the enemy's ranks which should be invested in the cause of present truth. Through these different channels Satan is skillfully bleeding the purses of the people of God, and for it the displeasure of God is upon them. p. 74, Para. 1, [120T].

ADVERTISE THE PUBLICATIONS.

I have been shown that we were not doing our duty in the direction of gratuitous circulation of small publications. There are many honest souls who would be brought where they

would embrace the truth by this means alone. Should there be on each copy of these small tracts an advertisement of our publications, and the place where they can be obtained, it would result in the circulation of the larger publications, and the Review, Instructor and Reformer. p. 74, Para. 2, [120T].

These small tracts of four, eight, or sixteen pages, can be furnished for a trifle, from a fund raised by the donations of those who have the cause at heart. When you write to a friend you can enclose one or more without increasing postage. When in conversation with persons in the cars, on the boat, or in the stage, who seem to have an ear to hear, you can hand them out. They should not be promiscuously scattered at present like the autumn leaves, but judiciously and freely handed to those who would be likely to prize them. This will be advertising our publications, and the Publishing Association, in a manner that will result in much good. p. 75, Para. 1, [120T].

KNOWLEDGE.

The people are perishing for want of knowledge. Says the apostle, "Add to your faith virtue, and to virtue knowledge," &c. To the faith of the gospel the first work is to seek to add virtuous and pure principles, and thus cleanse the mind and heart for the reception of true knowledge. Disease of almost every description is pressing upon the people, who seem to be willing to remain ignorant of the means of relief, and the course to pursue to avoid disease. p. 75, Para. 2, [120T].

The great design of God in the Health Institute was that knowledge might be imparted, not only to the comparatively few who should attend it but that the many might be instructed as to home treatment. The Health Reformer is the medium for rays of light to shine out to the people. It should be the very best health journal in our country. It must be adapted to the wants of the common people, ready to answer all proper questions, and fully explain the first principles of the laws of life, and how to obey them and preserve health. The great object to be had in view by the publication of such a journal should be the good of the suffering people of God. The common people, especially those too poor to attend the Institute, must be reached, and instructed by the Health Reformer. p. 76, Para. 1, [120T].

THE HEALTH REFORM.

In the vision given me December 25, 1865, I saw that the Health Reform was a great enterprise, closely connected with the present truth, and that Seventh-day Adventists should have a home for the sick where they could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness. I saw that our people should not remain indifferent upon this subject, and leave the rich among us to go to the popular water cure institutions of the country for the recovery of health, where they would find opposition to, rather than sympathy with, their views of religious faith. Those reduced by disease, suffer not only for the want of physical, but also of mental and moral strength; and afflicted, conscientious Sabbath-keepers cannot receive the benefit at these institutions where they feel that they must be constantly guarded lest they compromise their faith, and dishonor their profession, as at an institution where its physicians and conductors are in sympathy with the truth connected with the third angel's message. p. 76, Para. 2, [120T].

Those who have suffered greatly, and are relieved by an intelligent system of treatment consisting of baths, healthful diet, proper periods of rest and exercise, and the beneficial effects of pure air, are led to conclude that those who successfully treat them are right in matters of religious faith, or at least, cannot greatly err from the truth, and thus our people, if left to go to those institutions whose physicians are corrupt in religious faith, are in danger of being ensnared. The institution at Dansville, N. Y., I then saw (in 1865) was the best in the United States. So far as the treatment of the sick is concerned, they have been doing a great and good work; but they urge upon their patients dancing and card-playing, and recommend attendance at theaters and such places of worldly amusement, which is in direct opposition to the teachings of Christ and the apostles. p. 77, Para. 1, [120T].

Those connected with the Health Institute now located at Battle Creek, should feel that they are engaged in an important and solemn work; and in no way should they pattern after the physicians at the institution at Dansville in matters of religion and amusements. Yet, I saw that there would be danger of imitating them in many things, and losing sight of the exalted character of this

great work. And should those connected with this enterprise descend from the exalted principles of present truth, to imitate in theory and practice those at the head of institutions where the sick are treated only for the recovery of health, and should they cease to look at their work from a high religious stand-point, the especial blessing of God would not rest upon our institution any more than upon those where corrupt theories are taught and practiced. p. 77, Para. 2, [120T].

I saw that a very extensive work could not be accomplished in a short time, as it would not be an easy matter to find physicians whom God could approve, who would work together harmoniously, disinterestedly and zealously, for the good of suffering mortals; keeping prominent that the great object to be attained through this channel is not only health, but perfection and the spirit of holiness, which cannot be attained to with diseased bodies and minds. This object cannot be obtained merely by working from the worldling's standpoint. p. 78, Para. 1, [120T].

God will raise up men and qualify them to engage in the work, not only as physicians of the body, but of the sin-sick soul, who will be spiritual fathers to the young and inexperienced. p. 78, Para. 2, [120T].

I was shown that the position of Dr. Jackson in regard to amusements was wrong, and that his views of physical exercise were not all correct. The very amusements he recommends hinder the recovery of health in many cases, where one is helped by them. And physical labor for the sick, is to a great degree condemned by Dr. Jackson, which proves in many cases the greatest injury, while such mental exercise as playing at cards, chess, and checkers, excites and wearies the brain, and hinders recovery. Light and pleasant physical labor will occupy the time, improve the circulation, relieve and restore the brain, and prove a decided benefit to the health. But take from the invalid all such employment, and he becomes restless, and, with a diseased imagination, views his case as much worse than it really is, which tends to imbecility. p. 78, Para. 3, [120T].

For years past I have been shown from time to time that the sick should be taught that it was wrong to suspend all physical labor in order to regain health. In thus doing the will becomes dormant, the blood circulates through the

system sluggishly, and grows more impure. Where there is danger of the patient's imagining his case worse than it really is, indolence will be sure to produce the most unhappy results. Well-regulated labor gives the invalid the idea that he is not totally useless in the world, that he is, at least, of some benefit. This will afford him satisfaction, give him courage, and impart to him vigor, which vain, mental amusements can never do. p. 79, Para. 1, [120T].

The view that those persons who have abused both their physical and mental powers, or who have broken down in mind or in body, must, in order to regain health, suspend activity, is a great error. In a very few cases entire rest for a short period may be necessary, but these instances are very rare. In most cases the change would be too great. Those who have broken down by intense mental labor, should have rest from wearing thought, yet to teach them that it is wrong for them to exercise their mental powers to a degree, and even dangerous for them to do so, would be to increase their diseased imaginations of their condition, and lead them to view it as worse than it really is. Such become still more nervous, and a great trouble and annoyance to those who have the care of them. In this state of mind, their recovery is doubtful indeed. p. 79, Para. 2, [120T].

Those who have broken down by physical exertion must have less labor, and that which is light and pleasant, and more rest. But to shut them away from all labor and exercise, would in many cases prove their ruin. The will goes with the labor of their hands, and those accustomed to labor would feel that they were only machines, to be acted upon by physicians and attendants, and the imagination would become diseased. Inactivity is the greatest curse that could come upon such. Their powers become so dormant that it is impossible for them to resist disease and languor, which they must do in order to regain health. p. 80, Para. 1, [120T].

Dr. Jackson has made a great mistake in regard to exercise and amusements, and a still greater in his teachings of religious experience and religious excitement. The experimental religion of the Bible is not detrimental to health of body or mind. The exalting influence of the Spirit of God is the best restorative for the sick. Heaven is all health, and the more fully the heavenly influences

are felt, the more sure the recovery of the believing invalid. The influence of these things has reached us as a people in some degree. Sabbath-keeping health reformers must be free from all these. Every true and real reform will bring us nearer to God and Heaven, closer to the side of Jesus, and increase our knowledge of spiritual things, and deepen in us the holiness of Christian experience. p. 80, Para. 2, [120T].

That there are unbalanced minds that impose upon themselves fasting that the Scriptures do not teach, and prayers and privations of rest and sleep which God has never required, is true. This is why many such are not prospered and sustained in their voluntary acts of righteousness. They have a pharisaical religion which is not of Christ, but of themselves. These trust in their good works for salvation. They vainly think to earn Heaven by their meritorious works instead of relying, as every sinner should, upon the merits of a crucified, risen, and exalted Saviour. These are almost sure to become sickly. But Christ and true godliness are health to the body and strength to the soul. p. 81, Para. 1, [120T].

Let invalids do something, instead of occupying their minds with a simple play, which lowers them in their own estimation, and leads them to think their lives useless. Keep the powers of the will awake, for the will aroused and rightly directed, is a mighty soother of the nerves. Invalids are far happier with employment, and their recovery is more easily effected. p. 81, Para. 2, [120T].

I saw that the greatest curse that ever came upon my husband and sister Lay, was the instructions they received at Dansville, N. Y., in regard to remaining inactive in order to recover. The imaginations of both were diseased, and their inactivity resulted in the thought and feeling that it would be dangerous to health and life to exercise, especially if in doing so they became weary. The machinery of the system so seldom put in motion, lost its elasticity and strength, so that when they did exercise, their joints were stiff and their muscles were feeble; and every move required great effort, and of course caused pain. Yet this very weariness would have proved a blessing to them, had they, irrespective of feeling or unpleasant symptoms, persevered and resisted the disposition to follow their inclinations to inactivity. p. 82, Para. 1, [120T].

I saw that it would be far better for sister Lay to be with her family by herself; and feel the responsibilities resting upon her. This would awaken into life her dormant energies. I was shown that the broken-up condition of this dear family while at Dansville was unfavorable to the education and training of their children. These children, for their own good, should be learning to take responsibilities in household labor, and feeling that some burdens in life rest upon them. The mother, engaged in the education and training of her children, is employed in the very work God has assigned to her, and for the sake of which he has in mercy heard the prayers offered for her recovery. She should shun wearing labor, but above all should she avoid a life of inactivity. p. 82, Para. 2, [120T].

When the vision was given me at Rochester, N. Y., I saw that it would be far better for these parents and children to form a family by themselves. The children should each do a part of the family labor, and thus obtain a valuable education which could not be obtained in any other way. Life at Dansville, or in any other place, surrounded by waiters and helpers, was the greatest possible injury to mother and children. p. 83, Para. 1, [120T].

Jesus speaks to sister Lay, to find rest in him; and to let her mind receive a healthy tone by dwelling upon heavenly things, and earnestly seeking to bring up her little flock in the nurture and admonition of the Lord. In this way can she best assist her husband, by relieving him of the feeling that she is the object of so much of his attention, care and sympathy. p. 83, Para. 2, [120T].

As to the extent of the accommodations of the Health Reform Institute at Battle Creek, I was shown, as I have before stated, that we should have such an institution, small at its commencement, and cautiously increased, as good physicians and helpers could be procured, means raised, and the wants of invalids should demand; and all should be conducted in harmony, strictly in accordance with the principles and humble spirit of the third angel's message. And as I have seen the large calculations of some, hastily urged by those who have taken a leading part in the work, I have felt alarmed, and in many private conversations and in letters, I have warned these brethren to move cautiously. My reasons for this are, that without the especial blessing of God, there are several ways in

which this enterprise might be hindered for a time at least, either of which would be detrimental to the institution, and an injury to the cause. Should the physicians fail, through sickness, death, or any other cause, to fill their places, the work would be hindered till others were raised up; or should means fail to come in when extensive buildings are in process of erection, and the work stop for want of means, capital would be sunk, and a general discouragement would come over all interested; also there might be a lack of patients to occupy present accommodations, consequently a lack of means to meet present expenses. With all the efforts in every department, put forth in a correct and judicious manner, with the blessing of God on all these efforts, the Institution will prove a glorious success, while a single failure in any one direction might sooner or later prove a great injury. It should not be forgotten that out of many hygienic institutions started in the United States, within the last twenty-five years, but few maintain even a visible existence at the present time. p. 83, Para. 3, [120T].

I have publicly appealed to our brethren in behalf of an institution to be established among us, and have spoken in the highest terms of Dr. Lay, as the man who has in the providence of God obtained an experience to act a part in this work, as physician. This I have said upon the authority of what God has shown me. I would unhesitatingly repeat all that I have said, if necessary. I have not a feeling to draw back from one sentence that I have written or spoken. The work is of God, and must be prosecuted with a firm, yet cautious hand. p. 84, Para. 1, [120T].

The Health Reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the Health Reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message, among which it is prominent. We should take hold of every reform with zeal, yet should avoid giving the impression that we are vacillating, and subject to fanaticism. Our people should furnish means to meet the wants of a growing Health Institute among us, as they are able to do without giving less for the various wants of the cause, and let the Health Reform and the Health Institute grow up among us as other worthy enterprises have grown, taking into the account our feeble strength in the past,

and our greater ability to do much in a short period of time now. In this respect let the Health Institute grow, as other interests among us have, as fast as it can safely and rest upon a sure basis, and not cripple other branches of the great work, of equal, or of greater importance at this time. For a brother to put a large share of his property, whether he has much or little, into the Institute, so as to be unable to do as much in other directions as he otherwise should, would be wrong. And for him to do nothing would be as great a wrong. With every stirring appeal to our people for means to put into the Institute, there should have been a caution not to rob other branches of the work; especially should the liberal poor have been cautioned. Some feeble, poor men with families, without a home of their own, and too poor to go to the Institute to be treated, have put from one-fifth to one-third of all they possess into the Institute. This is wrong. Some brethren and sisters have several shares who should not have one, and should for a short time attend the Institute, having their expenses paid, or partly paid, from the charity-fund. I do not see the providence of God in making great calculations for the future, and letting those suffer who need help now. Move no faster, brethren, than the unmistakable providence of God opens the way before you. p. 85, Para. 1, [120T].

The Health Reform is a branch of the especial work of God, for the benefit of his people. I saw that in an Institution established among us, the greatest danger would be of its managers departing from the spirit of the present truth, and from that simplicity which should ever characterize the disciples of Christ. A warning was given me against lowering the standard of truth in any way in such an institution, in order to help the feelings of unbelievers, and thus be more sure of their patronage. The great object of receiving unbelievers into the institution is to lead them to embrace the truth. If the standard be lowered, they will get the impression that the truth is of little importance, and they will go away in a state of mind harder of access than before. p. 86, Para. 1, [120T].

But the greatest evil resulting from such a course would be the influence it would have upon the poor, afflicted, believing patients, which would affect the cause generally. They have been taught to trust in the prayer of faith, and many of them are bowed down in spirit because the prayer of faith is not now more fully answered. I saw that the reason why God did not hear the prayers of his servants for the

sick among us more fully was, that he could not be glorified in so doing while they were violating the laws of health. And that he designed the Health Reform and Health Institute to prepare the way for the prayer of faith to be fully answered, and thus faith and good works go hand in hand in relieving the afflicted among us, and in fitting them to glorify God here, and to be saved at the coming of Christ. God forbid that these afflicted ones should ever be disappointed and grieved in finding the managers of the Institute working only from a worldly standpoint, instead of adding to the hygienic practice the blessings and virtues of nursing fathers and nursing mothers in Israel. p. 87, Para. 1, [12OT].

But let no one obtain the idea that the Institute is the place for them to come and be raised up by the prayer of faith. That is the place to find relief from disease by treatment, and right habits of living, and to learn how to avoid sickness. But if there be one place under the heavens more than another where the soothing, sympathizing prayer should be offered, by men and women of devotion and faith, it is at such an Institute. Those who treat the sick should move forward in their important work with strong reliance upon God for his blessing to attend the means he has graciously provided, and to which he has in mercy called our attention as a people, such as pure air, cleanliness, healthful diet, proper periods of labor and repose, and the use of water. None of them should have a selfish interest outside of this important and solemn work. To care properly for the physical and spiritual interests of the afflicted people of God who have reposed almost unlimited confidence in them at great expense, will require their undivided attention. No one has so great a mind, or is so skillful, but that the work will be imperfect after they have done their very best. Let those to whom are committed the physical, and also to a great extent the spiritual interests of the afflicted people of God, beware how they, through worldly policy, or a desire to be engaged in a great and popular work, or personal interest, call down upon themselves and this branch of the work in which they are engaged, the frown of God. Neither should they depend upon their skill alone. If the blessing, instead of the frown of God, be upon the Institution, angels will attend patients, helpers, and physicians to assist in the work of restoration, so that in the end the glory will be given to God, instead of feeble, short-sighted man taking it to himself. Should these men work from a worldly policy, and

should their hearts be lifted up, and they feel to say, "My power, and the might of my hand hath done this," God would leave them to work under the great disadvantages of their inferiority to other institutions in knowledge, experience and facilities. They could not then accomplish half as much as other institutions do. p. 87, Para. 2, [120T].

I saw the beneficial influence of out-door labor upon those of feeble vitality and depressed circulation, especially upon females who have induced these conditions by too much confinement in-doors. Their blood has become impure and feeble for want of pure air and exercise. Instead of being held in-doors by amusements, there should be out-door attractions. I saw there should be connected with the Institute ample grounds, beautified with flowers, and planted with vegetables and fruits, where the feeble could find a proper amount of labor to do, appropriate to their sex and condition, at suitable hours. These grounds should be in the care of an experienced gardener, to direct all in a tasteful, orderly manner. p. 89, Para. 1, [120T].

The relation I sustain to this work demands of me an unfettered expression of my views. I speak freely, and choose this medium to speak to all interested. What appeared in Testimony No. 11 concerning the Health Institute, should not have been given until I was able to write out all I had seen in regard to it. I did not design to say anything upon the subject in No. 11, and sent all the manuscript that I designed for that Testimony, from Ottawa Co., where I was then laboring, to the Office at Battle Creek, stating that I wished them to hasten out that little work, as it was much needed, and as soon as possible I would write No. 12, in which I designed to speak freely and fully concerning the Institute. The brethren at Battle Creek especially interested in the Institute, knew I had seen that our people should cast in of their means to establish such an institution. They therefore delayed the publication of No. 11 to write to me that the influence of my testimony in regard to the Institute was needed to immediately move the brethren upon the subject, and that No. 11 would wait till I could write. This was a great trial to me, as I knew I could not write out all I had seen, for I was then speaking to the people six or eight times a week, visiting from house to house, and writing hundreds of pages of personal testimonies and private letters. This amount of labor, with unnecessary burdens and trials thrown upon me, unfitted me for labor of any kind.

My health was poor, and my mental sufferings were beyond description. Under these circumstances I yielded my judgment to that of others, and wrote what appeared in No. 11 in regard to the Health Institute, being unable then to give all I had seen. I did wrong. I must be allowed to know my own duty better than others can know it for me, especially on matters which God has revealed to me. I shall be blamed by some for speaking as I now speak. Others will blame me for not speaking before. The disposition manifested to crowd the matter of the Institute so fast has been one of the heaviest trials I have ever borne. If all those who have used my testimony to move the brethren, had been equally moved by it themselves, I should be better satisfied. Should I delay longer to speak my views and feelings, I should be blamed the more by both those who think I should have spoken sooner; and those also who may think I should not give any cautions. For the good of those at the head of the work, for the good of the cause and the brethren, and to save myself great trials, I have freely spoken. p. 89, Para. 2, [12OT].

EXTRACTS FROM LETTERS.

[The two following extracts are from letters which I addressed to those at the head of the Health Institute, the first one, the first of May, 1867, and the second, in June following.] p. 91, Para. 1, [12OT].

FIRST EXTRACT.

"A Health Institution God would have established which will in its influence be closely connected with the closing work for mortals fitting for immortality; one that would have no tendency to weaken the religious principles of old or young, which would not improve the health of the body to the detriment of spiritual growth. The great object of this Institution should be to improve the health of the body that the afflicted might more highly appreciate eternal things. If this object is not continually set before the mind, and efforts are not made to this end, it will prove a curse instead of a blessing, spirituality will be regarded a secondary thing, and the health of the body and diversion will be made primary. p. 91, Para. 2, [12OT].

"I saw that the high standard should not be lowered a particle in order that the Institution might be patronized by unbelievers. If any choose to come while the conductors

of the Institution occupy the exalted spiritual position God designs they should, there will be a power that will affect the hearts of unbelievers, and with God on their side and angels enlisted, his commandment-keeping people can but prosper. This Institution is not to be established for the object of gain and to accumulate, but to aid in bringing God's people into such a condition of physical and mental health as will enable them to rightly appreciate eternal things, and to correctly value the redemption so dearly purchased by the sufferings of our Saviour. This Institution is not to be made a place for diversion or amusement. Those who cannot live unless they have excitement and diversion, will be of no use to the world; none are made better for their living. They might just as well be out of the world as to be in it. p. 91, Para. 3, [12OT].

"I saw that the view which Dr. Jackson sought to instill into the minds of others, that spirituality was a detriment to the health of the body, was but the sophistry of the Devil. Satan found his way into Eden and made Eve believe that she needed something more than that which God had given for her happiness, that the forbidden fruit would have a special exhilarating influence upon her body and mind, which would exalt her even to be equal with God in knowledge. But the knowledge and benefit she thought to gain was to her a terrible curse. p. 92, Para. 1, [12OT].

"There are persons with diseased imaginations; religion is to them, a tyrant, to rule them as with a rod of iron. With such it is a constant mourning over their depravity, and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon the countenance. They are chilled with the innocent laugh from the youth, or from any one. They consider it a sin to have recreation or amusement. The mind must be wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be on the stretch to invent new amusements and diversion to gain health. They learn to depend on outward excitement, are uneasy without it. Such are not true Christians. They go to another extreme. The true principles of Christianity open before all a source of happiness; the height and depth, the length and breadth of it are immeasurable. It is Christ in us a well of water springing up into everlasting life. It is a continual wellspring that the Christian can drink from and never exhaust the fountain. p. 92, Para. 2, [12OT].

"What brings sickness of body and mind to nearly all, is dissatisfied feelings and discontented repinings. They have not God, they have not the hope which reaches to that within the vail, which is as an anchor to the soul both sure and steadfast. All with this hope will purify themselves even as he is pure, and will not have the restless longings, the repinings, the discontent, the lack of love, the continual looking for evil and brooding over borrowed trouble, having a time of trouble beforehand, with anxiety stamped upon every feature with no consolation but a continual, fearful looking for of some dreadful evil. p. 93, Para. 1, [120T].

"God is dishonored by such. The religion of Christ is brought into disrepute. Such have not love for God, nor love for their companions nor children. The affections of such are morbid. But vain amusements will never correct the minds of such. They need the transforming influence of the Spirit of God in order to be happy, and to be benefitted with the mediation of Christ, and to realize consolation, divine and substantial. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.' p. 93, Para. 2, [120T].

"Those who have experimental knowledge of the above scriptures are truly happy. They will consider the approbation of heaven higher than any earthly amusement; Christ in them the hope of glory, will be health to the body and strength to the soul. The simplicity of the gospel is fast disappearing from professed Sabbath-keepers. How can God prosper us, I enquire a hundred times a day. Prayer is almost obsolete. How little praying, how little bearing the cross of Christ who bore the shameful cross for us. p. 94, Para. 1, [120T].

"I cannot feel that things are moving at that Institution as God would have them move. I fear that he will turn his face from it. I was shown that physicians and helpers should be of the highest order. Those who have an experimental knowledge of the truth, who will command respect, and whose word can be relied on. They should be persons whose imaginations are not diseased, persons who

have perfect control of themselves, who are not fitful or changeable, persons who are free from jealousy and evil surmisings; persons who have a power of will that will not yield to slight indispositions; persons who will think no evil, unprejudiced, who think and move calmly, considerately, having the glory of God, and the good of others ever before them. Never should one be exalted to any responsible position to gratify them or because they desire it, but because they are qualified and have the fitness for the position. Those who have responsibilities upon them, should be proved and give evidence that they are free from jealousy, that they will not be of that kind who will take a dislike to this or that one, while they will have a few favored friends, taking no notice of others. God grant that they may move just right in that Institution." p. 94, Para. 2, [12OT].

SECOND EXTRACT.

"Dear Bro. Lay:--My mind has been exercised considerably upon one or two points. When I get where I am writing letters to you night after night in my sleep, I then think it time to carry out my convictions of duty. When I was shown that Dr. Jackson erred in some things in regard to the instructions he gave to his patients, I saw that you had received the same ideas in many things, and that the time would come when you would see correctly in regard to the matter. These are concerning work and amusements. I was shown in nine cases out of ten that to allow light work, and even to urge it upon most of the patients, would prove more beneficial than to urge them to remain inactive and idle. There needs to be a power of the will kept active, which is the greatest help to recover the health, and to arouse the dormant faculties. Remove all labor from those who have been overtaxed all their lives, and in nine cases out of ten the change will prove an injury. This instruction has proved one of the greatest injuries to my husband. I was shown that physical, out-door exercise was far preferable to in-door; but if this cannot be brought about, light employment would occupy and divert the mind, and prevent it from dwelling upon little ailments and symptoms, and will prevent homesickness. This do-nothing system, I saw, had been the greatest curse to your wife and my husband. God gave employment to first pair in Eden; because he knew that they would be happier thus employed. From what has been shown me, this do-nothing system is a curse to soul and body. Light employment will not excite or

tax the mind or strength any more than amusements. The sick get where they look at their poor feelings, and often think themselves utterly unable to do anything, when I saw if they would arouse the will and compel themselves every day to do an amount of physical labor, they would be far happier, and improve much faster. I shall write more fully upon this point hereafter." p. 95, Para. 1, [120T].

Note. I understand from a recent Rochester paper that "card-playing" is no longer practiced as an amusement at "Our Home" in Dansville, N. Y. p. 95, Para. 2, [120T].

Testimony for the Church

No. 13.

By Ellen G. White

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Introductory Remarks

Again I feel it my duty to speak to the Lord's people in great plainness. It is humiliating to me to point out the errors and rebellion of those who have long been acquainted with us, and have known our work. I do it to correct wrong statements that have gone abroad concerning me and my husband, calculated to injure the cause, and as a warning to others. Were it that we only were to suffer, I would be silent, but when the cause is in danger of reproach and suffering, I must speak, however humiliating. Proud hypocrites will triumph over our brethren because they are humble enough to confess their sins. God loves his people who keep his commandments, and reproves them, not because they are the worst, but the best people in the world. "As many as I love," says Jesus, "I rebuke and chasten." p. 2, Para. 1, [130T].

I would call especial attention to the remarkable dreams given in this little work, all with harmony and distinctness illustrating the same things. The multitude of dreams arise from the common things of life, with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the word of God with visions, and are as truly the fruits of the spirit of prophecy as visions. Such dreams, taking into the account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness. p. 2, Para. 2, [130T].

May the blessing of God attend this little work. E. G. W.
p. 3, Para. 1, [130T].

Sketch of Experience From December 19, 1866, to October

20, 1867. p. 3, Para. 2, [130T].

Having become fully satisfied that my husband would not recover from his protracted sickness while remaining inactive, and that the time had fully come for me to go forth and bear my testimony to the people, I decided, contrary to the judgment and advice of the church at Battle Creek, of which we were members at that time, to venture a tour in Northern Michigan, with my husband in his extremely feeble condition, in the severest cold of winter. It required no small degree of moral courage and faith in God to bring my mind to the decision to risk so much, especially as I stood alone, with the influence of the church, including those at the head of the work at Battle Creek, against me. p. 3, Para. 3, [130T].

But I knew that I had a work to do, and it seemed to me that Satan was determined to keep me from it. I had waited long for our captivity to be turned, and feared precious souls would be lost if I remained longer from the work. To remain longer from the field seemed to me worse than death, and to move out we could but perish. So, on the nineteenth of December, 1866, we left Battle Creek in a snow storm for Wright, Ottawa Co., Mich. My husband stood the long and severe journey of ninety miles much better than I feared, and seemed quite as well when we reached our old home at Bro. Root's as when we left Battle Creek. We were kindly received by this dear family, and as tenderly cared for as Christian parents can care for invalid children. p. 4, Para. 1, [130T].

We found this church in a very low condition. With a large portion of its members the seeds of disunion and dissatisfaction with one another were taking deep root, and a worldly spirit was taking possession of them. And notwithstanding their low state, they had enjoyed the labors of our preachers so seldom, they were hungry for spiritual food. Here commenced our first effective labors since the sickness of my husband. Here he commenced to labor as he used to, though in much weakness. He would speak thirty or forty minutes in the forenoon of the Sabbath and on first-day. I filled up the rest of the time, and then spoke in the afternoon of each day, about an hour and a half each time. We were listened to with the greatest attention. I saw that my husband was growing stronger, clearer and more connected in his subjects. And when on one occasion he spoke one hour with clearness and power, with

the burden of the work upon him as he used to speak, my feelings of gratitude were beyond expression. I arose in the congregation, and for nearly half an hour tried with weeping to give utterance to them. The congregation felt deeply. I felt assured that this was the dawn of better days for us. We remained with this people six weeks. I spoke to them twenty-five times, and my husband spoke twelve times. As our labors with this church progressed, individual cases began to open before me, and I commenced to write out testimonies for them, amounting in all to one hundred pages. Then commenced labor for those persons as they came to Bro. Root's where we were stopping, and with some of them at their homes, but more especially in meetings at the house of worship. In this kind of labor I found that my husband was of the greatest help. his long experience in this kind of work, laboring with me in the past, had qualified him for it. And now that he entered upon it again he seemed to manifest all that clearness of thought, good judgment and faithfulness in dealing with the erring, of former days. In fact no other two of our ministers could have rendered me the assistance that he did. p. 4, Para. 2, [130T].

A good and a great work was done for this dear people. Hearty and full confessions of wrongs were freely made, union was restored, and the blessing of God rested down upon the work. My husband labored to bring the church up to the figures which should be adopted in all our churches upon Systematic Benevolence, which resulted in raising the amount to be paid into the treasury annually by that church, about three hundred dollars. Those in the church who had been in trial about some of my testimonies, especially respecting the dress question, on hearing the matter explained, became fully settled. The health and dress reform was adopted, and a large amount was raised for the Health Institute. p. 5, Para. 1, [130T].

Here I think it my duty to state that as this work was in progress, unfortunately a wealthy brother from the State of New York, visited Wright, after calling at Battle Creek and there learning that we had started out contrary to the opinion and advice of the church, and those standing at the head of the work at Battle Creek. He chose to represent my husband, even before those for whom we had the greatest labor, as being partially insane, consequently his testimony was of no weight. His influence in this matter, as stated to me by Bro. Root, the elder of the church, set

the work back at least two weeks. I state this that unconsecrated persons may beware how they in their blind, unfeeling state, cast an influence in an hour which may take the worn servants of the Lord weeks to counteract. We were laboring for those of wealth, and Satan saw that this wealthy brother was just the man for him to use. May the Lord bring him where he can see, and in humility of mind confess, his wrong. p. 5, Para. 2, [130T].

By two weeks more of the most wearing labor, with the blessing of God we were able to remove this wrong influence and give full proofs to that dear people that God had sent us to them. As further results of our labors, seven were soon after baptized by Bro. Waggoner, and two in July by my husband at the time of our second visit to that church. p. 6, Para. 1, [130T].

The brother from New York returned to Battle Creek with his wife and daughter, not in a state of mind to give a correct report of the good work at Wright, or to help the feelings of the church at Battle Creek. As facts have since come out, it appears that he injured the church, and the church injured him, in their mutual enjoyment from house to house of taking the most unfavorable views of our course, and making it the theme of conversation. About the time this cruel work was going on, I had the following dream: p. 6, Para. 2, [130T].

I was visiting Battle Creek in company with a person of commanding manners and dignified deportment. In my dream I was passing around to the houses of our brethren. As we were about to enter, we heard voices engaged in earnest conversation. I heard the name of my husband frequently mentioned. I was grieved and astonished to hear our firmest professed friends relating scenes and incidents which had occurred during the severe affliction of my husband, when his mental and physical powers were palsied to a great degree. I was grieved to hear the voice of the professed brother from New York before mentioned, representing in an earnest manner, and in an exaggerated light, incidents which those at Battle Creek were ignorant of, while our friends in Battle Creek, in their turn, related that which they knew. I became faint and sick at heart, and in my dream came near falling, when the hand of the person with me sustained me, saying, "You must listen. You must know this, even if it is hard to bear." p. 6, Para. 3, [130T].

At the several houses we approached, the same subject was the theme of conversation. It was their present truth. Said I, "Oh, I did not know this! I was ignorant that such feelings existed in the hearts of those whom we have regarded as our friends in prosperity, and our fast friends in suffering, affliction, and adversity. Would I had never known this! These we have accounted our very best and truest friends." p. 7, Para. 1, [130T].

The person with me repeated these words: "If they would only engage as readily, and with as much earnestness and zeal in conversation upon their Redeemer, dwelling upon his matchless charms, his disinterested benevolence, and his merciful forgiveness, his pitiful tenderness to the suffering, his forbearance and inexpressible love, how much more precious and valuable would be the fruits." p. 7, Para. 2, [130T].

Said I, "I am grieved. He has not spared himself to save souls. He stood under the burdens until they crushed him, and when he was prostrated, broken physically and mentally, to gather up words and acts and use them to destroy his influence, after God has put his hand under him to raise him up, that his voice may again be heard, is cruel and wicked." p. 7, Para. 3, [130T].

Said the person who accompanied me, "The conversation where Christ and the characteristics of his life is the theme dwelt upon, will refresh the spirit, and the fruit will be unto holiness and everlasting life." He then quoted these words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." These words so impressed me that I spoke upon them the next Sabbath. p. 8, Para. 1, [130T].

My labors in Wright were very wearing. I then had much care of my husband by day, and sometimes in the night. I gave him baths, and took him out to ride, and twice a day, cold, stormy or pleasant, walked out with him, and used the pen while he dictated his reports for the Review. I wrote many letters, besides the many pages of personal testimonies, most of No. 11, besides visiting and speaking as often, as long and earnestly as I did. Bro. and sister Root fully sympathized with me in my trials and labors, and

watched us with the tenderest care, to supply all our wants. Our frequent prayers were that the Lord would bless them in basket and in store, in health as well as in grace and spiritual strength. And I felt that a special blessing would follow them. Though sickness has come into their dwelling since, yet I learn by Bro. Root that they enjoy better health than before. And among the items of temporal prosperity he reports that his wheat fields have produced twenty-seven bushels to the acre, and some forty, while the average yield of his neighbors' fields has been only seven bushels per acre. p. 8, Para. 2, [130T].

Jan. 29, 1867, we left Wright, and rode to Greenville, Montcalm Co., forty miles. It was the most severely cold day of the winter. We were glad to find a shelter from the cold and storm at Bro. Maynard's. This dear family welcomed us to their hearts and to their home. We remained in this vicinity six weeks, laboring with the churches at Greenville and Orleans, and made Bro. Maynard's hospitable home our headquarters. p. 9, Para. 1, [130T].

The Lord gave me freedom in speaking to the people. In every effort made I realized the sustaining power of God. And as I became fully convinced that I had a testimony for the people, which I could bear to them in connection with the labors of my husband, my faith was strengthened that he would yet be raised to health to labor with acceptance in the cause and work of God. His labors were received by the people. He was a great help to me in the work. Without him I could accomplish but little. With his help, in the strength of God, I could do the work assigned me. The Lord sustained him in every effort he put forth. As he ventured, trusting in God, regardless of his feebleness, he gained in strength, and improved with every effort. As I realized that my husband was regaining physical and mental vigor, my gratitude was unbounded in view of the prospect that I again should be unfettered to engage anew and more earnestly in the work of God, standing by the side of my husband, and we laboring together unitedly in the closing work for God's people. Previous to his being stricken down, the position he occupied in the Office confined him the greater part of the time there. And as I could not travel without him I was kept necessarily at home much of the time. I felt that God would now prosper him while he labored in word and doctrine, and devoted himself more especially to the work of preaching. Others could do the labor in the Office, and we were settled in our convictions

that he would never be confined to the Office again, but be free to travel with me, and we both bear the solemn testimony God would have us to his remnant people. I sensibly felt the low state of God's people, and every day I was aware I had gone to the extent of my strength. My manuscript for No. 11 we had sent while in Wright to the Office of publication, and I was improving almost every moment when out of meeting in writing out matter for No. 12. Both my physical and mental energies had been severely taxed while laboring for the church in Wright. I felt that I should have rest, but could see no opportunity for any relief. I was speaking to the people several times a week, and writing many pages of personal testimonies. The burden of souls was upon me, and the responsibilities I felt were so great I obtained but a few hours of sleep each night. p. 9, Para. 2, [130T].

While thus laboring, in speaking and in writing, letters were received from Battle Creek of a discouraging character. As I read them I felt an inexpressible depression of spirits, amounting to agony of mind, which seemed for a short period to palsy my vital energies. For three nights I scarcely slept at all. My thoughts were troubled and perplexed. p. 11, Para. 1, [130T].

I concealed my feelings as well as I could from my husband and the sympathizing family we were with. None knew the labor or burden upon my mind, as I united with the family in morning and evening devotion, and sought to lay my burden upon the great Burden-bearer. But my petitions came from a heart wrung with anguish, which made my prayers broken and disconnected because of uncontrollable grief. p. 11, Para. 2, [130T].

The blood rushed to my brain, frequently causing me to reel and nearly fall. I had the nose-bleed frequently, especially after making an effort to write. I was compelled to lay by my writing, but could not throw off the burden, anxiety and responsibilities upon me, as I realized that I had testimonies for others which I was unable to present to them. p. 11, Para. 3, [130T].

I received still another letter informing me that it was thought best to defer the publication of No. 11 until I could write out that which I had been shown in regard to the Health Institute, as they wanted the influence of my testimony to move the brethren, as they stood in great want

of means. I then wrote out a portion of that which was shown me in regard to the Institute, but could not get out the entire subject because of pressure of blood to the brain. Had I thought that No. 12 would have been delayed so long I should not in any case have sent that portion of the matter contained in No. 11. I supposed when I should rest a few days I could again resume my writing. But to my great grief I found that my brain was in a condition making it impossible for me to write. The idea of writing testimonies bearing a general application, and also personal, was given up, and I was in continual distress because I could not write them. p. 11, Para. 4, [130T].

In this state of things we decided to return to Battle Creek, and there remain while the roads were in a muddy, broken-up condition, and I there complete No. 12. My husband was very anxious to see his brethren at Battle Creek, and speak to them, and rejoice with them in the work God was doing for him. I gathered up my writings and we started on our journey. On the way we held two meetings in Orange, and had evidence that the church was profited and encouraged. We were ourselves refreshed by the Spirit of the Lord. That night I dreamed I was in Battle Creek looking out from the side glass at the door, and saw a company marching up to the house, two and two. They looked stern and determined. I knew them well and turned to open the parlor door to receive them, but thought I would look again. The scene was changed. The appearance now presented was like a Catholic procession. One of the company bore in his hand a cross. Another had a reed. And as they neared the house, the one carrying a reed made a circle around the house, saying three times, "This house is proscribed. The goods must be confiscated. They have spoken against our holy order." Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company some or whom I knew, but I dared not speak a word with them for fear of being betrayed. I tried to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes everywhere I turned. I repeated frequently, "If I could only understand this! If they will tell me what I have said, or what I have done!" I wept and prayed much as I saw our goods being confiscated. I tried to read sympathy or pity for me in the looks of those around me, and marked several countenances of those whom I thought would speak with me, and comfort me, if they did not fear that they would be observed by others. I made one attempt to escape from the crowd, but I saw that I was

watched, and I concealed my intentions. I commenced weeping aloud, and saying, "If they would only tell me what I have done, or what I have said!" p. 12, Para. 1, [130T].

My husband, who was sleeping in a bed in the same room, heard me weeping aloud, and awoke me. I found my pillow wet with tears, and a sad depression of spirits upon me. p. 13, Para. 1, [130T].

Bro. and Sr. Howe accompanied us to West Windsor. We were received and welcomed by Bro. and Sr. Carman. Sabbath and first-day we met the brethren and sisters from the churches in the vicinity, and had freedom in bearing our testimony to them. The refreshing Spirit of the Lord rested upon those who felt a special interest in the work of God. Our conference meetings were good, and nearly all bore testimony that they were strengthened and greatly encouraged. p. 14, Para. 1, [130T].

In a few days we found ourselves again at Battle Creek, after an absence of about three months, where, on the Sabbath of March 16, my husband delivered before the church the sermon on Sanctification, phonographically reported by the editor of the Review, and published in No. 18, Vol. xxix. He also spoke in the afternoon with clearness, and on first-day forenoon. I bore my testimony with usual freedom. p. 14, Para. 2, [130T].

We spoke to the church in Newton, Sabbath 23d, with freedom, and labored with the church at Convis the following Sabbath and first-day. We designed to return North, and went thirty miles, but were obliged to turn back on account of the condition of the roads. p. 14, Para. 2, [130T].

My husband was terribly disappointed at the cold reception he met at Battle Creek, and I was also grieved. We decided that we could not bear our testimony to this church till they gave better evidence that they wished our services, and concluded to labor in Convis and Monterey till the roads should improve. The two following Sabbaths we spent at Convis, and have good proofs that a good work was done, as the best of fruits are now seen. p. 14, Para. 3, [130T].

It is painful for me here to state that we were received with great coldness by our brethren, from whom, three

months before, I had parted in perfect union, excepting on the point of our leaving home. I came home to Battle Creek like a weary child, who needed comforting words and encouragement. p. 15, Para. 1, [130T].

The first night spent in Battle Creek, I dreamed that I had been laboring very hard and had been traveling for the purpose of attending a large meeting. I was very weary. Sisters were arranging my hair and adjusting my dress, and I fell asleep. When I awoke, I was astonished and indignant to find that my garments had been removed, and there had been placed upon me old rags, pieces of bed quilts knotted and sewed together. Said I, "What have you done to me? Who has done this shameful work of removing my garments and replacing them with beggars' rags?" I tore off the rags and threw them from me. I was grieved, and with anguish I cried out, "Bring me back my garments which I have worn for twenty-three years, and have not disgraced them in a single instance. Unless you give me back my garments I shall appeal to the people who will contribute and return me my own garments which I have worn twenty-three years." I have seen the fulfillment of this dream. We met reports at Battle Creek which have been circulated to injure us, which have no foundation in truth. Letters have been written by some making a temporary stay at the Health Institute, and by others, living in Battle Creek, to churches in Michigan and other States, expressing fears, doubts and insinuations in regard to us. p. 15, Para. 2, [130T].

I was filled with grief as I listened to a charge from a fellow-laborer, whom I had respected, that they were hearing from every quarter things which I had spoken against the church at Battle Creek. I was so grieved I knew not what to say. We found a strong, accusing spirit against us. As we became fully convinced in regard to the existing feelings, we felt homesick. We felt so disappointed and distressed that I told two of our leading brethren that I did not feel at home, as we met, instead of welcome and encouragement, distrust and positive coldness, and that I had yet to learn that this was the course to pursue toward those who had broken down in their midst by over-exertion and devotion to the work of God. I then said that we thought we should move from Battle Creek and seek a more retired home. p. 16, Para. 1, [130T].

Grieved and wounded in spirit beyond measure, I remained at home, dreading to go anywhere among the church for fear

of being wounded. Finally, as no one made any effort to relieve my feelings, I felt it to be my duty to call together a number of experienced brethren and sisters, and meet the reports which were circulating in regard to us. Weighed down and depressed, amounting to anguish, I met the charges against me, giving a recital of my journey East, one year since, and the painful circumstances attending that journey. p. 16, Para. 2, [130T].

I appealed to those present, to judge whether my connection with the work and cause of God would lead me to speak lightly of the church at Battle Creek, from whom I had not the slightest alienation of feelings. Was not my interest in the cause and work of God as great as it was possible for theirs to be? My whole experience and life were interwoven in the work and cause of God. I had no separate interest aside from the work. I had invested everything in this cause. I had considered no sacrifice too great for me to make in order to advance it. I had not allowed the fond love and affection for my darling babes to hold me back from performing my duty as God required it in his cause. I had separated from my nursing children, and allowed another to act the part of mother to my precious babes. Affection and maternal love throbbed just as strongly in my heart as in the heart of any mother that lived. I had given unmistakable evidences of my interest in, and devotion to, the cause of God. I had shown by my fruits, how dear was this cause to me. Could any produce stronger proof than myself? Were they zealous in the cause of truth? I more. Were they devoted to it? I could prove greater devotion than any one living engaged in the work. Had they suffered for the truth's sake? I more. I had not counted my life dear unto me. I had not shunned reproach, suffering, or hardships. When friends and relatives have despaired of my life, because disease was preying upon me, I have been borne in my husband's arms to the boat, or cars, and after traveling until midnight, we found ourselves in the city of Boston, without means. We walked by faith seven miles on two or three occasions. We traveled as far as it seemed possible that my strength would allow, and then knelt on the ground and prayed for strength to proceed. Strength was given, and we were enabled to labor earnestly for the good of souls. We allowed no obstacle to deter us from duty, or separate us from the work. p. 17, Para. 1, [130T].

The spirit manifested in this meeting distressed me

greatly. I returned home still burdened, as no one made any effort to relieve me, by acknowledging they were convinced they had misjudged me, and that their suspicions and accusations against me were unjust. They could not condemn me, neither did they make any effort to relieve me. p. 18, Para. 1, [130T].

For fifteen months my husband had been so feeble that he had not carried his watch or his purse, or driven his own team when riding out. But with the present year he had taken his watch, and purse, though empty in consequence of our great expenses, and driven his own team. He had, during his sickness, refused at different times to take money of his brethren, to the amount of nearly one thousand dollars, telling them that when he was in want he would let them know it. We were at last brought to want. My husband felt it his duty first, before becoming dependent, to sell what we could spare. He had some few things at the Office, and scattered among the brethren in Battle Creek, of little value, which he collected and sold. We sold nearly one hundred and fifty dollars worth of furniture. At this point of time, our only and very valuable cow died. My husband tried to sell our sofa for the meeting-house, offering to give ten dollars of its value, but could not. He then for the first time addressed a note to a brother stating that if the church would esteem it a pleasure to make up the loss of the cow, they might do so. But nothing was done about it, only to charge my husband with being insane on the subject of money. They knew him well enough to know he would never ask for help unless stern necessity drove him to it. And now, that he had done it, judge of his feelings and mine when it was seen that no notice was taken of the matter only to use it to wound us in our want and deep affliction. p. 18, Para. 2, [130T].

At this meeting my husband humbly confessed that he was wrong in several things of this nature, which he never should have done, and never would have done but for his fear of his brethren, and a desire to be all right, and to be in union with the church. This led those who were injuring him to apparently despise him. We were humbled into the very dust. We were distressed beyond expression, and in this state of things started to fill an appointment at Monterey. While journeying I was suffering the keenest anguish of spirit. I tried to explain to myself why it was that our brethren did not understand in regard to our work. I had felt quite sure that when we should meet them they

would know what spirit we were of, and that the Spirit of God in them would answer to the same in us, his humble servants, and there would be union of feelings and sentiment. This had not been the case. We were distrusted and suspiciously watched, which was a cause of the greatest perplexity I ever experienced. As I was thus thinking a branch of the vision given me at Rochester, Dec. 25, 1865, came like a flash of lightning to my mind, which I immediately related to my husband as follows: p. 19, Para. 1, [130T].

I was shown a cluster of trees, standing near each other, forming a circle. Running up over these trees was a vine which covered the trees at the top, and rested upon them, forming an arbor. Soon I saw the trees swaying to and fro, as though moved by a powerful wind. One branch after another of the vine was shaken from its support, and began to drop, until the vine was shaken loose from the trees, except a few tendrils which were left clinging to the lower branches. A person came up and severed the remaining, clinging tendrils of the vine, and it lay prostrated upon the earth. p. 20, Para. 1, [130T].

The distress and anguish of my mind, as [saw the vine lying upon the ground, was beyond description. I saw many pass and look pityingly upon the vine, and I waited anxiously for a friendly hand to raise it; but no help was offered it. I inquired why no hand raised the vine. Presently I saw an angel come to the apparently deserted vine. He spread out his arms and placed them beneath the vine and raised it and stood it upright, saying, "Stand toward Heaven, and let thy tendrils entwine about God. Thou art shaken from human support. Thou canst stand, in the strength of God, and flourish without it. Lean upon God alone, and thou shalt never lean in vain, or be shaken there from." I felt inexpressible relief, amounting to joy, as I saw the neglected vine cared for. I turned to the angel and inquired what these things meant. Said he, "Thou art this vine. All this thou wilt experience, and then, when these things occur, thou shalt fully understand the figure of the vine. God will be to thee a present help in time of trouble." p. 20, Para. 2, [130T].

From this time I was settled as to my duty, and never more free in bearing my testimony to the people. If I ever felt the arm of the Lord holding me up, it was at that meeting. My husband was also free and clear in his preaching, and

the expression of all was, We have had an excellent meeting. p. 21, Para. 1, [130T].

After we returned from Monterey I felt it my duty to call another meeting, as my brethren made no effort to relieve my feelings. I decided to move forward in the strength of God and again express my feelings, and free myself from the suspicions and reports circulated to our injury. I bore my testimony, and related things which had been shown me in the past history of some present, warning them of their dangers, and reproving their course of action in the past. I stated I had been placed in most disagreeable positions. Frequently in the visions given me matters relating to families and individual cases were brought before me of a private nature, reproving secret sins. I have labored with some for months in regard to wrongs which others knew nothing of. As my brethren see these persons sad, and hear them express doubts in regard to their acceptance with God, and hear them express feelings of despondency, they have cast censure upon me, as though I was to blame for their being in trial, when they were entirely ignorant of what they were talking about. I there protested against persons sitting as inquisitors upon my course of action. It has been the disagreeable work assigned me to reprove private sins. I should sin against God, and wrong the individuals, were I, in order to save suspicious feelings and jealousy arising, to give a full explanation of my course, and make public things which should be kept private from those who have no business with them. I have to keep private reproofs of private wrongs to myself, locked in my own breast. Let others judge as they may, I will never betray the confidence reposed in me by the erring and repentant, or reveal to others that which should only be brought before the ones that are guilty. I told those assembled they must take their hands off; and leave me free to act in the fear of God. I left the meeting relieved of a heavy burden. p. 21, Para. 2, [130T].

Here I will give two testimonies, one of them addressed to all engaged in the work at the Review Office, written March, 1867, the other addressed to the young, laboring in the Office. I am sorry to say that all those warned, have, more or less, disregarded these testimonies, and now have to confess that they pursued a course contrary to that pointed out by the testimonies. The first is as follows:-- p. 23, Para. 1, [130T].

"I was shown, while in Rochester, N. Y., Dec. 25, 1865, some things concerning those who are engaged in the work at the Office, also in regard to ministers whom God has called to labor in word and in doctrine, that neither of these should engage in merchandise or traffic. They are called to a more sacred, elevated work, and it would be impossible for them to do justice to the work and still carry on their merchandise and traffic. p. 23, Para. 2, [130T].

"Those engaged at the Office should have no separate interest aside from the work. If that attention and care is given to the work in which they are engaged which it demands, they should not be further taxed. They have done all they should do. If trafficking which has no connection with this work of God engages the mind and occupies time, the work will not be done thoroughly and well. At the best those engaged in the work have no physical and mental energy to spare. They are to a greater or less degree enfeebled. Such a cause, such a sacred work, in which they are employed, should engage the powers of the mind; they should not work mechanically, but be sanctified to the work, and act as though the cause was a part of them, as though they had invested something in this great and solemn work. Unless they thus take hold of this matter with interest, their efforts will not be acceptable to God. p. 23, Para. 3, [130T].

"Satan is very artful, busy and active. His special power is brought to bear upon those who are now engaged in the work of preaching and in the publication of present truth. All in connection with this work need to keep the whole armor on, for they are the special marks for Satan to attack. p. 24, Para. 1, [130T].

"I saw that there was danger of becoming unguarded, and Satan obtaining an entrance, and imperceptibly divert the mind from the great work. I saw that there was danger of those connected with the work at the Office, who fill responsible positions there, getting above the work, and losing humbleness of mind, and the simplicity of the work which has hitherto characterized it. p. 24, Para. 2, [130T].

"It was Satan's especial object in striking down one at the head of the work, who had a thorough experience in the rise and progress of present truth, that he might be got out of the way, that Satan might come in and imperceptibly

affect minds that were not thoroughly experienced and consecrated to the work. God designed to raise my husband to health after others had become acquainted with the burdens he has borne, and had felt some of the weariness attending these burdens, while at the same time they will never throw their whole soul, energies of mind and body, into the work, and venture what he has ventured. It would never be their duty to do as he has done, for they could not pass through a twentieth part of what he has endured and stand at their post. p. 24, Para. 3, [130T].

"Satan designs to obtain a foothold in that Office, and unless there is a united effort, and thorough watchfulness, he will accomplish his object. Some will get above the simplicity of the work, and will feel that they are sufficient when their strength is perfect weakness. God will be glorified in this great work. And unless there is deep and constant humility and a firm trust in God, there will be a trusting in self, a self-sufficiency, and one or more will drink the bitter cup of affliction. p. 25, Para. 1, [130T].

"As the work increases, the greater the necessity for thorough trust and dependence on God and a thorough interest in, and devotion to the work. Selfish interests should be laid aside. There should be much prayer, much meditation, for this is highly necessary for the success and prosperity of the work. A spirit or traffic should not be allowed in any one who is connected with the work in the Office. If it is permitted, the work will be neglected and marred. Common things will be placed too much upon a level with sacred things. p. 25, Para. 2, [130T].

"There is great danger of some connected with the work laboring merely for wages. While they invest no special interest in the work, their heart is not in the work, and they have no special sense of its sacredness, and exalted character. Another special danger would be of those at the head of the work becoming lifted up, exalted, and the work of God be marred, bearing the impress of man, of the human, instead of the divine. Satan is wide awake, persevering, yet Jesus lives, and all who make him their righteousness, their defence, will be especially sustained. p. 25, Para. 3, [130T].

"I was shown that brethren Smith, Aldrich and Walker, were in danger of injuring their health by remaining a

considerable part of their time in heated rooms, not sufficiently ventilated. These named need more physical exercise. Their employment is sedentary, and too much of the time they breathe heated air, unpurified by the pure out-of-door air. Their lack of exercise causes a depressed circulation, and they are in danger of injuring their health permanently by not paying heed to the laws of their being. If they violate the laws of their being, they will just as surely, at some future period, suffer the penalty in some form as my husband has suffered it. They will not be sustained any sooner than he. Neither of these are capable of enduring but a small part of the taxation physically and mentally, which he endured. And they take the work with the heaviest battles fought, the sorest trials passed through, to establish the cause in its present standing. And yet a great and solemn work is before us, and it calls for devotedness from these men, and also from Bro. Amadon, who is in danger of exaltation. God will prove him and try him, and he must be girded about with truth, having on the armor of righteousness, or he will fall by the hand of the enemy. p. 25, Para. 1, [130T].

"All these mentioned need to attend most strictly and perseveringly to a healthful, spare diet, for all are in danger of congested brains, and paralysis may drop one or more, or all of these, if they continue living carelessly or recklessly. p. 27, Para. 1, [130T].

"I saw that God had especially selected Bro. Aldrich, to engage in a great and exalted work. He would have cares and burdens, and yet all these could be so much more easily borne with true devotion and consecration to the work. Bro. Aldrich, you need a deeper draught from salvation's fountain, a more thorough draught from the fountain of sanctification. Your will has not yet been fully submitted to the will of God. You move on because you think you cannot do otherwise; but to walk in cheerful light, because you can see that Christ Jesus leads the way before you, you have failed to do. p. 27, Para. 2, [130T].

"Standing in the responsible place you do, all this has hurt your own soul, and influenced others. If you walk contrary unto God, he will walk contrary unto you. God wants to use you, but you must die to self, sacrifice your pride. The Lord designs to use you in his cause if you will follow his opening providence, and heartily and fully sanctify yourself; and cleanse yourself from all filthiness

of the flesh and spirit, perfecting holiness in the fear of God." p. 27, Para. 3, [130T].

The following is the second testimony, written in May, 1867, addressed to the young, laboring in the Office: p. 27, Para. 4, [130T].

"Dear Young Friends who are employed at the Office of Publication at Battle Creek: A burden is resting upon me in regard to you. I have been repeatedly shown that all who are in connection with the work of God in publishing the present truth which is to be scattered to every part of the field, should be Christians, not only in name, but in deed and truth. Their object should not be merely to work for wages, but all engaged in this great and solemn work should feel that their interest is in the work, and that it is a part of them. Their motives and influence in connecting themselves with this great and solemn work must bear the test of the judgment. None should be allowed to become connected with the Office of Publication who manifest selfishness and pride. p. 28, Para. 1, [130T].

"I was shown that lightness and folly, joking and laughing, should not be indulged by those engaged in the work in the Office. Those engaged in the solemn work of preparing truth, to go to every part of the field, should realize that their deportment has its influence. If they are, while reading and preparing solemn truth for publication, jesting, joking, laughing and careless, their hearts are not in the work, or sanctified through the truth. They do not discern sacred things but handle truth that is to test character, truth which is of heavenly origin, a common tale, a story, merely before minds and be readily effaced. p. 28, Para. 2, [130T].

"While in Rochester, I saw that we had everything to fear in regard to the Office. From a health stand-point, not one connected with the Office realized the necessity of thorough ventilation. Their rooms were overheated, and the atmosphere was poisoned by impurities caused by exhalations from the lungs, and other causes. It is impossible for the higher powers of the mind to be in a healthy condition and be fully susceptible of the impressions of pure and holy truths with which they have so much to do, unless they appreciate, and place the value they should upon the pure, vitalizing air of heaven. p. 28, Para. 3, [130T].

"I was shown that those who are so closely connected with revealed truth, and yet their lives, their deportment, give no special evidence that they are made better by the truth which is kept so constantly before them, their lives do not testify to the fact that they are loving the truth and its sacred requirements more and more fervently. They are growing harder and will be less and less affected by the truth and work of God, until they find themselves destitute of the emotions of the Spirit of God, dead to the heavenly impress of truth, and eternal things are not discerned, but placed upon a low level with common things. This, I saw, had been the case with some connected with the Office, and all have been remiss in this respect to a greater or less degree. p. 29, Para. 1, [130T].

"I saw that the work of present truth should engage the interest of all. The publication of truth is God's ordained plan, as a means of warning all, comforting all, reproving all, exhorting all, convicting all, to whose notice the silent, voiceless messengers may be brought. Angels of God have a part to act in preparing hearts to be sanctified by the truths published, that they may be prepared for the solemn scenes before them. None in that Office are sufficient of themselves for the important work of discreetly managing matters connected with the publication of the truth. Angels must be near them to guide, to counsel, to restrain, or the wisdom and folly of human agencies will be apparent. p. 29, Para. 2, [130T].

"I saw that frequently angels were in the Office, in the folding room, in the room where the type is being set. I was made to hear the laughing, the jesting, the idle, foolish talking. Again, the vanity, the pride and selfishness exhibited. Angels looked sad, and turned away grieved. The words I had heard, the vanity, the pride and selfishness exhibited, caused me to groan with anguish of spirit, as angels left the room in disgust. Said an angel, "The heavenly messengers came to bless, that the truth carried by the voiceless preachers might have a sanctifying, holy power to attend its mission; but those engaged in its work were distant from God, possessing so little of the divine, and were so conformed to the spirit of the world, that the powers of darkness controlled them, and they could not be made susceptible of divine impressions. At the same time these young were deceived, and thought they were rich and increased in goods and had need of nothing, and knew not that they were poor and

miserable, blind and naked. p. 30, Para. 1, [130T].

"I saw that those who handle precious truth as they would sand, know not how many times their heartless indifference to eternal things, their vanity, self-love and pride, their laughing and senseless chatting, have driven holy messengers of Heaven away from the Office. p. 31, Para. 1, [130T].

"The deportment, words and acts, of all in that Office should be reserved, modest, humble and disinterested, as was their Pattern, Jesus, the dear Saviour. They should seek God and obtain righteousness. The Office is not the place for sport, for visiting, for idlers, for laughing or useless words. All should feel that they are doing a work for their Master. These truths which they read, that they act their part to arrange to get before the people, are invitations of mercy, are reproofs, are threatenings, warnings or encouragements. They are doing their work. They are savors of life unto life, or of death unto death. If rejected, the judgment must decide the matter. The prayer of all in the Office should be, O God! make these truths which are of such vital importance clear to the comprehension of the humblest minds. May angels accompany these silent preachers and bless their influence, that souls may be saved by these humble means. p. 31, Para. 2, [130T].

"The heart should go out in fervent prayer, while the hands are busy, and Satan will not find such ready access, and the soul, instead of being lifted up unto vanity, will be constantly refreshed, will be like a watered garden. Angels will delight to be near these souls. Their presence will be continually encouraged by those engaged in the work. A power will attend the truths published. Divine rays of light from the heavenly sanctuary will attend the precious truths set forth, those who read will be refreshed and strengthened, and souls who are opposed to truth will be convicted and compelled to say, These things are so, they cannot be gainsayed. p. 31, Para. 3, [130T].

"All, I saw, should feel that the Office is a holy place, as sacred as the house of God. But God has been dishonored by the frivolity and lightness that has been indulged in by some connected with the work. Strangers from abroad, I saw, often went away from the Office disappointed. They had associated it with everything sacred; but when they saw the

youth, or any one connected with the Office, possessing but little gravity, and careless in words and acts, the impression they took away caused them to doubt, after all, if this is really the work of God to prepare a people for translation to Heaven. May God bless this to all concerned." p. 32, Para. 1, [130T].

We returned north, and on our way held a good meeting at West Windsor, and on reaching home held meetings at Fairplains and Orleans, and gave some attention to the matter of building, planted garden, and set out grapes, blackberries, raspberries, and strawberries. Then in company with a good delegation we returned to the General Conference at Battle Creek. p. 32, Para. 2, [130T].

The first Sabbath on our way we spent at Orleans, and observed the fast. It was a day of great solemnity with us. We sought to humble ourselves before God, and with brokenness of spirit, and much weeping, we all prayed fervently that God would bless and strengthen us to do his will at the Conference. We had some faith and hope that our captivity would be turned at the meeting. p. 32, Para. 3, [130T].

When we came to Battle Creek, we found our previous efforts had not accomplished that which we had hoped. Reports and jealousy still existed, and my soul was filled with intense anguish. I wept aloud for some hours, unable to restrain my grief. While in conversation with a friend with whom I had been acquainted for twenty-two years, he related to me reports that he heard that we were extravagant in expending means. p. 33, Para. 1, [130T].

I enquired wherein had we been extravagant. He named the purchase of an expensive chair. I then related the circumstances. My husband was greatly emaciated, and it was most painful and exceedingly wearisome for him to sit any length of time in a common rocking-chair, and for this reason he would lie down upon the bed or lounge a great share of the time. I knew this was no way for him to obtain strength. I begged him to sit up more; but the chair was an objection. On my way east to attend the bed side of my dying father, I left my husband at Brookfield, N. Y., and while at Utica, looked for a spring, sofa-seat chair. They did not have one made at the price I wished to pay, which was about fifteen dollars. They offered me a very excellent chair without rockers, but with rollers, price thirty

dollars, for seventeen. I knew this was the chair in every respect. But the brother with me urged me to get a chair which we would have to wait to have made, and which was only three dollars less. The chair offered for seventeen dollars possessed the real value in itself. But I yielded to the judgment of another, waited to see the cheaper chair put together, paid for the chair myself, and it was carried to my husband. I met this report in Wisconsin and Iowa. Who can condemn me? I would, had I the same to do over again, do as I did, with this exception: I would rely upon my own judgment, and purchase a chair costing a few dollars more, and worth double the one I got. Satan sometimes so influences minds that bowels of mercy do not exist. The iron seems to enter the heart, and the human and divine drop out. p. 33, Para. 2, [130T].

Other reports had also reached me that a sister had stated in Memphis and Lapeer that the Battle Creek church had not a particle of confidence in sister White's testimony. The question was asked if they had reference to the written testimony. The answer was, No, not to her published visions, but the testimonies borne in meeting to the church, because her life contradicts them. I again requested an interview with a few select, experienced brethren and sisters, including the individuals who had circulated these things. I there requested, wherein my life had not been in accordance with my teachings, that they would now show me. If my life had been so inconsistent as to warrant the statement that the church at Battle Creek had not a particle of confidence in my testimony, it could not be a difficult matter to present the proofs of my unchristian course. p. 34, Para. 1, [130T].

They could not produce anything to justify the statements made. Confessions were there made that they were all wrong in the reports circulated, and that their suspicions and jealousies were unfounded. I freely forgave those who had injured us, and told them all I would ask on their part was to counteract the influence they had exerted against us, and I would be satisfied. They promised to do this, but have not done it. p. 35, Para. 1, [130T].

There were many things, either utterly false or greatly exaggerated, bearing against us, freely talked over in different families at the time of the Conference, and most looked upon us, especially my husband, with suspicion. A crushing feeling was with some of influence. We were in

want, and my husband had tried to sell loose property, and he was thought to be wrong for this. He had stated his willingness to have his brethren make up the loss of our cow, and this was looked upon as a grievous sin. We supposed our property at Battle Creek as good as sold, and bought and began to build in Greenville. As we could not sell, in our cramped position my husband wrote to different brethren to hire money. For this they condemned him, and charged him with the sin of grasping for money. And the brother minister most active in this work was heard to say, "We do not want Bro. N. to buy Bro. White's place, for we want his money for the Health Institute." What could we do? No way could we turn but we must be blamed. Only sixty-five hours before my husband was stricken down, he stood until midnight in a house of worship calling for \$300.00 to finish paying for that house; and to give his call force he headed the subscription with \$10.00 for himself and \$10.00 for me. Before midnight the sum was nearly raised. p. 35, Para. 2, [13OT].

The elder of that church was an old friend, and in our extreme want and friendless condition my husband wrote to him, stating that we were in want, and if that church now wished to return the \$20 we would receive it. At the time of the Conference this brother called on us and made the matter a serious wrong. But before he came to our house he had taken some stock at least in the general infection. We felt these things most keenly, and if we had not been especially sustained by the Lord we could not have borne our testimony at the Conference with any degree of freedom. p. 36, Para. 1, [13OT].

Before we returned from the Conference, brethren Andrews, Pierce, and Bourdeau, had a special season of prayer at our house, in which we were all greatly blessed, especially my husband. This gave him courage to return to our new home. And then commenced his keen sufferings in regard to his teeth, and our labors reported in the Review. He stopped preaching only one week in his toothless condition, but labored at Orange, Wright, in the church at home, at Greenbush and Bushnell, as before, preaching and baptizing. p. 36, Para. 2, [13OT].

After returning from the Conference, a great uncertainty came upon me in relation to the prosperity of the cause of God. Doubts existed in my mind where none had been six months before. I viewed God's people as partaking of the

spirit of the world, imitating its fashions, getting above the simplicity of our faith. And it seemed that at Battle Creek they were backsliding from God, and it was impossible to arouse their sensibilities. The testimonies given me of God had the least influence, and were the least heeded in Battle Creek of any part of the field. I trembled for the cause of God. I knew that God had not forsaken his people; but their sins and iniquities had separated them from God. At Battle Creek is the great heart of the work. Every pulsation is felt by the members of the body all over the field. If this great heart is in health, a vital circulation will be diffused all through the body of Sabbath-keepers. If the heart of the work is diseased, the languishing condition of every branch of the work will attest the fact. p. 37, Para. 1, [130T].

My interest was in this work. My life was interwoven with it. If Zion prosper, I am happy. If she languish, I am sad, desponding, discouraged. I saw that God's people were in an alarming condition, and his favor was being removed from them. I pondered upon this sad picture, day and night, and have plead in bitter anguish, "O Lord, give not thine heritage to reproach. Let not the heathen say, Where is their God?" I felt cut loose from every one at the head of the work, and was virtually standing alone. I dared not trust anyone. In the night I have awakened my husband, saying, "I am afraid I shall become an infidel." Then I would cry for the Lord to save me by his own powerful arm. I could not see as the testimonies I had borne were regarded, and entertained thoughts that perhaps my work in the cause was done. We had appointments at Bushnell, but I told my husband that I could not go. He soon returned from the post office, with a letter from Bro. Matteson, containing the following dream: p. 37, Para. 2, [130T].

"DEAR BROTHER WHITE: May the blessing of God be with you, and these lines find you still prospering and improving in health and spiritual strength. I feel very thankful to the Lord for his goodness to you and trust that you may yet enjoy peace, health, and freedom in the proclamation of the last message. p. 38, Para. 1, [130T].

"I have had a remarkable dream about you and Sr. White, and feel it to be my duty to relate the same to you as far as I can remember. I dreamed that I related the dream to Sr. White, as well as the interpretation thereof, which also was given me in the dream. When I awoke something

urged me to get up and write down all the particulars, lest I should forget them, but I neglected to do so, partly because I was tired, and partly because I thought it was nothing but a dream. But seeing that I never dreamed of you before, and that this dream was so intelligent, and so intimately connected with you, I have come to the conclusion that I ought to tell you. The following is all that I can remember of it: p. 38, Para. 2, [130T].

"I was in a large house where there was a pulpit somewhat like those we use in our meetinghouses. On it stood many lamps which were burning. But these lamps needed a constant supply of oil. Quite a number of us were engaged in carrying oil and filling into the lamps. Bro. White was busily engaged, with his companion. And I noticed that Sr. White filled in more oil than any other. Then Bro. White went to a door which opened into a warehouse, where there were many barrels with oil. He opened the door and went in, and Sr. White followed. Just then a company of men came along. They carried a great quantity of black stuff that looked like soot. Then they heaped it all upon Bro. and Sr. White, until they were completely covered with it. I felt much grieved and looked anxiously to see the end of these things. I could see Bro. and Sr. W. both working hard under the soot to get out from it. After a long struggle they came out as bright as ever. The evil men and the soot all disappeared. Then Bro. and Sr. White engaged again more heartily than ever in supplying the lamps with oil, but Sr. W. still had the precedence. p. 39, Para. 1, [130T].

"I dreamed that the following was the interpretation. The lamps represented the remnant people. The oil, the truth and heavenly love, of which God's people need a constant supply. The people engaged in supplying the lamps were the servants of God laboring in the harvest. Who the evil company were in particular I could not tell, but they were men moved upon by the Devil, who directed their evil influence specially against Bro. and Sr. White. They were in great distress for a season, but were at last delivered by the grace of God, and their earnest struggle and efforts. Then finally the power of God rested upon them, and they acted a prominent part in the proclamation of the last message of mercy. But Sr. White had a richer supply of heavenly wisdom and love than the rest. p. 39, Para. 2, [130T].

"This dream has rather strengthened my confidence in the

Lord, that he will lead you out and finish the work of restoration that is begun, and that you shall once more enjoy the Spirit of God as you did in times past, yea more abundantly. Forget not that humility is the door that leads to the rich supplies of the grace of God. May the Lord bless you and your companion and children, and grant us to meet in the heavenly kingdom. "Yours in bonds of Christian love. "John Matteson, "Oakland, Wis., July 15, 1867." p. 40, Para. 1, [130T].

This dream gave me some encouragement. I had confidence in Bro. Matteson. His case had been shown me in vision, before I had seen him with my natural eyes, in contrast with L. G. Bostwick, of Wisconsin. The latter was utterly unworthy the name of Christian, much less to be a messenger. Bro. Matteson was shown me possessing humility, and if he maintained consecration to God, he was being qualified to point souls to the Lamb of God. Bro. Matteson had no knowledge of my trials of mind. Not a line had ever passed between us, and the dream coming when and from whom it did, looked to me like the hand of God reached forth to help me. p. 40, Para. 2, [130T].

We had upon us the care of building with hired money, which caused perplexity. We kept up our appointments, and labored extremely hard all through the hot weather. And, for want of means went into the field together, hoeing, raking and cutting hay. I took the fork and built the stack, while my husband, with his feeble arms, pitched the hay to me. I took the brush and painted the inside of much of our house. In these things we both wearied ourselves too much. Finally, I suddenly failed and could do no more. I fainted several mornings, and my husband had to attend the Greenbush Grove Meeting without me. p. 41, Para. 1, [130T].

Our old, hard-riding carriage had been killing us and our team. Long journeyings with it, the labors of meetings, home labors and cares, were too much for us, and I feared that my work was done. My husband tried to encourage me, and urged me to start out again to fill our appointments at Orange, Greenbush, and Ithaca. Finally, I resolved to start, and, if I was no worse, continue the journey. I rode ten miles kneeling in the carriage on a cushion, and leaned my head upon another in my husband's lap. He drove, and supported me. The next morning I was some better, and decided to go on. God helped us to speak in power to the

people at Orange, and a glorious work was done for backsliders and sinners. p. 41, Para. 2, [130T].

At Greenbush I had freedom and strength given me. At Ithaca the Lord helped us to speak to a large congregation whom we had never met before. p. 42, Para. 1, [130T].

In our absence, brethren King, Fargo and Maynard decided that we should, in mercy to ourselves and team, have a light, comfortable carriage, so on our return took my husband to Ionia and purchased the one we now have. This was just what we needed, and would have saved me much weariness in traveling in the heat of summer. p. 42, Para. 2, [130T].

At this time came earnest requests for us to attend the Convocation Meetings in the West. As we read these touching appeals, we wept over them. My husband would say to me, "Ellen, we cannot attend these meetings. At best I could hardly take care of myself on such a journey, and should you faint, what could I do? But Ellen, we must go;" and as he would thus speak, his tearful emotions would choke his utterance. In return, while pondering on our feeble condition, and the state of the cause West, and feeling that the brethren needed our labors, I would say, "James, we cannot attend those meetings West, but we must go." At this point, several of our faithful brethren, feeling our condition, offered to go with us. This was enough to decide the matter. p. 42, Para. 3, [130T].

In our new carriage we left Greenville, Aug. 29, to attend the general gathering at Wright. Four teams followed us. The journey was a comfortable one, and very pleasant in company with sympathizing brethren. The meeting was one of victory. p. 42, Para. 4, [130T].

September 7 and 8 we enjoyed a precious season with the brethren in Allegan county, assembled at Monterey, and had an excellent meeting. p. 43, Para. 1, [130T].

Here we met Bro. Loughborough who had begun to feel the wrongs existing in Battle Creek, and was mourning over the part he acted in connection with these wrongs, which had injured the cause and brought cruel burdens upon us. By our request he accompanied us to Battle Creek. But before we left Monterey, he related to us the following dream:-- p. 43, Para. 2, [130T].

"When Bro. and Sr. White came to Monterey, Sept. 7th, they requested me to accompany them to Battle Creek. I hesitated about going, thinking that it might be duty to still follow up the interest in Monterey, and thinking, as I expressed to them, that there was but little opposition to them in Battle Creek. After praying over the matter several days, I retired one evening anxiously soliciting the Lord for light in the matter. p. 43, Para. 3, [130T].

"I dreamed that myself; with a number of others, members of the Battle Creek church, were on board a train of cars. The cars were low, I could hardly stand erect in them. They were illy ventilated, having an odor in them as though they had not been ventilated for months. The road over which they were passing was very rough, and the cars shook about at a furious rate, sometime causing our baggage to fall off; and sometimes throwing off some of the passengers. We had to keep stopping to get on our passengers and baggage, or repair the track. We seemed to work sometime and make little or no headway. We were indeed a sorry-looking set of travelers. p. 43, Para. 4, [130T].

"All at once we came to a turntable, large enough to take on the whole train. Bro. and Sr. White were standing there, and as I stepped off the train, both of them said, "This train is going all wrong. It must be turned square about." They both laid hold of cranks that moved the machinery, turning the table, and tugged with all their might. Never did men work harder propelling a hand-car than they did at the cranks of the turntable. I stood and watched till I saw the train beginning to turn, when I spoke out and said, "It moves," and laid hold to help them. I paid but little attention to the train, we were so intent upon performing our labor of turning the table. p. 44, Para. 1, [130T].

"When we had accomplished this task, we looked up, and the whole train was transformed. Instead of the low, illy-ventilated cars, on which we had been riding, they were broad, high, well-ventilated. cars, with large, clear windows. The whole trimmed and gilded in a most splendid manner, more elegant than any hotel, or palace car I ever saw. The track was level, smooth and firm. The train was filling up with passengers whose countenances were cheerful and happy, yet there was an expression on them of assurance and solemnity. All seemed to express the greatest satisfaction in the change which had been wrought, and the

greatest confidence in the successful passage of the train. Bro. and Sr. White were on board, this time. Their countenances were lit up with holy joy. As the train was starting, I was so overjoyed I awoke, with the impression on my mind that that dream referred to the church, and matters connected with the cause in Battle Creek. My mind was perfectly clear in regard to my duty to go to Battle Creek, and to lend a helping hand in the work there. Glad am I now that I have been here to see of the blessing of the Lord, accompanying the arduous labors of Bro. and Sr. White in setting things in order here. "J. N. Loughborough." p. 44, Para. 2, [130T].

Before we left Monterey, Bro. Loughborough handed me the following dream in writing, which he had about the time of the death of his wife. This was also a matter of encouragement to me:-- p. 45, Para. 1, [130T].

"The prophet that hath a dream, let him tell a dream.' Jer. xxiii, 28. p. 45, Para. 2, [130T].

"One evening, after meditating upon the afflictions of Bro. and Sr. White, their connection with the work of the third angel's message, and my own lack in standing by them through their affliction; and after trying to confess my wrongs to the Lord, and imploring his blessing upon Bro. and Sr. White, I retired to rest. p. 45, Para. 3, [130T].

"I thought in my dream that I was in my native town, at the foot of a long side-hill. I spoke with considerable earnestness and said, Oh! that I might find that all-healing fountain! I thought a beautiful, pleasant, well-dressed young man came along, and said very pleasantly, I will conduct you to the spring.' p. 45, Para. 4, [130T].

"He led the way, and I tried to follow on. We went along the hill-side, passing with much difficulty three boggy, wet places, through which small streams of muddy water were flowing, which there was no other way of crossing only to wade through. Having accomplished this, we came on to nice, hard ground, and a place where there was a jog in the bank, and a large spring of the purest, sparkling water was boiling up. A large vat was placed there, very much like the plunge-tub at the Health Institute at Battle Creek. A pipe was running from the spring to the vat, at one end, and the water was overflowing at the other. The sun was shining brightly, and the water sparkled in its rays. p.

46, Para. 1, [130T].

"As we approached the spring the young man said nothing, but looked toward me and smiled with a look of satisfaction, and waved one hand toward the spring, as much as to say, Don't you think that is an all-healing spring? Quite a large company of persons came up to the spring on the opposite side from us, and Bro. and Sr. White were at their head. They all looked pleasant and cheerful, yet a holy solemnity seemed to be on their countenances. p. 46, Para. 2, [130T].

"Bro. White seemed greatly improved in health, cheerful and happy, but looked tired, as though he had been walking quite a distance. Sr. White had a large cup in her hand, which she dipped in the spring and drank of the water, and then passed it to the others. I thought Bro. White was addressing the company, and said to them, Now you will have a chance to see the effects of this water.' He drank of it, which instantly revived him, as well as all others who drank of it, and caused a look of vigor and strength in their countenances. I thought while Bro. White was talking and taking once in awhile a draught of the water, he clapped his hands on the side of the vat and plunged in three times. Every time he came up he was stronger and stronger, but kept talking all the while, and exhorting others to come and bathe in the fountain, as he then called it, and drink its healing stream. His voice, as well as that of Sr. White, seemed melodious. I felt a spirit of rejoicing to think I had found the spring. Sr. White was coming toward me with a cup of the water to drink. I rejoiced to such an extent that I awoke before I drank of the water. p. 46, Para. 3, [130T].

"The Lord grant that I may drink largely of that water, for I believe it is none other than that of which Christ spoke, which will spring up unto everlasting life.'" J. N. Loughborough. "Monterey, Mich., Sept. 8, 1867." p. 47, Para. 1, [130T].

On the fourteenth and fifteenth of Sept. we held profitable meetings at Battle Creek. Here my husband with freedom struck a bold blow at some sins of those who stand in high places in the cause, and for the first time in twenty months attended evening meetings, and preached evenings. A good work was begun, and the church, as published in Review, gave us the pledge to stand by us, if

on our return from the West we would continue our labors with them. p. 47, Para. 2, [130T].

In company with Bro. and Sr. Maynard, and brethren Smith and Olmstead, we attended the large western meetings, the principle victories of which have been fully given in the Review. p. 48, Para. 1, [130T].

While attending the meetings in Wisconsin I was quite feeble. I had labored far beyond my strength at Battle Creek, and nearly fainted in the cars on the journey. It was with difficulty I spoke to the people. I had for four weeks suffered much with my lungs. Sabbath evening a fomentation was applied over my throat and lungs, but the head cap was forgotten, and the difficulty of the lungs was driven to the brain. p. 48, Para. 2, [130T].

In the morning, as I arose from my bed, I felt a singular sensation upon the brain. Voices seemed to vibrate upon the brain, and everything seemed to be swinging before me. As I walked, I reeled, and came near falling to the floor. I took my breakfast, hoping to be relieved by so doing, but the difficulty only increased. I grew very sick and could not sit up. I vomited freely. Sr. Sanborn gave me a bath, and I lay down. My husband came to the house after the forenoon meeting, saying that he had given an appointment for me to speak to the people in the afternoon. It did seem impossible for me to stand before the people. My husband asked what subject I would speak upon. I could not gather or retain a sentence in my mind. I thought, if God will have me speak he will surely strengthen me. I will venture by faith. I can but fail. I staggered to the tent with a strangely-confused brain. I told the preaching brethren on the stand if they would sustain me by their prayers, I would speak. I stood before the people in faith, and in about five minutes my head and lungs were relieved. I spoke without difficulty to fifteen hundred eager listeners, more than one hour. After I ceased speaking a sense of the goodness and mercy of God came over me, and I could not forbear rising again and relating my sickness and the blessing of God which had sustained me while I was speaking. I have been improving in health since that meeting. My lungs have been greatly relieved. p. 48, Para. 3, [130T].

In the West we met reports amounting to little less than slander against my husband, which were current at the time

of the General Conference and were carried to all parts of the field. As a sample I will state one. It was that my husband was so crazy for money that he had engaged in selling old bottles. The facts are these. When we were about to move, I asked my husband what we should do with a lot of old bottles on hand. Said he, "Throw them away." Just then our Willie came in and offered to clean and sell the bottles. I told him to do so, and he should have what he could get for them. And when my husband rode to the post office, he took Willie and the bottles into the carriage. He could do no less for his own faithful, little son. Willie sold the bottles and took the money. p. 49, Para. 1, [130T].

On their way to the post office my husband took a brother connected with the Review Office into the carriage, who conversed pleasantly with my husband as they rode to and from the post office, and because this brother saw Willie come out to the carriage and ask his father a question relative to the value of the bottles, and then saw the druggist in conversation with my husband relative to that which so much interested Willie, he immediately, without saying one word to my husband about it, reported that he had been down town selling old bottles, and therefore must be crazy. The first we heard about the bottles was in Iowa, five months after. p. 50, Para. 1, [130T].

These things have been kept from us, so that we could not correct them, and have been carried, as it were, upon the wings of the wind by our professed friends. And we have been astonished to find by investigation and by recent confessions from nearly all the members of this church that some one or more of the false reports have been fully credited by nearly all, and feelings of censure, bitterness, and cruelty have been kindled in the breasts of those professed Christians to almost a flame against us, especially against my feeble husband who is struggling for life and liberty. Some have had a wicked, crushing spirit, and have represented him as wealthy, yet grasping for money. p. 50, Para. 2, [130T].

My husband called for a counsel of brethren to meet with the church before whom matters could be investigated, and have false reports met. Brethren from different parts of the State came. My husband has fearlessly called on all to bring what they could against him that he might meet it openly, and thus put an end to this private slander. He

fully confessed his wrongs which he had before confessed in the Review, in public meeting, and to individuals, and explained many matters upon which false and foolish charges were based, which convinced all of the falsity of the charges. p. 51, Para. 1, [130T].

And while looking up matters relative to the real value of our property, to his astonishment, and that of all present, we found that it amounted to only \$1500.00, his horses and carriage, and remnants of editions of books and charts, the sale of which for the past year, as stated by the secretary, has not been equal to the interest on the money he owes to the Publishing Association. These books and charts at present cannot be regarded of much value, and certainly not to us in our present condition. p. 51, Para. 2, [130T].

When in health my husband had no time to keep accounts, and during his sickness his matters were in the hands of others. The inquiry arose, What has become of his property? Had he been defrauded? Had mistakes been made in his accounts? Or had he, in the unsettled condition of his affairs, given to this and that good object, not knowing his real ability to give, and not knowing how much he gave? p. 51, Para. 3, [130T].

As one good result of the investigation, confidence in those who have had charge of accounts relative to our matters is unshaken, and there are no good reasons to account for our limited means on the ground of errors in the accounts. Therefore, in looking over his business matters for ten years, and his liberal manner of handing out means to help the cause in all its branches, the best and most charitable conclusion is that our property has been used in the cause of present truth. My husband has kept no accounts, and what he has given can be traced only from memory and what has been receipted in the Review. The fact that we are not worth but a little, appearing at this time when my husband has been represented as wealthy and still grasping for more, has been a matter of rejoicing to us, as it is the best refutation of the false charges which threatened our influence and Christian character. p. 52, Para. 1, [130T].

Our property may go, and we will still rejoice in God, if it be used to the advancement of his cause. And we have cheerfully spent the best of our days, the best of our

strength, and have worn nearly out in the same cause, and feel the infirmities of premature age, and yet we will rejoice. But when our professed brethren represent us as wealthy, worldly, grasping for more, and bleed our character and influence, it is then we feel keenly. Let us enjoy the character and influence we have dearly earned for the past twenty years, with even poverty and a slight hold on health and this mortal life, and we will rejoice, and cheerfully give to the cause the little there is left of us. p. 52, Para. 2, [130T].

The investigation was a thorough one, and resulted in freeing us from the charges brought against us, and restoring feelings of perfect union. Hearty, and heart-rending confessions of the cruel course toward us here have been made, and the signal blessing of God has come upon us all. Backsliders have been reclaimed, sinners have been converted, and forty-four have been buried in baptism. My husband baptized sixteen, and Brn. Andrews and Loughborough, twenty-eight. We are encouraged, yet much worn. My husband and myself have had the burden of the work which has been very laborious and exciting. How we have, in our feeble state, gone through with the investigation, with the feelings of nearly all against us, endured the preaching, the exhortations, late evening meetings, and at the same time prepared this work, my husband working with me copying and preparing it for the printers, and reading proof, God only knows. Yet we have passed through it, and hope in God that he will sustain us in our future labors. p. 53, Para. 1, [130T].

We now believe that much in the foregoing dreams was given to illustrate our trials arising from wrongs existing at Battle Creek, our labors in clearing ourselves from other cruel charges, and also our labors, with the blessing of God, in setting things right. If this view of the dreams be correct, may we not hope, from other portions of them not yet fulfilled, that our future will be more favorable than the past? p. 53, Para. 2, [130T].

In concluding this narrative, I would say that we are living in a most solemn time. In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it, and be saved. Many will get above the simplicity of the work. They will be conformed to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing

followers of Jesus will pass on to perfection, leaving the indifferent, and lovers of the world, behind. p. 54, Para. 1, [130T].

I was pointed back to ancient Israel. But two of the adults of that vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. p. 54, Para. 2, [130T].

Modern Israel is in greater danger of forgetting God and being led into idolatry than was God's ancient people. There are many idols which are worshiped even by professed Sabbath-keepers. God especially charged his ancient people to guard against idolatry, for if they should be led away from serving the living God his curse would rest upon them. If they would love him with all their heart, with all their soul, and with all their might, he would abundantly bless them in basket and in store, and would remove sickness away from the midst of them. p. 54, Para. 3, [130T].

A blessing or a curse is now before the people of God; a blessing if they come out from the world and be separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims Heaven has upon them. The sins and iniquities of rebellious, ancient Israel are recorded and the picture presented before us as warnings, that if we imitate their example of transgression, and depart from God, we shall as surely fall as did ancient Israel. "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." p. 54, Para. 4, [130T].

Response from the Battle Creek Church.

We esteem it a privilege as well as a duty to respond to the foregoing statement of Sr. White. We have been favored with an acquaintance of many years with the labors of these servants of the Lord. We have known something of their sacrifices in the past, and have been witnesses of the blessing of God that has attended their plain, searching, faithful testimony. We have long been convinced that the teaching of the Holy Spirit in these visions were indispensable to the welfare of the people who are preparing for translation into the kingdom of God. In no other way can secret sins be rebuked, and base men who "creep in unawares" into the flock of God, be exposed and

baffled in their evil designs. Long experience has taught us that such a gift is of inestimable value to the people of God. p. 55, Para. 1, [130T].

We believe also that God has called Bro. White to bear a plain testimony in reprovng wrongs thus made manifest, and that in this work he should have the support of those who truly fear God. p. 55, Para. 2, [130T].

We have learned by painful experience, also, that when these testimonies are silent, or their warning lightly regarded, coldness, backsliding, worldly-mindedness and spiritual darkness take possession of the church. We would not give glory to man but we should be recreant to our sense of duty not to speak in strong and pointed language our views of the importance of these testimonies. The fearful apostasy of those who have slighted and despised them has furnished many sad proofs of the dangerous business of doing despite to the Spirit of grace. p. 56, Para. 1, [130T].

We have been witnesses of the great affliction through which Bro. and Sr. White have passed in the severe and dangerous sickness of Bro. White. The hand of God in his restoration is to us most apparent. Probably no other one upon whom such a blow has fallen, ever recovered. Yet a severe shock of paralysis, seriously affecting the brain, has, by the good hand of God, been removed from his servant, and new strength granted him both in body and mind. p. 56, Para. 2, [130T].

We think the action of Sr. White in taking her sick husband on her northern tour, in December last, was dictated by the Spirit of God. And that we, in standing opposed to such action, did not move it, the counsel of God. We lacked heavenly wisdom in this matter, and thus erred from the right path. We acknowledge ourselves to have been, at this time, lacking in that deep Christian sympathy that was called for by such great affliction and that we have been too slow to see the hand of God in the recovery of Bro. White. His labors and sufferings in our behalf entitled him to our warmest sympathy and support. p. 56, Para. 3, [130T].

But we have been blinded by Satan, in respect to our own spiritual condition. p. 57, Para. 1, [130T].

A spirit of prejudice respecting means came over us during the past winter that caused us to feel that Bro. W. was asking for means when he did not need it. We now ascertain that at this very time he was really in want; and we were wrong in that we did not inquire into the case as we should. We acknowledge that this feeling was unfounded and cruel, though it was caused by misapprehension of the facts in the case. p. 57, Para. 2, [130T].

We now accept with deep sorrow of heart the reproof given us in this testimony, and we ask that wherein we have erred from the right, through our lack of spiritual discernment, we may find forgiveness of God and of his people. p. 57, Para. 3, [130T].

The labors of Br. and Sr. White with us for a few days past have been attended with the signal blessing of God. Not only have deep and heartfelt confessions of backsliding and wrong been made, but solemn vows of repentance and of returning to God have accompanied them. The spirit of God has set its seal to this work in such a manner that we cannot doubt. Many of the young have been brought to Christ, and nearly every person connected with this church has received a share of this heavenly blessing. p. 57, Para. 4, [130T].

Let our brethren abroad understand that our hearts are in sympathy with Bro. and Sr. White, and we believe them called of God to the responsible work in which they are engaged, and that we pledge ourselves to stand by them in this work. In behalf of the church. J. N. Andrews, J. N. Loughborough, Joseph Bates, D. T. Bourdeau, A. S. Hutchins, John Byington, Committee. p. 57, Para. 5, [130T].

At a meeting of the church, Monday evening, Oct. 21, the foregoing report was unanimously adopted. Uriah Smith, G. W. Amadon, Elders. p. 58, Para. 1, [130T].

"Cutting and Slashing." This expression is often used to represent the manners and words of those who reprove those who are wrong, or are supposed to be wrong. It is properly applied to those who have no duty to reprove their brethren, yet are ready to engage in this work in a rash and unsparing manner. It is improperly applied to those who have a special duty to do in reprovng wrongs in the church. Such have the burden of the work, and feel compelled, from a love of precious souls, to deal

faithfully. p. 58, Para. 2, [130T].

From time to time for the past twenty years the Lord has shown me that he had qualified my husband for the work of faithfully dealing with the erring, and had laid the burden upon him, and if he should fail to do his duty in this respect he would incur displeasure of the Lord. I have never regarded his judgment infallible nor his words inspired; but I have ever believed him better qualified for this work than any other one of our preachers because of his long experience, and because I have seen that he was especially called and adapted to the work; and, also, because, when some have risen up against his reproofs, I have, in many cases, been shown that he was right in his judgment of matters, and in his manner of reproofing. p. 58, Para. 3, [130T].

In regard to reproofing, an accusing spirit has followed my husband, by those reproofed, and their sympathizers, for twenty years, which has worn upon him more than any one of the cruel burdens he has unjustly borne. And when he fell beneath his burdens, many of those who had been reproofed rejoiced; and from a mistaken idea of my view of his case, Dec. 25, 1865, were much comforted with the thought that the Lord at that time reproofed him for "cutting and slashing." This is all a mistake. I saw no such thing. p. 59, Para. 1, [130T].

That my brethren may know what I saw in the case of my husband, I give the following, which I wrote and handed to him the next day after I had the vision: p. 59, Para. 2, [130T].

I was shown in vision, Dec. 25, 1865, the case of the servant of the Lord, my husband, Elder James White. I was shown that God had accepted his humiliation, and the affliction of his soul before him, and had accepted his confessions of his lack of consecration to God, and his repentance for the errors and mistakes in his course which has caused him such sorrow and despondency of mind during his protracted illness. p. 59, Para. 3, [130T].

I was shown that his greatest wrong in the past, has been an unforgiving spirit toward his brethren who have injured his influence in the cause of God, and brought upon him extreme suffering of mind by their wrong course. He was not as pitiful and compassionate as our Heavenly Father has

been toward his erring, sinning, repenting children. Those who have caused him the greatest suffering, when they heartily and fully came up to the point, and acknowledged their wrongs, he could and did forgive, and could fellowship them as brethren. But although the wrong was healed in the sight of God, yet he sometimes in his own mind probed that wound, and by referring to the past he suffered it to fester and make him unhappy. A murmuring spirit came in against his brethren, and against the Lord, that he had in his past course suffered so much when he thought it might be avoided. In this way he lived over the past and revived his past trials which should have passed into oblivion instead of his embittering his life with such unprofitable remembrances. He has not always realized the pity and love that should be exercised toward those who have been so unfortunate as to fall under the temptations of Satan. They were the real sufferers the losers, not he, as long as he was steadfast, possessing the Spirit of Christ. And when these souls should begin to see their errors, they had a hard battle to work their way to the light by humble confessions. They had Satan to contend with, their own proud spirit to overcome, and they needed help from those who were in the light to bring them from their blind, discouraging, condition, where they could begin to hope and obtain strength to bruise Satan under their feet. p. 59, Para. 4, [130T].

I saw that my husband has been too exacting toward those who were wrong, and had injured him. He let dissatisfied feelings dwell in his heart, which could be of no benefit to the erring, and could but make his own heart very unhappy, and unfit him for the peace of God to dwell there, which would lead him in everything to give thanks to God. p. 60, Para. 1, [130T].

I saw that God had permitted his mind to be desponding in regard to his own errors and mistakes; and to despair nearly of the forgiveness of God, not because his sins were of such magnitude? but to give him an experience how painful and agonizing to be without the forgiveness of God, and that he might understand this scripture, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." I saw that if God should be as exacting and deal with us as we deal with one another, we might all be thrown into a state of hopeless despair. p. 61, Para. 1, [130T].

I was shown that God had suffered this affliction to learn us much that we could not otherwise have learned in so short a time. The Lord would have us go to Dansville, for our experience could not be thorough without it. It was necessary for us to see, and more fully understand that it was impossible for his people who obey the truth and are keeping his commandments, to live up to their convictions of duty, and unite with the leaders at Dansville; and their principles, so far as serving God is concerned, cannot unite any better than oil and water. It is only those of the purest principles and the greatest independence of mind, who think and act for themselves, having the fear of God before them, and trusting in him, who can safely remain any length of time at "Our Home." Those who are not thus qualified should not be recommended to that Institution, for their minds will become bewildered by their smooth words, and poisoned by their sophistry which originates with Satan. p. 61, Para. 2, [130T].

Their influence and teachings in regard to the service of God, and a religious stand, is in direct opposition to the teachings of our Saviour and his disciples. By precept and example they lower the standard of piety, and say that Christians, in order to be followers of Christ, must not separate from the world, but can mingle with the world, and participate in its pleasures, and they need not sorrow for their sins. These leaders would not encourage their adherents to imitate the life of Christ in prayerfulness, sobriety, and dependence upon God. Persons of conscientious minds and firm trust in God cannot receive one-half the benefit at "Our Home" that those can who have confidence in the religious principles of the leaders of that institution. Such have to stand braced against in much of their teachings, so far as religious principles are concerned, sifting everything they hear lest they should be deceived and Satan obtain advantage over them. p. 62, Para. 1, [130T].

I saw that, as far as disease and its treatment is concerned, "Our Home" is the best Health Institution in the United States. Yet the leaders there are but men, and their judgment is not always correct. Dr. J. would have his patients believe that his judgment is perfect, even as the judgment of God. Yet he often fails. He exalts himself as God before his patients, and fails to exalt the Lord as their only dependence. p. 62, Para. 2, [130T].

Those who have no trust or confidence in God, who can see no beauty in holiness, or the cross-bearing life of the Christian, can receive the most benefit at "Our Home" of any Health Institution in the United States. The great secret of their success is the control they have over the minds of their patients. p. 63, Para. 1, [130T].

I saw that my husband and myself could not receive the benefit that many could of different experience and faith. Said the angel, "God has not designed that the mind of his servant, whom he has chosen for a special purpose, to do a special work, should be controlled by any living man, for that is His prerogative alone." p. 63, Para. 2, [130T].

I saw that angels of God kept us while we were at Dansville. They were round about us, sustaining us every hour. But the time came when we could not benefit, nor be benefitted, and then the cloud of light, which had rested with us there, moved away, and we could find rest only in leaving Dansville and going among the brethren in Rochester where the cloud of light rested. p. 63, Para. 3, [130T].

I saw that God would have us go to Dansville for several reasons. Our position while there, the earnest prayers offered, the manifest trust we had in God, the cheerfulness, courage, hope and faith, he inspired us with amidst our afflictions, had its influence, and was a testimony to all that the Christian had a source of strength and happiness that the lovers of pleasure were strangers to. God gave us a place in the hearts of all of influence at "Our Home," and in the future as the patients now there should be scattered to their different homes, our labors will bring us again to their notice, and when we are assailed, some at least, will be our defenders. p. 63, Para. 4, [130T].

Again, in going to Dansville the Lord would have us be benefitted by an experience which we would not obtain while at Battle Creek, surrounded with sympathizing brethren and sisters. We must be separated from them lest we should lean upon them, instead of leaning upon and trusting in the Lord alone. Separated almost entirely from God's people, we were shaken from every earthly help, and led to look to God alone. In thus doing we obtained an experience we could not have had if we were not at Dansville. p. 64, Para. 1, [130T].

When my husband's courage and hope began to waver, then we could not benefit anyone at Dansville, and we could not be benefitted by a further experience in that place. God would not have my husband remain there shorn of his strength, but it was his will in his state of weakness that he should go among his brethren who could help him bear his afflictions. In our affliction, while separated from God's people, we had an opportunity for reflection, and to carefully review our past life, to see the mistakes and wrongs, and humble ourselves before God, and to seek his face by confessions, humility and frequent, earnest prayers. While engaged in active labor, bearing the burdens of others, pressed with many cares, it was impossible for us to find time to reflect and carefully review the past, and learn the lessons God saw it was necessary we should learn. I was then shown that God could not glorify his name by answering the supplications of his people, and raising my husband to health in answer to their prayers while we were at Dansville. It would be like uniting His power with the power of darkness. Had God been pleased to manifest his power in restoring my husband, the physicians at "Our Home" would have taken the glory which should be given to God. p. 64, Para. 2, [130T].

Said the angel, "God will be glorified in the restoration of his servant to health. God has heard the prayers of his servants. His arms are beneath his afflicted servant. God has the case, and he must although afflicted, dismiss his fears, his anxiety, his doubts and unbelief, and calmly trust in the great yet merciful God, who pities, loves, and cares for him. He will have conflicts with the enemy, but should ever be comforted with the remembrance that a stronger than the enemy has charge of him, and he need not fear. By faith rely on the evidences God has been pleased to give, and he will gloriously triumph in God." p. 65, Para. 1, [130T].

I saw that God was giving us an experience which would be of the highest value to us in the future in connection with his work. We are living in a solemn time, the closing scenes of this earth's history, and God's people are not awake. They must arouse and make greater progress in reforming their habits of living, in eating, in dressing, in laboring and resting. In all these they should glorify God and be prepared to battle our great foe, and to enjoy the precious victories God has in reserve for those who are exercising temperance in all things, while striving for an

incorruptible crown. p. 65, Para. 2, [130T].

I saw that God was fitting up my husband to engage in the solemn, sacred work of reform, which he designs shall progress among his people. It is important that instructions should be given by ministers in regard to living temperately. They should show the relation which eating, working, resting, and dressing, sustain to health. All who believe the truth for these last days have something to do in this matter. This reform concerns them, and God requires them to arouse and interest themselves in this matter. He will not be pleased with their course if they regard this question with indifference. p. 66, Para. 1, [130T].

The abuses of the stomach, and gratification of appetite, are the fruitful source of most church trials. Those who eat and work intemperately and irrationally, talk and act irrationally. An intemperate man cannot be a patient man. It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating, eating too frequently, too much, and of rich, unhealthy food, destroys the healthy action of the digestive organs, and affects the brain, and perverts the judgment, destroying rational, calm, healthy thinking and acting. And this is a fruitful source of church trials. Therefore in order for the people of God to be in an acceptable state with him, where they can glorify God in their bodies and spirits which are his, they must, with interest and zeal, deny themselves, deny the gratification of their appetites, and exercise temperance in all things. Then may they comprehend the truth in its beauty and clearness, and carry it out in their lives, and by a judicious, wise, straight forward course, give the enemies of our faith no occasion to reproach the cause of truth. God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible conditions of bodily health, for a solemn and important work is before us. Health of body and mind is required for this work and is as necessary for a healthy religious experience, and to, advance in the Christian life, and progress in holiness, as the hand or foot is necessary to the human body. This great work God requires of his people, to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from engaging in this work, and leave the work which God requires them to do for the Lord to do for

them, will be found wanting when the meek of the earth, who hath wrought his judgments, are hid in the day of the Lord's anger; p. 66, Para. 2, [130T].

I was shown that if God's people, without making efforts on their part, wait for the refreshing to come upon them and remove their wrongs and correct their errors, and depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God, comes only on those who have prepared themselves for it by doing the work which God bids them, namely, to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. In some respects, I was shown, my husband's case is similar to those waiting for the refreshing. If he should wait for the power of God to come upon his body and to feel that he was made whole before he made efforts, or acted in accordance with his faith, saying, When the Lord heals me I will believe and do this or that, he might continue to wait, and would realize no change; for the fulfillment of God's promise is only realized by those who believe and work in accordance with their faith. I saw that he must believe God's word, that his promises are for him to claim, and they will never, no never, fail. He should walk out by faith, relying upon the evidences that God has been pleased to give, and act toward the point of being a well man as much as possible. Said the angel, "God will sustain him. His faith must be made perfect by works; for faith alone is dead. It must be sustained by works. A living faith is always manifested by works." p. 67, Para. 1, [130T].

I saw that my husband would be inclined to shrink from making efforts in accordance with his faith. Fear and anxiety in regard to his own case has made him timid. He looks at appearances, at disagreeable feelings of the body. Said the angel, "Feeling is not faith. Faith is simply to take God at His word." I saw that in the name and strength of God my husband must resist disease, and, by the power of his will, rise above his poor feelings. He must assert his liberty in the name and strength of Israel's God. He must cease thinking and talking about himself as much as possible. He should be cheerful and happy. p. 68, Para. 1, [130T].

I did see, Dec. 25, 1865, as I have many times before seen, that Eld. M. E. Cornell had often erred and had done

much harm by a rash, unfeeling course toward those he supposed were in fault. I had often seen that his work was in new fields, and that when he should bring a company out upon the present truth, he should leave the work of disciplining them to others, as his style of dealing, arising from his lack of judgment, rash spirit, and want of patience, disqualified him for this work. p. 69, Para. 1, [130T].

I will here give the testimony I had for Bro. C. written Dec. 26, 1865, to show what I did see in his case, and because of the general application of much of the testimony, and also because he has made no response whatever to what I saw Dec. 25, 1865, only in stating to others that the Lord in that view reproved my husband for cutting and slashing. p. 69, Para. 2, [130T].

I would here state that another object in giving the following testimony is that our brethren may more fully understand that Bro. C.'s work is in new fields, and that they may not set temptations in his way to leave his work, by urging him to labor here and there among the churches, and to settle here or there. p. 69, Para. 3, [130T].

Bro. Cornell: I was shown, Dec. 25, 1865, that a good work had commenced in Maine. Especially was the field of labor shown me where a company has been raised up as fruits of the labors of Bro. Andrews and yourself, where they had manifested their interest and love for the truth by erecting a house of worship. There is yet a great work to be done for this company. Quite a number have been converted to the theory of the truth. They see a beauty in the connecting chain of truth, all uniting in a harmonious, perfect whole. They love the principles of the truth, yet have not realized its sanctifying influence. Some have decided from the weight of evidence, yet are exposed to the perils of these last days, such as the deceptions and snares of Satan laid for the inexperienced, through Satan's agents, even ministers who despise the truth, and trample upon the law of God themselves, and teach all who will listen to them to do the same. p. 70, Para. 1, [130T].

These souls have received unpopular truth, and cannot be safe only as they make God their trust, and are sanctified by the truth which they profess. They have taken an important step, and now need a religious experience which will make them sons and daughters of the Most High God, and

heirs to the immortal inheritance purchased for them by his dear Son. p. 70, Para. 2, [130T].

Those who have been instrumental in presenting the truth to them should not withdraw their labors at this important period. They should still persevere in their efforts, until they are gathered into the fold of Christ. p. 70, Para. 3, [130T].

This people should receive sufficient instruction for them to understandingly obtain the evidence for themselves that the truth is to them salvation. p. 70, Para. 4, [130T].

I saw that God would do a still greater work in Maine if all who labor in the work are consecrated to God, and trust, not to their own strength, but labor in the Strength of Israel. p. 71, Para. 1, [130T].

I was shown that brethren Andrews and Cornell have labored hard, and have not had the rest they should have given themselves to preserve health. With care should they labor, observing periods of rest. With this rest their physical and mental vigor will be retained, and their labor be much more efficient. Bro. Cornell is a nervous man, and moves much from impulse. Mental depression influences his labor very much. At times he feels a want of freedom and thinks it is because others are in darkness or wrong, or that something is the matter, he can hardly tell what, and he makes a drive somewhere, and upon somebody, which is liable to do great harm. p. 71, Para. 2, [130T].

If he would quiet himself when in this restless, nervous condition, and rest, and calmly wait on God, and enquire if the trouble was not in himself, he would save wounding his own soul, and wounding the precious cause of God. p. 71, Para. 3, [130T].

I saw that Bro. Cornell was in danger of becoming elevated and lifted up, if he was enabled in his discourses to strongly move the feelings of the congregation. He would often think himself the most effectual preacher on that account. He deceives himself sometimes here. Although he may be for the time the most acceptable preacher, yet he may fail to accomplish the most good. It is not an evidence that a preacher is the most useful who can affect the feelings to the greatest degree. p. 71, Para. 4, [130T].

When Bro. Cornell is humble, and makes God his trust, then can he do much good. Angels come to his help, and he is blessed with clearness and freedom. But Bro. Cornell, after a time of special victory, has been too often lifted up, and thought himself equal to anything, that he was something, when he was only all instrument in the hands of God. After such seasons, angels of God have left him to his own weak strength, then he would too frequently charge upon his brethren and the people the darkness and weakness he felt, when he was the one at fault. p. 71, Para. 5, [130T].

At such times he frequently bears down upon this one, and that one, and, while in this unhappy state of mind, feels that he must remove, and commence labor elsewhere, when his work is not half done. p. 72, Para. 1, [130T].

I saw that Bro. Cornell was in danger of going into battle in his own strength, and he will find that strength but weakness in the conflict. He has often been successful in combats with opposers of our faith, while he made God his trust. But he has sometimes felt elated with the victory God has given truth over error, and he has taken the glory to himself in these conflicts. Self has been magnified in his eyes. I was shown that in his two last combats he did not engage in them with the right spirit. p. 72, Para. 2, [130T].

Previous to the first he became exalted, while he was flattered by men who love not the truth. As he listened to, and acted some part in a discussion carried on between two who were neither of them in the faith, Bro. Cornell became lifted up, and thought himself sufficient to enter the battle with anyone. And while he was so confident, he was in the very act, shorn of his strength. p. 72, Para. 3, [130T].

God was displeased with his disregard of the counsel of Bro. Andrews. His self-sufficient spirit came near making the discussion an utter failure. At these special combats, unless there is a decided gain, there is always a loss. They should never be rushed into heedlessly, but every move should be made cautiously, with the greatest wisdom, for far more is pending than in a national battle. Satan and his host are all astir at these conflicts with truth and error, and if the advocates of truth go not into battle in the strength of God, Satan will manage to out-general them

every time. p. 72, Para. 4, [130T].

In the second combat there was much, very much at stake. Yet here again Bro. Cornell failed. He did not engage in that conflict feeling his weakness, and in humility and simplicity relying upon the strength of God. He again felt a sufficiency in himself. His past victories had lifted him up. He thought that the powerful victories he had gained, were very much in his aptness in using the powerful arguments furnished in the Word of God. p. 73, Para. 1, [130T].

I was shown that the advocates of truth should not seek discussions. But whenever it is necessary for the advancement of the cause of truth and the glory of God, that an opponent be met, how carefully, and with what humility, should the advocates of truth go into the conflict. They should, with heart-searching confessions of sins, and earnest prayer, and often fasting for a time, entreat that God would especially help them, and give his saving, precious truth, a glorious victory, that error might appear in its true deformity, and its advocates be completely discomfited. Those who battle for the truth, and meet opposers of the truth, should realize that they are not meeting merely a man, but that they are contending with Satan and his angels, who are determined that error and darkness should retain the field, and the truth be covered up with error. As error is more in accordance with the natural heart, it is taken for granted to be clear, because men who are at ease, love error and darkness, rather than to be reformed by the truth. They do not love to come to the light, lest their deeds should be reproved. p. 73, Para. 2, [130T].

If those who stand in vindication of the truth, trust in the weight of argument, with but a feeble reliance upon God, and thus meet opponents of truth, nothing will be gained on the side of truth, but there will be a decided loss. Unless there is an evident victory in favor of truth, the matter is left worse than before the conflict. Those who might have formerly had convictions in regard to the truth, set their minds at rest, and decide that error is truth, because in their darkened state they cannot perceive that the truth had the advantage. p. 74, Para. 1, [130T].

These two last discussions did but little to advance the cause of God, and it would have been better had they not

occurred. Bro. Cornell did not engage in them with a spirit of self-abasement, and with a firm reliance upon God. He was puffed up by the enemy, and had a spirit of self-sufficiency and confidence, not becoming a humble servant of Jesus Christ. He had on his own armor, not the armor of God. p. 74, Para. 2, [130T].

Bro. Cornell, God had provided you with a laborer of deep experience, and the ablest in the field. He was one who had been acquainted in his own experience with the wiles of Satan, one who had passed through most intense mental anguish. He had been permitted in the all-wise providence of God to feel the heat of the refining furnace, and there learned that every refuge but God would fail, and every prop upon which he could lean for support would prove but as broken reeds. You should have realized that Bro. Andrews had as deep an interest in the discussion as yourself, and you should have listened, in the spirit of humility, to his counsel, and been benefitted with his instructions. But Satan had an object to gain here, to defeat the purpose of God, and he stepped in to take possession of your mind, and thereby thwart the work of God. You rushed into battle in your own strength, and angels left you to carry it on. But God in mercy to his cause would not suffer the enemies of his truth to obtain a decided victory, and in answer to the earnest, agonizing prayers of his servant, angels came to the rescue. There was not an utter failure, but a partial victory, that the enemies of his truth should not exult over the believers in the truth. Nothing was gained by that effort, when there might have been a glorious triumph of truth over error. There were two of the ablest advocates of truth by your side. You three men, with the strength of truth, against one man who was seeking to cover up truth with error. You could in God have been a host, had you entered the conflict right. Your self-sufficiency caused it to be almost an entire failure. p. 74, Para. 3, [130T].

Never should you enter a discussion where so much is at stake, relying upon your aptness to handle strong arguments. You should, in the spirit of humility, in the spirit of Jesus, who has bid you learn of him, who is meek and lowly in heart, with firm trust in God enter the conflict, if it cannot be well avoided. And then in order to glorify God and exemplify the character of Christ, you should never take any unlawful advantage of your opponent. You should lay aside sarcasm and playing upon words. Remember, you are in a combat with Satan and his angels, as

well as the man. Jesus, who overcame Satan in Heaven, and vanquished the fallen foe and expelled him from Heaven, and who died to redeem fallen man from his power, when at the grave of Moses, disputing about his body, did not bring against him a railing accusation, but said, "The Lord rebuke thee." p. 75, Para. 1, [130T].

In your two last discussions you despised counsel, and would not listen to God's servant whose whole soul was devoted to the work. God in his providence provided you an adviser, whose talents and influence entitled him to your respect and confidence, and it could in no way injure your dignity to be guided by his experienced judgment. God's angels marked your self-sufficiency, and with grief turned from you. He could not safely display his power in your behalf, for you would have taken the glory to yourself, and your future usefulness would be of but little account. I saw, Bro. Cornell, that you should not, in your labors, lean upon your own judgment, which has so often led you astray. You should lean to the judgment of those of experience, and stand not upon your own dignity, and feel so self-sufficient that you cannot take the advice and counsel of experienced fellow-laborers. p. 76, Para. 1, [130T].

Your wife has been no special help to you, but rather a hindrance. Had she received and heeded the testimonies given her more than two years ago, she would now be a strong helper with you in the gospel. But she has not received and really acted upon that testimony. If she had, her course would have been entirely different. She has not been consecrated to God. She shuns burdens. and loves her ease, and does not deny herself. She indulges in indolence, and her example is not praise-worthy, or worthy, of imitation, but an injury to the cause of God. At times she exerts a powerful influence over you, especially if she feels home-sick or discontented. Again, in church affairs she has an influence over you. She forms her opinion of this brother or that sister, and expresses dislike or strong attachment, while it has frequently been the ease that the very ones she takes into her heart have been a source of great trial to the church. Her unconsecrated state leads her to feel very strong attachments to those who manifest great confidence and love for her, while precious souls whom God loves may be passed coldly by, because no fervent expressions of attachment are heard from them toward herself and Bro. Cornell. And yet the love of

these very souls is true, and is to be more highly prized than that of those who make such protestations of their regard. The opinion your wife forms has a great influence on your mind. You often think as she thinks, and take it for granted that she is correct, and you often act in church matters accordingly. p. 76, Para. 2, [130T].

You must exemplify the life of Christ, for solemn responsibilities rest upon you. Your wife is responsible to God for her course. If she is a hindrance to you, she must render an account to God. Sometimes she arouses and humbles herself before God, and is a real help. But she soon falls back into the same inactive state, shunning responsibilities, excusing herself from mental and physical labor. Her health would be far better were she more active, and would she engage more cheerfully and heartily in physical and mental labor. She has the power, the ability, but has not the will, the disposition, and will not persevere in cultivating a love for activity. God cannot do anything for her in her present condition. She has something to do to arouse herself and devote to God her physical and mental energies. God requires it of her, and she will be found an unprofitable servant in the day of God, unless there is a living up to the light he has given, and a thorough reformation on her part. Until this reformation takes place, she should not be at all united with her husband in his labors. p. 77, Para. 1, [130T].

God will bless Bro. Cornell and sustain him, if he moves forward in humility, leaning upon the judgment of experienced fellow-laborers. p. 78, Para. 1, [130T].

Be Not Deceived.

The work of Satan is to deceive, and lead God's people from a right course. He will leave no means untried. He will come upon them where they are least guarded, hence the importance of fortifying every point. The Battle Creek church did not mean to turn against us. They are as good a church as lives. But there is much at stake at Battle Creek, and Satan will bring all his artillery against them, if by so doing he can hinder the work. We deeply sympathize with this church in their present humbled condition, and would say, Let not a spirit of triumph arise in any heart. God will heal all the wrongs of this dear people, and yet make them a mighty defense of his truth if they walk humbly and watch and guard every point of the attacks of Satan.

This people is kept continually under the fire of the enemy. No other church would probably stand it as well, therefore look with a pitying eye toward your brethren at Battle Creek, and pray God to help them in keeping the fort. p. 78, Para. 2, [130T].

When my husband was inactive, and I was kept at home on his account, Satan was pleased, and no one was pressed by him to cast upon us such trials as are mentioned in the foregoing pages. But when we started out Dec. 19, 1865, he saw that there was a prospect of our doing something in the cause of Christ to the injury of his cause, and that some of his deceptions upon the flock of God would be exposed. He felt called upon to do something to hinder us. And in no way could he so effectually do this as to lead our old friends at Battle Creek to withdraw their sympathy from us, and cast burdens upon us. He took the advantage of every unfavorable circumstance, and drove matters as by steam power. p. 78, Para. 3, [130T].

But, thank God, he did not stop us, nor fully crush us. Thank God that we still live, and that he has returned graciously to bless his erring, but now repenting, confessing people. Brethren, let us love them the more, and pray for them the more, now that God manifests his great love unto them. Ellen G. White. p. 79, Para. 1, [130T].

Reformed Dress Patterns.

I will furnish patterns of the pants and sack, to all who wish them; free to those not able to pay; to others for not less than 25 cents a set. The paper costs me 6 cents a pattern. Address me at Greenville, Montcalm Co., Mich. I shall take them with me wherever I travel, until all are supplied. Ellen G. White. p. 79, Para. 2, [130T].

To Our Friends.

We would express our gratitude to friends who have kindly sent us means to pay for our new carriage and harness. We have responded to many of these donations by letter. If we have not responded to all, let those who have received none, notify us of the fact at Greenville, Montcalm Co., Mich., where we hope to hear from many of our old friends. We will, as we find time, respond to your letters. James White, Ellen G. White. p. 79, Para. 3, [130T].

Testimony for the Church
No. 14

By Ellen G. White

Steam Press of the Seventh-day Adventist
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Battle Creek, Michigan

1868

TESTIMONY FOR THE CHURCH

INTRODUCTION

In Testimony No. 13, I gave a brief sketch of our labors and trials, reaching from Dec. 19, 1866, to Oct. 21, 1867. I will, in these pages, notice the less painful experience of the past five months. p. 2, Para. 1, [14OT].

During this time I have written many personal testimonies. And for many persons whom I have met in our field of labor the past five months, I have testimonies still to write as I find time and have strength; but just what my duty is, in relation to these personal testimonies, has long been a matter of no small anxiety to me. With a few exceptions, my course has been to send them to the persons to whom they related, and leave them to dispose of them as they chose. The results have been various, as follows: p. 2, Para. 2, [14OT].

1. Some have thankfully received the testimonies, and have responded to them in a good spirit, and have profited by them. These have been willing that their brethren should see the testimonies, and have freely and fully confessed their faults. p. 2, Para. 3, [14OT].

2. Others have assented that the testimonies to them were true, and after reading them have laid them away to remain in silence, while they have made but little change in their lives. And these testimonies related more or less to the churches to which these persons belonged, who could also be benefitted by them. But all this was lost in consequence of these testimonies being held in private. p. 2, Para. 4, [14OT].

3. And yet others have rebelled against the testimonies. Some of these have responded in a fault-finding spirit. Some have shown bitterness, anger, and wrath, and have, for my toil and pains in writing the testimonies, turned upon us to injure us all they could. While others, in personal interviews, have held me for hours to pour into my ears and my aching heart their complaints, murmurings, and self-justifications, perhaps in a spirit of appeal to their own sympathies with weeping, in which they would lose sight of their own faults and sins. The influence of these things has been terrible upon me, and sometimes has driven me nearly to distraction. That which has followed from the conduct of these unconsecrated, unthankful persons has cost me more suffering, and has worn upon my courage and health ten times more, than all the toil of writing the testimonies. p. 3, Para. 1, [140T].

And all this has been suffered by me, and my brethren and sisters generally have known nothing about it. They have had no just idea of the amount of wearing labor of this kind which I have had to perform, nor of the burdens and sufferings unjustly thrown upon me. I have given some personal communications in several numbers of my testimonies, which in some cases have offended because I did not give all. This, on account of their number, would be hardly possible, and would be improper, on account of some of them relating to sins which need not, and should not, be made public. p. 3, Para. 2, [140T].

But, finally, I have decided that many of these personal testimonies should be published, as they all contain more or less reproofs and instructions which apply to hundreds or thousands of others in similar condition. These should have the light which God has seen fit to give, which meets their cases. It is a wrong to shut it away from them by sending it to one person, or to one place, where it is kept as a light under a bushel. My convictions of duty on this point have been greatly strengthened by the following dream: p. 3, Para. 3, [140T].

A grove of evergreens was presented before me. Several, including myself, were laboring among them. I was bidden to closely inspect the trees, and see if they were in a flourishing condition. I observed that some of them were fading, and turning yellow, as if dying. Some were dwarfed. They did not grow. Some were being bent and deformed by winds, and needed to be supported by stakes. I was

carefully removing the dirt from the feeble and dying trees, to ascertain the cause of their condition. I discovered worms at the roots of some. Some had not been watered properly, and were dying with drought. The roots of others had been crowded together to their injury. My work was to explain to the workmen the different causes of the want of prosperity of all these trees. This was necessary from the fact that trees in other grounds were liable to be affected from different causes as these had been, and the knowledge of the cause of their not flourishing, and how they should be cultivated and treated, must be made known. p. 4, Para. 1, [140T].

I have spoken freely of the case of sister Hannah More, not from a willingness to grieve the Battle Creek church, but from a sense of duty. I love that church notwithstanding their faults. I know of no church that in acts of benevolence and general duty do so well. I present the frightful facts in this case to arouse our people everywhere to a sense of their duty. There is not one in twenty of those who have a good standing with Seventh-day Adventists who is living out the self-sacrificing principles of the word of God. p. 4, Para. 2, [140T].

And let not their enemies, who are destitute of the first principles of the doctrine of Christ, take advantage of the fact that they are reprov'd. This is evidence that they are the lawful sons and daughters of the Lord. Those who are without chastisement, the apostle says, are bastards and not sons. Then let not these illegitimate children boast over the legal ones of the Almighty. p. 5, Para. 1, [140T].

THE HEALTH INSTITUTE.

In former numbers of Testimonies to the Church, I have spoken of the importance of such an institution, established by Seventh-day Adventists for the benefit of the sick, especially for the suffering and sick among us. I have spoken of the ability of our people, in point of means, to do this and that, in view of the importance of this branch of the great work of preparation to meet the Lord in gladness of heart, our people should feel themselves called upon, according to their ability to do, to put a portion of their means into such an institution. And I have also pointed out, as they were shown to me, some of the dangers to which physicians, managers, and others,

would be exposed in the prosecution of such an enterprise; and I did hope that the dangers shown me, would be avoided. In this, however, I enjoyed hope for a time, only to suffer disappointment and grief. p. 5, Para. 2, [140T].

The health reform was a subject in which I had taken great interest, and my hopes of the prosperity of the Health Institute were high. The responsibility of speaking to my brethren and sisters in the name of the Lord, relative to it, and of their duty to furnish necessary means, I felt as no other one could feel, and watched the progress of the work with intense anxiety and interest. p. 6, Para. 1, [140T].

When I saw those who managed and directed, running into the dangers shown me, and of which I had warned them publicly, and in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped, was one where sacrifice, hospitality, faith, and piety, should be the ruling principles. But when unqualified calls were made for large sums of money, with statements that stock taken would pay large per cent; when those brethren employed in the institution to fill their several stations, all more or less responsible, seemed more than willing to take larger wages than those were satisfied with, who filled equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith, and to secure their patronage, a spirit of compromise was rapidly gaining ground at the institute, which, in order to meet the unbelief of unbelievers, was manifested in the adoption of the use of Mr., Miss, and Mrs., instead of Bro. and Sister, and popular amusements, in which all could engage in a sort of comparatively innocent frolic; when I saw these things, I said, This is not that which was shown me as an institution for the sick, which would share the signal blessing of God. This is another thing. p. 6, Para. 2, [140T].

And yet calculations for more extensive buildings were being made, and calls for large sums of money were urged. As the thing was being managed, I could but regard the Institute, on the whole, a curse. Although some were being benefitted in the point of health, the influence on the church at Battle Creek, and upon brethren and sisters who visited the Institute, was bad to such a degree as to

overbalance all the good that was being done; and this influence was reaching churches in this and other States, and was terribly destructive to faith in God, and in the present truth. Several came to Battle Creek humble, devoted, confiding Christians, who went away almost infidels. The general influence of these things was creating prejudice against the health reform in very many of the most humble, the most devoted, and the best of our brethren, and was destroying faith in my testimonies and in the present truth. p. 7, Para. 1, [14OT].

It was this state of matters relative to the health reform and the Health Institute, with which other things were brought to bear, that made it my duty to speak as I did in Testimony in No. 13. I well knew that that would produce a reaction and trial upon many minds. I also knew that a reaction must come sooner or later, and for the good of the Institute, and the cause generally, the sooner the better. Had matters been moving in a wrong direction, to the injury of precious souls, and the cause generally? the sooner this could be checked, and they be properly directed, the better. The further the advance, the greater the ruin, the greater the reaction, and the greater the general discouragement. Such a check, the misdirected work must have; and there must be time to correct errors, and start again in the right direction. p. 7, Para. 2, [14OT].

The good work wrought for the church at Battle Creek last fall, the thorough reform and turning to the Lord, by physicians, helpers, and managers, at the Health Institute, and the general agreement of our brethren and sisters in all parts of the field, relative to the great object of; and the manner in which to conduct, the Health Institute, to which is added the varied experience of more than one year, not only in the wrong course, but also in a right direction, give me more confidence that the health reform and the Health Institute will prove a success, than I ever before had. I still fondly hope to see the Health Institute at Battle Creek prospering, and in every respect, the institute shown me. But it will take time to fully correct and outgrow the errors of the past. With the blessing of God this can and will be done. p. 8, Para. 1, [14OT].

The brethren who have stood at the head of this work have appealed to our people for means, on the ground that the health reform was a part of the great work connected with the third angel's message. In this they have been right. It

is a branch of the great, charitable, liberal, sacrificing, benevolent work of God. Then why should these brethren say, "Stock in the Health Institute will pay a large per cent," "it is a good investment," "a paying thing"? Why not as well talk of stock in the Publishing Association paying a large per cent? If these are two branches of the same great, closing work of preparation for the coming of the Son of man, why not? Or why not make them both matters of liberality? The pen and the voice that appealed to the friends of the cause in behalf of the publishing fund, held out no such inducements. Why, then, represent to wealthy, covetous Sabbath-keepers, that they may do great good by investing their means in the Health Institute, and at the same time retain the principal, and also receive large per cent, for the simple use of it? The brethren were called upon to donate for the Publishing Association, and they nobly cheerfully sacrificed unto the Lord, following the example of the one who made the call, and the blessing of God has been upon that branch of the great work. But it is to be feared that his displeasure is upon the manner in which funds have been raised for the Health Institute, and that his blessing will not be upon that Institution to the full, till this wrong be corrected. In my appeal to the brethren in behalf of such an institution, in Testimony No. 11, page 50, I said: p. 8, Para. 2, [140T].

"I was shown that there is no lack of means among Sabbath-keeping Adventists. At present, their greatest danger is through their accumulation of property. Some are continually increasing their cares and labors. They are overcharged, and the result is, God and the wants of his cause are nearly forgotten by them, and they are spiritually dead. They are required to sacrifice to God an offering. A sacrifice does not increase, but decreases and consumes." p. 9, Para. 1, [140T].

My view of this matter of means was a "sacrifice to God, an offering;" and I never received any other idea. But, if the principal is to be held good by stockholders, and they are to draw a certain per cent, where is the decrease, or the consuming sacrifice? And how are the dangers of those Sabbath-keepers who are accumulating property, decreased by the present plan of holding stock in the Institute? Their dangers are only increased. And here is an additional excuse for their covetousness. In investing in stock in the Institute, held as a matter of sale and purchase like any other property, they do not sacrifice. As large per cent,

is held out as an inducement, the spirit of gain, not sacrifice, leads them to invest so largely in the stock of the Institute that they have but little or nothing to give, to sustain other branches of the work still more important. God requires of these close, covetous, worldly persons, a sacrifice for suffering humanity. He calls on them to let their worldly possessions decrease for the sake of those afflicted ones who believe in Jesus and the present truth. They should have a chance to act in full view of the decisions of the final Judgment, as described in the following burning words of the King of kings: p. 9, Para. 2, [14OT].

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. p. 10, Para. 1, [14OT].

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. xxv, 34-46. p. 11, Para. 1, [14OT].

Again, on pp. 51-53 of Test. No. 11, I said: p. 11, Para. 2, [14OT].

"There is a liberal supply of means among our people to carry forward this great enterprise without any embarrassment, if all will feel the importance of the work. All should feel a special interest in sustaining this enterprise; and especially those who have means should invest in it. A suitable home should be fitted up for the reception of invalids, that they may, through the use of proper means, and the blessing of God, be relieved of their infirmities. and learn how to take care of themselves, and thus prevent sickness. p. 11, Para. 3, [140T].

"Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. They have so much of their treasure upon the earth, that their hearts are on their treasure. They have much the largest share of their treasure in this world, and but little in Heaven; therefore their hearts and affections are placed on earthly possessions, instead of on the heavenly inheritance. There is now a good object before them where they can use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has entrusted means should now come up to the work and use their means to the glory of God. Those who through covetousness withhold their means, will find it will prove to them a curse rather than a blessing." p. 11, Para. 4, [140T].

In what I have been shown, and what I have said, I received no other idea, and designed to give no other, than that the raising of funds for this branch of the work was to be a matter of liberality, the same as for the support of other branches of the great work. And although the change from the present plan to one that can be fully approved of the Lord, may be attended with difficulties, and require labor and time to bring it about, yet I think it can be done with little loss of stock already taken, and will result in a decided increase of capital donated, to be used in a proper manner to relieve suffering humanity. p. 12, Para. 1, [140T].

Many have taken stock who are not able to donate it. Some of these are suffering for the very money they have invested in stock. As I travel from State to State, I find afflicted ones standing on the very verge of the grave, who should go to the Institute for a while, but cannot for want of the very means they have in Institute stock. These

should not have a dollar invested there. One case, in Vermont, I will mention. As early as 1850 this brother was a Sabbath-keeper, and began at that date to liberally donate to the several enterprises that have been undertaken to advance the cause, until he became reduced in property. Yet when the urgent, unqualified call came for the Institute, he took stock to the amount of one hundred dollars. At the meeting at West Enosburgh he introduced the case of his wife, who is very feeble, who can be helped, and must be helped soon, if ever. He also stated his circumstances, and that if he could command the one hundred dollars then in the Institute, he could send his wife there to be treated. But as it was he could not. We replied that he should never have invested a dollar in the Institute; that there was a wrong in the matter which we could not help; and there the matter dropped. I do not hesitate to say that this sister should be treated a few weeks at least, at the Institute, free from charge. They are able to do but little more than to pay fare to and from Battle Creek. p. 12, Para. 2, [14OT].

The friends of humanity, of truth and holiness, should act in reference to the Institute on the plan of sacrifice and liberality. I have \$500 in stock in the Institute, which I wish to donate, and if my husband succeeds well with his anticipated book, he will give \$500 more. Will those who approve this plan please address us at Greenville, Montcalm Co., Michigan, and state the sums they wish to donate, or to be held as the stock in the Publishing Association is held? When this is done, then let the donations come in as needed; let the sums, small and large, come in. Let expenditures of means be made judiciously. Let charges for patients be as reasonable as possible. Let brethren donate to partly pay the expenses at the Institute, of suffering, worthy poor in their midst. Let the feeble ones be led out, as they can bear it, to cultivate the beautifully-situated acres owned by the Institute. Let them not do this with the narrow idea of pay, but with the liberal idea that the expense of the purchase of them was a matter of benevolence for their good. Let their labor be a part of their prescription, as much as the taking of baths. Oh! yes, let benevolence, charity, humanity, sacrifice for others' good, be the ruling idea with physicians, managers, helpers, patients, and with all the friends of Jesus, far and near, instead of wages, good investment, a paying thing, stock that will pay. Let the love of Christ, love of souls, sympathy for suffering humanity, rule and govern all we say

and do relative to the Health Institute. p. 13, Para. 1, [14OT].

Why should a Christian physician, who is believing, expecting, looking, waiting, and longing for the coming and kingdom of Christ, when sickness and death will no longer have power over the saints, expect more pay for his services than the Christian editor, or the Christian minister? He may say that his work is more wearing. That is yet to be proved. Let him work as he can endure it, and not violate the laws of life which he teaches to his patients. There are no good reasons why he should overwork and receive large pay for it, more than the minister or the editor. Let all who act a part in the Institute and receive pay for their services, act on the same liberal principle. No one should be suffered to remain as helper in the Institute who does it simply for pay. There are those of ability, who, for the love of Christ, his cause, and the suffering followers of their Master, will faithfully and cheerfully fill stations in that Institute, with a spirit of sacrifice. Those who have not this spirit should remove and give place to those who have it. p. 14, Para. 1, [14OT].

As nearly as I am able to judge, one-half of the afflicted among our people who should spend weeks or months at the Institute, are not able to pay the entire expenses of the journey and a tarry at the Institute. Shall poverty keep these friends of our Lord from the blessings he has so bountifully provided? Shall these be left to struggle on with the double burden of feebleness and poverty? The wealthy feeble ones, who have all the comforts and conveniences of life, and are able to hire their hard work done, may, with care, rest, by informing themselves, and home practice, receive and enjoy a very comfortable state of health without going to the Institute. But what can that poor, feeble brother or sister do to recover health. They may do something; but poverty drives them to labor beyond what they are really able to do. They have not even all the comforts of life; and as for conveniences in house-room, furniture, means of taking baths, and good ventilation, they do not have them. Perhaps their only room is occupied by a cook-stove, winter and summer; and it may be that all the books they have in the house, excepting the Bible, you can hold between your thumb and finger. They have no money to buy books, that they may read and learn how to live. These dear brethren are the very ones who need help. Many

of them are humble Christians. They may have faults, and some of these may reach far back, and be the cause of their present poverty and misery. And yet they may be living up to duty better than we who have the means of self-improvement, and to improve the condition of others. These must be patiently taught and cheerfully helped. p. 15, Para. 1, [140T].

But they must be willing and anxious to be taught. They must cherish a spirit of gratitude to God and their brethren for the help they receive. Such persons generally have no just ideas of the real expenses of treatment, board, room, fuel, &c., &c., at a Health Institute. They do not realize the magnitude of the great work of present truth and reform, and the many calls for the liberalities of our people. They may not be aware that the numbers of our poor are many times larger than the numbers of our rich. And they may not also feel the force of the frightful fact that a majority of these wealthy ones are holding on to their riches, and are on the sure road to perdition. p. 16, Para. 1, [140T].

These poor, afflicted persons, should be taught that when they murmur at their lot, and against the wealthy on account of their covetousness, they commit a great sin in the sight of Heaven. They should first understand that their sickness and poverty are their misfortunes, most generally by reason of their own sins, follies, and wrongs; and if the Lord puts it into the hearts and minds of his people to help them, it should inspire in them feelings of humble gratitude to God and his people. They should do all in their power to help themselves. If they have relatives who can and will help them to the Institute, they should have the privilege. p. 16, Para. 2, [140T].

And in view of the many poor and afflicted ones who must be objects of the charity of the Institute, more or less, the lack of funds, and the want of accommodations at the present time, the stay of such at the Institute must be brief. They should come there with the idea of obtaining, as fast and as far as possible, a practical knowledge of what they must do, and what they must not do, to recover health and live healthfully. The lectures, while at the Institute, and good books from which to learn how to live at home, must be the main reliance of such. They may find some relief during a few weeks spent at the Institute, but more at home, carrying out the same principles. They must

not come to the Institute relying on the physicians to cure them in a few weeks, but to learn so to live as to give nature a chance to work the cure. This may commence during a few weeks' stay at the Institute, and yet require years to complete the work by correct habits at home. p. 17, Para. 1, [14OT].

A man may spend all that he has in this world at a Health Institute, and find great relief. He may then return to his family and to his old habits of life, and in a few weeks or months be in a worse condition of health than ever before. He has gained nothing. He has spent his limited means for nothing. The object of the health reform and the Health Institute is not, like a dose of "Pain Killer" or "Instant Relief," to quiet the pains of to-day. No, indeed! Its great object is to teach the people how to live so as to give nature a chance to remove and resist disease. p. 17, Para. 2, [14OT].

To the afflicted among our people I wish to say, Be not discouraged. God has not forsaken his people and his cause. Make known your state of health and your ability to meet the expenses of a stay at the Institute, to Dr. H. S. Lay, Battle Creek, Mich. Are you diseased, running down, feeble, then do not delay till your case is hopeless. Write immediately. But I must say again to the poor, at present but little can be done to help you, on account of capital already raised being invested in material and a partly erected building, where it can do no one any good. Do all you possibly can yourself, and others will help you some. p. 17, Para. 3, [14OT].

SKETCH OF EXPERIENCE

From October 21, 1807, to February 1, 1868.

Our labor had just closed with the Battle Creek Church, and, notwithstanding we were much worn, we had been so refreshed in spirits as we witnessed the good result, that we cheerfully joined Bro. J. N. Andrews in the long journey to Maine. On the way we held a meeting at Roosevelt, N. Y. Testimony No. 13 was doing its work, and those brethren who had taken part in the general disaffection were beginning to see things in their true light. This meeting was one of hard labor, in which pointed testimonies were given. Confessions were made, followed by a general turning to the Lord on the part of backsliders and sinners. p. 18, Para.

1, [140T].

Our labors in Maine commenced with the Conference at Norridgewock, the first of November. The meeting was large. My husband and myself, as usual, bore a plain and pointed testimony in favor of truth, and proper discipline, and against the different forms of error, confusion, fanaticism and disorder, naturally growing out of a want of proper discipline. This testimony was especially applicable to the condition of things in Maine. Disorderly spirits who professed to observe the Sabbath, were in rebellion, and labored to diffuse the disaffection through the Conference. Satan helped them, and they succeeded to some extent. The details are too painful and of too little general importance to give. p. 18, Para. 2, [140T].

It may be enough to say at this time, that in consequence of this spirit of rebellion, fault-finding, and in some a sort of babyish jealousy, murmuring and complaining, our work in Maine, which might have been done in two weeks, required seven weeks of the most laborious, trying and disagreeable toil. Five weeks were lost, yes, worse than lost to the cause in Maine; and our people in other portions of New England, New York and Ohio, were deprived of five general meetings in consequence of our being held in Maine. But as we left that state we were comforted with the fact that all had confessed their rebellion, and that a few had been led to seek the Lord and embrace the truth. The following, relative to Ministers, Order and Organization, has a more special application to the condition of things in Maine. p. 19, Para. 1, [140T].

MINISTERS, ORDER AND ORGANIZATION.

Some ministers have fallen into the error that they cannot have liberty in speaking unless they raise their voices to a high pitch, and talk loud and fast. They should understand that noise, and loud, hurried speaking, are not evidence of the presence of the power of God. It is not the power of the voice that makes the lasting impression. p. 19, Para. 2, [140T].

Ministers should be Bible students. They should thoroughly furnish themselves with the evidences of our faith and hope, and then, with full control of the voice and their feelings, present these evidences in such a manner that the people can calmly weigh them, and decide upon the evidences

presented. And as ministers feel the force of the arguments they present in form of solemn, testing truth, they will not lack feeling, but will have zeal and earnestness according to knowledge. The Spirit of God will sanctify to their own souls the truths they present to others, and they will be watered while they themselves water others. I saw that some of our ministers do not understand how to preserve their strength so as to be able to perform the greatest amount of labor without exhausting it. p. 20, Para. 1, [14OT].

Ministers should not pray so loud, and long, as to exhaust the strength. It is not necessary to weary the throat and lungs in prayer. God's ear is ever open to hear the heart-felt petitions of his humble servants, and he does not require them to wear out the organs of speech in addressing him. It is the perfect trust, the firm reliance, the steady drawing upon the promises of God, the simple faith that he is, and that he is a rewarder of all those who diligently seek him, that prevails with God. p. 20, Para. 2, [14OT].

Ministers should discipline themselves, and learn how to perform the greatest amount of labor in the brief period allotted them, and yet preserve a good degree of strength, so that if an extra effort should be required, they may have a reserve of vital force, sufficient for the occasion, to draw upon, which they can employ without injuring themselves. Sometimes all the strength they have is needed to put forth effort at a given point, when, if they have previously exhausted their fund of strength, and cannot command the power to make this effort, all they have done is lost. At times all the mental and physical energies may be drawn upon to make the very strongest stand, to array evidences in the clearest light, and set them before the people in the most pointed manner, and urge them home by the strongest appeals. p. 20, Para. 3, [14OT].

As souls are about on the point of leaving the enemy's ranks, and are coming upon the Lord's side, the contest is the most severe, and close. Satan and his angels are unwilling to yield one of their men, who has served under his banner of darkness, to take their position under the blood-stained banner of Prince Immanuel. p. 21, Para. 1, [14OT].

Opposing armies were presented before me who had endured a painful struggle in battle. The victory was gained by

neither. At length the loyal realize that their strength and force is wearing away, and they are unable to silence their enemies unless they make a charge upon them, and obtain their instruments of warfare. It is then, at the risk of their lives, that they draw upon all their powers, and rush upon the foe. It is a fearful struggle; but victory is gained, the strongholds are taken. If at the critical period the army is so weak through exhaustion that it is impossible to make the last charge, and batter down the enemy's fortifications, the whole struggle of days, weeks, and even months, is lost, and many lives sacrificed, with nothing gained. p. 21, Para. 2, [140T].

A similar work is before us. People are convinced that we have the truth, and yet they are held as with iron bands. They dare not risk the consequences of taking their position on the side of truth. Many are in the valley of decision, where special, close and pointed appeals are necessary to move them to lay down the weapons of their warfare, and take their position on the Lord's side. Just at this critical period, Satan throws the strongest bands around these souls. If the servants of God are at this period all exhausted, their fund of physical and mental strength expended, they think they can do no more, and frequently leave the field entirely, to commence operations in a new field. And all, or nearly all, the time, means and labor have been spent for naught. Yes, it is worse than if they never had commenced the work in that place, for the people, after they have been brought to the point of decision, have been deeply convicted by the Spirit of God, and are left to lose their interest, and decide against these evidences, cannot again be brought where their minds will be agitated upon the subject as easily as before. They have in many cases made their final decision. p. 22, Para. 1, [140T].

If ministers would preserve a reserve force, and at the very point where everything seemed to move the hardest, then make the more earnest efforts the strongest appeals, the closer applications, and, like valiant soldiers, at the critical moment make the charge upon the enemy, they would gain the victory. Souls would have strength to break the bands of Satan, and make their decisions for life everlasting. p. 22, Para. 2, [140T].

Well-directed labor at the right time will make a long-tried effort successful when to leave the labor even for a

few days, will in many cases cause an entire failure. Ministers must give themselves as missionaries to the work, and learn how to make their efforts to the very best advantage. p. 23, Para. 1, [140T].

I have been shown that some ministers at the very commencement of a series of meeting become very zealous, take on burdens which God does not require them to bear, exhaust their strength in singing, and in long, loud praying, and in loud talking, and then are worn out and must go home to rest. What was done in that effort? Literally nothing. They had spirit, zeal, a feeling, but lacked understanding. They manifested no wise generalship. They rode upon the chariot of feeling, and there was not one victory gained against the enemy. His stronghold was not taken. p. 23, Para. 2, [140T].

I was shown that ministers of Jesus Christ should discipline themselves for the warfare. Greater wisdom is required in generalship in the work of God than is required of the generals engaged in national battles. Ministers of God's choosing are engaged in a great work. They are warring not merely against men, but Satan and his angels. Wise generalship is required here. They must become Bible students, give themselves wholly to the work, and when they commence labor in a place they should be able to give the reasons of our faith, not in a boisterous manner, not with a perfect storm, but with meekness and fear. The power which will convince, will be strong arguments presented in meekness and in the fear of God. p. 23, Para. 3, [140T].

Able ministers of Jesus Christ are required for the work in these last days of peril. Able in word and doctrine, acquainted with the Scriptures, and understanding the reasons of our faith. I was directed to these scriptures, the meaning of which has not been realized by some ministers: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his

will." p. 24, Para. 1, [140T].

The man of God, the minister of Jesus Christ, is required to be thoroughly furnished unto all good works. A pompous minister, all dignity, is not needed for this good work. But decorum is necessary in the desk. A minister of Jesus Christ should not be regardless of his attitude. If he is the representative of Jesus Christ, his deportment, his attitude, his gestures, should be of that character which will not strike the beholder with disgust. The ministers of Christ should possess refinement. All uncouth manners, attitudes and gestures should be discarded, and they should encourage in themselves humble dignity of bearing. They should be clothed fitting the dignity of their position. Their speech should be in every respect solemn and well chosen. p. 24, Para. 2, [140T].

I was shown that to make irreverent, coarse expressions, relate anecdotes to amuse, present illustrations that are comical to create a laugh, is all wrong. Sarcasm and playing upon the words of an opponent are all out of God's order. Ministers should not feel that they can make no improvement in voice or manners; much can be done. The voice can be cultivated so that quite lengthy speaking will not injure the speaking organs. Ministers should love order, and discipline themselves, and then they can successfully discipline the church of God and teach them to work harmoniously as a well-drilled company of soldiers. p. 25, Para. 1, [140T].

If discipline and order is necessary for successful action on the battle field, the same order is as much more needful in the warfare in which we are engaged, to that degree that the object to be gained is of greater value and more elevated in character, than the warfare of opposing forces upon the battle field. In this conflict in which we are engaged, eternal consequences are at stake. Angels work harmoniously. Perfect order characterizes all their movements. p. 25, Para. 2, [140T].

The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity of harmonious action, and are disorderly, undisciplined and disorganized in our course of action, angels who are thoroughly organized, and move in perfect order, cannot work for us successfully. They turn away in grief for they

are not authorized to bless confusion, distraction and disorganization. p. 25, Para. 3, [140T].

All who desire the co-operation of the heavenly messengers, must work in unison with them to the same end. If they have the unction from on high, their efforts will be to encourage order, discipline and union of action. Then can the angels of God co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization and disorder. All these evils are the result of the work of Satan to weaken our forces, and destroy courage, and successful action. p. 26, Para. 1, [140T].

Satan well knows that success can only attend order and harmonious action. He well knows that every thing connected with Heaven is in perfect order. Subjection and thorough discipline mark the movements of the angelic host. Satan's studied efforts are to lead professed Christians just as far from Heaven's arrangement as he can. Therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to the spirituality of God's people; that the only safety for them is to each pursue his or her own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, and are feared as popery, a restriction of right and liberty. p. 26, Para. 2, [140T].

These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say so. They are amenable to no man. I was shown that it is Satan's especial work to lead men to feel that it is God's order for them to strike out for themselves, and choose their own course, independent of their brethren. p. 26, Para. 3, [140T].

I was pointed to the children of Israel. Very soon after leaving Egypt they were organized and most thoroughly disciplined. God had in his special providence qualified Moses to stand at the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians in their warfares. His generalship could not be surpassed by any man. p. 27, Para. 1, [140T].

The Lord designated a special family of the tribe of the

Levites to bear the sacred ark. He did not leave his holy tabernacle to be borne indiscriminately by any tribe who might choose. He was so particular as to specify the order he would have observed in bearing the sacred ark. When it was for the good of the people, and for the glory of God that they should pitch their tents in a certain place God signified his will to them by the pillar of cloud resting directly over the tabernacle, and there it remained until he would have them journey again. p. 27, Para. 2, [14OT].

In all their journeyings they were required to observe perfect order. Every tribe bore a standard with the sign of their father's house upon it. And every tribe was required to pitch under their own standard. And when, the ark moved, the armies journeyed, the different tribes marching in order, under their own standards. The Levites were designated by the Lord as the tribe in the midst of whom he placed the sacred ark to be borne by them. Moses and Aaron marching just in front of the ark. The sons of Aaron were to march near them, each bearing trumpets. They were to receive directions from Moses, which they were to signify to the people by speaking through these trumpets. These trumpets gave special sounds which the people understood, and directed their movements accordingly. p. 27, Para. 3, [14OT].

A special signal was first given by the trumpeters to call the attention of the people. Then all were to be attentive and obey the certain sound of the trumpets. There was no confusion of sound in the voices of the trumpets, therefore there was no excuse for confusion in movements. The head officer over each company gave definite directions in regard to the movements they were required to make. None who gave attention were left in ignorance of what they were required to do. If any failed to comply with the requirements God gave to Moses, and Moses to the people, they were punished with death. They had no excuse to offer that they knew not the nature of these requirements, for they would only prove themselves willingly ignorant, and would receive the just punishment for their transgression. If they did not know the will of God concerning them, it was their own fault. They had all the benefits of the knowledge imparted that others of the people had, therefore the sin of not knowing, not understanding, when they had all the opportunity, was in the sight of God regarded the same as if they did hear and then transgressed. p. 28, Para. 1, [14OT].

The Lord designated a special family of the tribe of Levi to bear the ark. And the Levites were to bear the tabernacle and all its furniture. These were specially appointed of God to engage in the work of setting up and taking down the tabernacle. And if any man from curiosity, or from lack of order, got out of his place, and touched any part of the sanctuary, or furniture, or even came nigh any of the workmen, they should be put to death. God did not leave his holy tabernacle to be borne, and erected, and taken down, indiscriminately, by any tribe who might choose the office. Proper persons were chosen to the office who could appreciate the sacredness of the work in which they were engaged. And these men appointed of God were directed to impress upon the people the especial sacredness of the ark and all that appertained thereunto, lest they should look upon these things without realizing their holiness, and should be cut off from Israel. All things pertaining to the most holy were to be looked upon with reverence. p. 28, Para. 2, [140T].

The travels of the children of Israel are faithfully described. Also the deliverance God wrought for them, their perfect organization and special order, their sin in murmuring against Moses, and thus against God, their transgressions their rebellions, their punishments, their carcasses strewn in the wilderness, because of their unwillingness to submit to God's wise arrangements. This faithful picture is hung up before us, as a warning to show their example of disobedience lest we fall like them. p. 29, Para. 1, [140T].

"But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them: as it is written: The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." p. 29, Para. 2, [140T].

Has God changed from a God of order? No, he is the same God in the present dispensation as in the former. Paul says, "God is not the author of confusion, but of peace." He is as particular now as then. And he designs that we should learn lessons of order and organization from the perfect order he instituted in the days of Moses, for the benefit of the children of Israel. p. 30, Para. 1, [14OT].

I will now resume the sketch of incidents, and perhaps I cannot better give an idea of our labors up to the Vermont meeting than by copying a letter which I wrote to our son at Battle Creek, Dec. 27, 1867. p. 30, Para. 2, [14OT].

"My dear son Edson: I am now seated at the desk of Bro. D. T. Bourdeau, at West Enosburgh, Vt. After our meeting had closed at Topsham, Me., I was exceedingly weary. While packing my trunk, I nearly fainted from weariness. The last work I did there, was to call Bro. Howland's family together, and have a special interview with them. I spoke to this dear family, giving words of exhortation and comfort, and of correction and counsel to one connected with the family. All I said, was fully received, followed by confession, weeping, and great relief to Bro. and Sr. Howland. This is crossing work for me, and wears me much. p. 30, Para. 3, [14OT].

"After we were seated in the cars, I lay down, and rested about one hour. We had an appointment that evening at Westbrook, Me., to meet the brethren from Portland and the region round about. We made our home with the kind family of Bro. Martin. I was not able to sit up during the afternoon. Being urged to attend the meeting in the evening, I went to the school-house, feeling that I had not strength to stand and address the people. The house was filled with deeply-interested listeners. p. 31, Para. 1, [14OT].

Bro. Andrews opened the meeting, and spoke a short time; your father followed him with remarks. I arose, and had spoken but a few words, when I felt my strength renewed. All my feebleness seemed to leave me. I spoke about one hour with perfect freedom. I felt inexpressible gratitude for this help from God at the very time I so much needed it. I also spoke to the people, Wednesday evening, nearly two hours, upon the health and dress reforms, with freedom. To have my strength so unexpectedly renewed, when I had

felt completely exhausted before these two meetings, has been a matter of great encouragement to me. p. 31, Para. 2, [140T].

"We enjoyed our visit with the family of Bro. Martin, and we hope to see their dear children giving their hearts to Christ, and with their parents war the Christian warfare, and wear the crown of immortality when the victory shall be gained. p. 31, Para. 3, [140T].

"Thursday, we went into Portland again, and took dinner with the family of Bro. Gowell. We had a special interview with them, which we hope will result in good to them. We feel a deep interest for the wife of Bro. Gowell. This mother's heart has been torn by seeing her children in affliction and in death, and lain in the silent grave. It is well with the sleepers. May the mother yet seek all the truth, and lay up a treasure in Heaven, that, when the Lifegiver shall come to bring the captives from the great prison-house of death, father, mother, and children may meet, and the broken links of the family chain may be reunited, no more to be severed. p. 31, Para. 4, [140T].

"Bro. Gowell took us to the cars in his carriage. We had just time to get on the train before it started. We rode five hours, and found Bro. A. W. Smith at the Manchester depot, waiting to take us to his home in that city. Here we expected to find rest one night; but, lo! quite a number were waiting to receive us. They had come nine miles from Amherst to spend the evening with us. We had a very pleasant interview, profitable, we hope, to all. Retired about ten. Early next morning. we left the comfortable, hospitable home of Bro. Smith, to pursue our journey to Washington. It was a slow, tedious route. We stepped off the cars at Hillsborough, and found a team waiting to take us twelve miles to Washington. Bro. Colby had a sleigh and blankets, and we rode quite comfortably, until within a few miles. There was not snow enough to make good sleighing. The wind arose when within two miles, and blew the falling sleet in our faces and eyes, producing pain, and chilling us almost to freezing. We were brought under shelter at last at the good home of Bro. C. K. Farnsworth. They did everything they could for our comfort, and everything was arranged so that we could rest as much as possible. That was but little, I can assure you. p. 32, Para. 1, [140T].

Sabbath, your father spoke in the forenoon, and, after an

intermission of about twenty minutes, I spoke, bearing a testimony of reproof for several who were using tobacco, also to Bro. Ball, who had been strengthening the hands of our enemies, against us, holding the visions up to ridicule, publishing bitter things against us in the Crisis, from Boston, and the Hope of Israel, the paper issued from Iowa. p. 33, Para. 1, [140T].

"The meeting for the evening was appointed at Bro. Farnsworth's. The church was present, and your father there requested Bro. Ball to state his objections to the visions and give an opportunity to answer them. Thus the evening was spent, and Bro. Ball manifested much stiffness and opposition. Some things he admitted himself satisfied upon, but held his position quite firmly. Bro. Andrews and your father talked plainly, explaining matters which he had misunderstood, and condemning his unrighteous course toward the Sabbath-keeping Adventists. We all felt that we had done the best we could that day, to weaken the forces of the enemy. Our meeting held until past ten. p. 33, Para. 2, [140T].

"The next morning, we attended meetings again in the meeting-house. Your father spoke in the morning. But just before he spoke, the enemy tried what he could do by making a poor, weak brother feel that he had a most astonishing burden for the church. He walked the slip back and forth, talked, and groaned, and cried, and had a terrible something upon him, which nobody seemed to understand. We were trying to bring those who professed the truth to see their state of dreadful darkness and backsliding before God, and to make humble confessions of the same, thus returning unto the Lord with sincere repentance, that he might return unto them, and heal their backslidings. Satan sought to hinder the work by pushing in this poor, distracted soul, to disgust those who wished to move understandingly. I arose, and bore a plain testimony to this man. He had taken no food for two days, and Satan had deceived him, and pushed him over the mark. p. 33, Para. 3, [140T].

"Then your father preached. We had a few moments intermission, and then I tried to speak upon the health and dress reforms, and bore a plain testimony to individuals for standing in the way of the young and of unbelievers. God helped me to say plain things to Bro. Ball, and to tell him in the name of the Lord what he had been doing. He was

affected considerably. p. 34, Para. 1, [140T].

"Again we held evening meeting at Bro. Farnsworth's. It was a stormy time during the meetings, yet Bro. Ball did not remain away from one meeting. The same subject was resumed, the investigation of the course he had pursued. If ever the Lord helped a man talk, he helped Bro. Andrews that night. He dwelt upon the subject of suffering for Christ's sake. The case of Moses was mentioned, who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward. He showed that this is one of many instances where the reproach of Christ was esteemed above worldly riches and honor, high-sounding titles, a prospective crown and the glory of a kingdom. The eye of faith fixed upon the glorious future, the recompense of the reward was regarded of such value as to cause the richest things which earth can offer to appear valueless, and mockings, scourgings, bonds, and imprisonments, to be stoned, sawn asunder, tempted, wandering about in sheep skins and goat skins, destitute, afflicted, tormented, they could call light affliction, sustained by hope and faith, while the future, the eternal life, appeared of so great value that the sufferings endured they accounted small in comparison with the recompense of the reward. p. 34, Para. 2, [140T].

"Bro. Andrews related an instance of a faithful Christian about to suffer martyrdom for his faith. A brother Christian had been conversing with him in regard to the power of the Christian hope if it would be strong enough to sustain him while his flesh should be consuming with fire. He asked this Christian, about to suffer, to give him a signal, if the Christian faith and hope were stronger than the raging, consuming fire. He expected his turn to come next, and this would fortify him for the fire. The devoted Christian promised that the signal should be given. He was brought to the stake amid taunts and jeers of the crowd of the idle and curious who had assembled to witness the burning of this Christian. The fagots were brought, and the fire kindled, and the brother Christian fixed his eyes upon his suffering, dying brother, feeling that much depended upon the signal. The fire burned, and burned. The flesh was blackened; but the signal came not. His eye was not taken for a moment from the painful sight. The arms were already

crisped. There was no appearance of life. All thought that the fire had done its work, and that no life remained; when, lo! amid the flames, up went both arms toward Heaven. The brother Christian, whose heart was becoming faint, caught sight of the joyful signal, which sent a thrill through his whole being, and renewed his hope, his courage, his faith. He wept tears of joy. p. 35, Para. 1, [14OT].

"And as Bro. Andrews spoke of the blackened, burned arms being raised aloft amid the flames, he, too, wept like a child. Nearly the whole congregation were affected to tears. This meeting closed about ten. I should have said there was quite a breaking away of the clouds of darkness in this meeting. Bro. Hemingway arose and said he had been all backslidden, using tobacco, opposing the visions, and persecuting his wife for believing them, but said he would do so no more. He asked her forgiveness, and the forgiveness of us all. His wife spoke with feeling. His daughter and several others rose for prayers. He stated that the testimony that Sr. White had borne he would never dare to oppose again, for it seemed to come direct from the throne. p. 36, Para. 1, [14OT].

"Bro. Ball then said that if matters were as we viewed them his case was very bad. He said he knew he had been backslidden for years, and stood in the way of the young. We thanked God for that admission. We designed to leave early Monday morning, and had an appointment at Braintree, Vt., to meet about thirty Sabbath-keepers. But it was very cold, rough, blustering weather to ride twenty-five miles after such constant labor. We finally decided to hold on, and continue the work in Washington until Bro. Ball decided either for or against the truth, that the church might be released in his case. p. 36, Para. 2, [14OT].

"Meeting commenced Monday at ten A.M. Brn. Rodman and Howard were present. Bro. Newell Mead who was very feeble and nervous, almost exactly like your father in his past sickness, was sent for to attend the meeting. Again the condition of the church was dwelt upon, and the severest censure was passed upon those who had stood in the way of the prosperity of the church. With the most earnest entreaties we plead with them to be converted to God, and face right about. The Lord aided us in the work. Bro. Ball felt, but moved slowly. His wife felt deeply for him. Our morning meeting closed at three or four. All these hours we had been engaged in earnest labor, first one of us, then

another, filling up the time earnestly laboring for the unconverted youth. We appointed another meeting for the evening to commence at six. p. 37, Para. 1, [140T].

"Just before going into the meeting, I had a revival of some interesting scenes which had passed before me in vision, and I spoke to Brn. Andrews, Rodman, Howard, Mead and several others who were present. It seemed to me that the angels were making a rift in the cloud, and letting the beams of light from heaven in. The subject that was presented so strikingly, was the case of Moses. I exclaimed Oh! that I had the skill of an artist, that I might picture the scene of Moses upon the mount.' His strength was firm. Unabated,' is the language of the Scripture. His eye was not dimmed through age, and he was upon that mount to die. The angels buried him, but the Son of God soon came down and raised him from the dead and took him to Heaven. But God first gave him a view of the land of promise, with his blessing upon it. It was as it were a second Eden. As a panorama this passed before his vision. He was shown the appearing of Christ at his first advent, his being rejected by the Jewish nation, and at last suffering upon the cross. Moses then saw Christ's second advent and the resurrection of the just. I also spoke of the meeting of the two Adams, Adam the first, and Christ the second Adam, when Eden shall bloom on earth again. The particulars of these interesting points I design to write out for Test. No. 14. The brethren wished me to repeat the same in the evening meeting. Our meeting through the day had been most solemn. I had such a burden upon me Sunday evening I had wept aloud for about half an hour. p. 37, Para. 2, [140T].

"Monday, solemn appeals had been made and the Lord was sending them home. I went into meeting Tuesday evening a little lighter. I spoke an hour with great freedom upon subjects I had seen in vision which I have hinted at. p. 38, Para. 1, [140T].

"Our meeting was very free. Bro. Howard wept like a child., as did also Bro. Rodman, Bro. Andrews talked in an earnest, touching manner, with weeping. Bro. Ball arose and said that there seemed to be two spirits about him that evening, one saying to him. Can you doubt that this testimony from Sr. White is of Heaven? Another spirit would present before his mind the objections he had opened before the enemies of our faith. Oh! if I could feel satisfied,' said he, in regard to all these objections if they could be

removed, I should feel that I had done Sr. White a great injury. I have recently sent a piece to the Hope of Israel. If I had that piece what would I not give.' p. 38, Para. 2, [140T].

He felt deeply. He wept much. The spirit of the Lord was in the meeting. Angels seemed drawing very near, driving back the evil angels. Minister and people wept like children. We felt that we had gained ground, and that the powers of darkness had given back. Our meeting closed well. We appointed still another for the next day commencing at ten A. M. I spoke upon the humiliation and glorification of Christ. Bro. Ball sat near me, and wept all the time I was talking. I spoke about an hour, then our labors commenced for the youth. p. 39, Para. 1, [140T].

"Parents had come to the meeting bringing their children with them to receive the blessing. Bro. Ball arose and made humble confession that he had not lived as he should before his family. He confessed to his children and to his wife for being in such a backslidden state; that he had been no help to them, but rather a hindrance. Tears flowed freely from his eyes. His strong frame shook, and his sobs choked his utterance. p. 39, Para. 2, [140T].

"Bro. Jas. Farnsworth had been influenced by Bro. Ball, and had not been in full union with the Sabbath-keeping Adventists. He confessed with tears. Then we began to entreat the children. We plead with them earnestly until thirteen arose and expressed their desire to be Christians. Bro. Ball's children were among the number. One or two had left the meeting, being obliged to return home. One young man walked forty miles to see us and hear the truth. He had never professed religion. He was about twenty years old. He took his stand on the Lord's side before he left. This was one of the very best of meetings. After it closed Bro. Ball came to your father and confessed with tears that he had wronged him, and entreated his forgiveness. He next came to me, and confessed that he had done me a great injury. Can you forgive me, and pray God to forgive me?' We assured him we would for him as freely as we hoped to be forgiven. We parted with all with many tears, feeling the blessing of Heaven resting upon us. We had no meeting in the evening. p. 39, Para. 3, [140T].

"We arose Thursday morning at four. It was raining, and had rained through the night, yet we ventured to start in

the rain to ride to Bellows' Falls, twenty-five miles. The first four miles was exceedingly rough, through fields in a private track to escape steep hills. We rode over stones, and plowed ground, nearly throwing us out of the sleigh. About sunrise it cleared away and we had very good sleighing when we reached the public road. We never had a more beautiful day to travel. It was very mild. We found after arriving at Bellows' Falls that we were one hour too late for the express train, and one hour too early for the accommodation train. We could not get to St. Albans until nine in the evening. We took seats in a nice car, then took our dinner, and we all three enjoyed our simple fare. We then prepared to sleep if we could. p. 40, Para. 1, [14OT].

"While I was sleeping some one shook my shoulder quite vigorously. I looked up and saw a pleasant looking lady bending over me. Said she, Do not you know me? I am Sr. Chase. The cars are at White River. Stop only a few moments. I live just by here, and have come down every day this week and been through the cars to meet you.' I then remembered that I took dinner at her house at Newport. She was so glad to see us. Her mother and herself keep the Sabbath alone. Her husband is conductor on the cars. She talked fast. Said she prized the Review so much. She had no meeting to attend. She wanted books to distribute to her neighbors, but had to earn all the money herself which she expended for books or for the paper. We had a profitable interview, although short, for the cars started, and we had to separate. p. 40, Para. 2, [14OT].

"At St. Albans, we found Brn. A. C. Bourdeau and Gould. Bro. B. had a convenient covered carriage and two horses, but he drove very slowly, and we did not reach Enosburgh until past one in the morning. We were weary and chilled. We lay down to rest a little after two, and slept until after seven. p. 41, Para. 1, [14OT].

"Sabbath morning. There is quite a large gathering here although the roads are bad, neither sleighing nor good wagoning. I have just been in meeting, and occupied a little time in conference. Your father speaks this morning, I in the afternoon. May the Lord help us is our prayer. You see how large a letter I have written you. Read this to those who are interested, especially to father and mother White. You see, Edson, that we have work enough to do. I hope you do not neglect to pray for us. Your father works

hard, too hard for his good. He sometimes realizes the special blessing of God. This renews him and cheers him in the work. We have allowed ourselves no rest since we came East. We have labored with all our strength. May our feeble efforts be blessed to the good of God's dear people. p. 41, Para. 2, [140T].

"Edson, I hope you will adorn your profession by a well-ordered life, and godly conversation. Oh be earnest! be zealous and persevering in the work. Watch unto prayer. Cultivate humility, and meekness. This will meet the approval of God. Hide yourself in Jesus. Let self-love, and self-pride be sacrificed, and you, my son, be fitting with a rich Christian experience, to be of use for any position that God may require you to occupy. Seek for thorough heart work. A surface work will not stand the test of the judgment. Seek for thorough transformation from the world. Let not your hands be stained, your heart spotted., your character sullied by its corruptions. Keep distinct. God calls, Come out from among them and be ye separate, and touch not the unclean, and I will receive you, and will be a father unto you and ye shall be my sons and daughters saith the Lord Almighty.' Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord.' p. 42, Para. 1, [140T].

"The work rests upon us to perfect holiness. When God sees us doing all we can on our part, then will he help us. Angels will aid us and we shall be strong through Christ strengthening us. Do not neglect secret prayer. Pray for yourself. Grow in grace. Advance. Don't stand still. Don't go back. Onward to victory. Courage in the Lord, my dear boy. Battle the great adversary only a little longer, and then release will come, and the armor will be laid off at the feet of our dear Redeemer. Press through every obstacle. If the future looks somewhat clouded, hope on, believe on. The clouds will disappear, and light again shine. Praise God, my heart says, praise God for what he has done for you, for your father, and for myself. Commence the new year right. Your mother. E. G. W." p. 42, Para. 2, [140T].

The meeting at West Enosburgh, Vt., was one of deep interest. It seemed good to again meet with, and speak to, our old, tried friends in this State. A great and good work was done in a short time. These friends, though generally

poor, and toiling for the comforts of life where one dollar is earned with more labor than two in the West, were liberal with us. Many particulars of this meeting have been given in the Review, and want of room in these pages alone seems to forbid their repetition. The brethren in no other State have been truer to the cause than in old Vermont. p. 43, Para. 1, [14OT].

On our way from Enosburgh, Vt., we stopped for the night with the family of Bro. Wm. White. Bro. C. A. White, his son, introduced to us the matter of his Combined Patent Washer and Wringer, and wished counsel. As I had written against our people engaging in patent rights, he wished to know just how I viewed his patent. I freely told him what I did not mean in what I had written, and also what I did mean. p. 43, Para. 2, [14OT].

I did not mean that it was wrong to have anything to do with patent rights, for this was almost impossible, as very many things with which we have to do daily are patented. Neither did I wish to convey the idea that it was wrong to get patented, manufactured, and sell any article worthy of being patented. p. 43, Para. 3, [14OT].

I did mean to be understood that it was wrong and a sin for our people to suffer themselves to be so imposed upon, deceived and cheated, by those men who go about the country selling the right of territory of this or that machine or article. Many of these are of no value, as they are no real improvement. And to secure the sale of them, a class of deceivers, with few exceptions, are engaged in their sale. p. 44, Para. 1, [14OT].

And, again, some of our people have engaged in the sale of patented wares which they had reason to believe were not what they represented them to be. Why so many of our people, some of them after being fully warned, will still suffer themselves to be deceived by the false statements of these vendors of patent rights, has seemed astonishing. Some of these patents are worthy, and a few have made well on them. But it is my opinion that where \$1 has been gained, \$100 have been lost. No reliance whatever can be placed on these patent-right pledges. And the fact that those engaged in them are, with few exceptions, downright deceivers and liars, makes it hard for an honest man, who has a worthy article, to receive that credit and patronage due him. p. 44, Para. 2, [14OT].

Bro. White exhibited his Combined Washer and Wringer before the company, including the Brn. Bourdeau, Andrews, husband and self, and we could but look with favor upon it. He has since made us a present of one, which Bro. Corless from Maine, our hired man, in a few moments put together and in running order. Sister Burgess, from Gratiot County, our hired girl, is very much pleased with it. p. 44, Para. 3, [140T].

It does the work well, and very fast. Feeble women, who have a son or husband to work this machine, can do a large washing in a few hours, and they do but little more than oversee the work. Bro. White sent circulars, which any can have by addressing us, enclosing postage. p. 44, Para. 4, [140T].

Our next labor was at Adams Center, N. Y. The gathering at this meeting was large. There were several persons in and around this place whose cases had been shown me, for whom I felt the deepest interest. They were men of moral worth. Some were in positions in life which made the cross of the present truth heavy to bear, or, at least, they thought so. Others who had reached the middle age of life, and had been brought up from childhood to keep the Sabbath, but had not borne the cross of Christ, were, in a position where it seemed hard to move them. These needed to be shaken from relying on their good works, and to feel their lost condition without Christ. We could not give up these souls, and labored with our might to help them. They were at last moved, and I have been made glad to hear from some of them, and good news respecting all of them. We hope the love of this world will not shut the love of God out of their hearts. God is converting strong men of wealth into the ranks. If they would prosper in the Christian life, grow in grace, and at last reap a rich reward, they will have to use of their abundance to advance the cause of truth. p. 44, Para. 5, [140T].

From Adams Center we came to Rochester, and stayed a few days, and from thence to Battle Creek, where we spent Sabbath and first-day, and from thence to our home, where we spent the next Sabbath and first-day with the brethren who assembled from different places. p. 44, Para. 6, [140T].

My husband had taken hold of the book matter at Battle

Creek, and a noble example had been set by that church. He brought the matter of placing in the hands of all who were not able to purchase, such works as Spiritual Gifts, Appeal to Mothers, How to Live, Appeal to Youth, Sabbath Readings, and the Charts, with key of explanation, before the meeting at Fairplains, which met with general approval. But of this important work, I will speak in another place. p. 46, Para. 1, [14OT].

The next Sabbath we met with the Orleans church, where my husband introduced the case of our much-lamented sister, Hannah More. When Bro. Amadon visited us last summer he stated that Sister More had been at Battle Creek; that not finding employment there, had gone to Leelanaw Co. to find a home with an old friend who had been a fellow-laborer in missionary fields in Central Africa. My husband and myself felt grieved that this dear servant of Christ found it necessary to deprive herself of the society of those of like faith, and decided to send for her to come and find a home with us. We wrote to her that if she would accept a home with us, to meet us at our appointment at Wright, and come home with us. She did not meet us at Wright. I here give her response to our letter, dated August 29, 1867, which we received at Battle Creek: p. 46, Para. 2, [14OT].

"Bro. White: Your kind communication reached me by this week's mail. As the mail comes here only once a week, and is to leave tomorrow, I hasten to reply. We are here in the bush, as it were, and an Indian carries the mail Fridays on foot and returns Tuesdays. I have consulted Bro. Thompson as to the route, and he says my best and surest way will be to take a boat from here and go to Milwaukee, and thence to Grand Haven. p. 46, Para. 3, [14OT].

"As I spent all my money in coming here, and was invited to have a home in Bro. Thompson's family, I have been assisting Sr. Thompson in her domestic affairs and sewing, at one dollar and fifty cts. per week, of five days each, as they do not wish me to work for them on Sunday, and I do not work on the Sabbath of the Lord, the only one the Bible recognizes. They are not at all anxious to have me leave them, notwithstanding our difference of belief; and he says I may have a home with them, only I must not make my belief prominent among his people. He has even invited me to fill his appointments when on his preaching tour, and I have done so. Sr. Thompson needs a governess for her children, as the influences are so very pernicious outside, and the

schools so vicious she is not willing to send her dear ones among them until they are Christians, as she says. Their eldest son, to-day sixteen years of age, is a pious and devoted young man. They have partially adopted the health reform and I think will fully come into it ere long, and like it. He has ordered the Health Reformer. I showed him some copies I brought. p. 47, Para. 1, [14OT].

"I hope and pray he may yet embrace the holy Sabbath. Sr. Thompson does believe in it already. He is wonderfully set in his own ways, and of course thinks he is right. Could I only get him to read the books I brought, the History of the Sabbath, &c., but he looks at them and calls them infidel, and says they seem to him to carry error in their front, when, if they would only read carefully each sentiment of our tenets, I can but think they would embrace them as Bible truths, and see their beauty and consistency. I doubt not but that Sr. T. would be glad to immediately become a Seventh-day Adventist were it not that her husband is so bitterly opposed to any such thing. It was impressed upon my mind that I had a work to do here, before I came here, but the truth is present in the family, and if I can carry it no farther, it would seem my work is done, or nearly so. I do not feel like being ashamed of Christ, or his, in this wicked generation, and had much rather cast in my lot with Sabbath-keepers, and God's chosen people. p. 47, Para. 2, [14OT].

"I shall need ten dollars at least to get to Greenville. That, with the little I have earned, might be sufficient. But now I will wait for you to write me, and do what you think best about forwarding me the money. In the spring I would have enough to go, myself, and think I should like to do so. May the Lord guide and bless us in our every undertaking, is the ardent desire of my heart. And may I fill that very position my God allots for me in his moral vineyard, performing with alacrity every duty, however onerous it may seem, according to his good pleasure, is my sincere desire and heartfelt prayer. Hannah More." p. 47, Para. 3, [14OT].

On receiving this letter we decided to send the needed sum to Sister More as soon as we could find time to do so. But before we found the spare moments, we decided to go to Maine, to return in a few weeks, when we could send for her before navigation should close. And when we decided to stay and labor in Maine, N. H., Vt. and N.Y., we wrote to a

brother in this county to see leading brethren in the vicinity and consult with them concerning sending for Sr. More, and making her a home until we should return. But the matter was neglected until navigation closed, and we returned and found that no one had taken interest to help Sister More to this vicinity, where she could come to us when we should reach our home. We felt grieved and distressed, and at a meeting at Orleans the second Sabbath after we came home, my husband introduced her case to the brethren. A brief report of what was said and done in relation to Sister More was given by my husband in Review for Feb. 18, 1868, as follows:-- p. 47, Para. 4, [14OT].

"At this meeting we introduced the case of Sr. Hannah More, now sojourning with friends in north-western Michigan, who do not observe the Bible Sabbath. We stated that this servant of Christ embraced the Sabbath while performing missionary labors in Central Africa. When this was known, her services in that direction were no longer wanted. She returned to America, to seek a home and employment with those of like faith. We judge, from her present location, that in this she has been disappointed. No one in particular may be worthy of blame in her case; but it appears to us that there is either a lack of suitable provisions connected with our system of organization, for the encouragement of such persons, and to assist them to a field of useful labor, or those brethren and sisters who have had the pleasure of seeing Sr. More have not done their duty. A unanimous vote was then given to invite her to find a home with the brethren in this vicinity until General Conference, when her case should be presented to our people. Bro. Andrews being present, fully indorsed the action of the brethren." p. 49, Para. 1, [14OT].

From what we have since learned of the cold, indifferent treatment which Sr. More met with at Battle Creek, it is evident that my husband in stating that no one in particular was worthy of censure in her case, took altogether a too charitable view of the matter. When all the facts are known, no Christian could but blame every member of that church who knew her circumstances, and did not individually interest themselves in her behalf. It certainly was the duty of the officers of that church to do this and report to the church, if others did not take up the matter before them. But individual members of that, or any other church, should not feel excused from taking an

interest in such persons. From what has been said in the Review of this self-sacrificing servant of Christ, every reader of the Review in Battle Creek, on learning that she had come to the city, would have been excused for giving her a personal call, and inquiring into her wants. p. 50, Para. 1, [140T].

Sister Strong, the wife of Eld. P. Strong, Jr. was in Battle Creek at the time Sr. More was. They both reached that city the same day, and both left at the same time. Sister Strong, who is by my side, says that Sr. More wished her to intercede for her, that she might get employment, so that she could remain with Sabbath-keepers. Sr. More said she was willing to do anything, but teaching was her choice. She also requested Eld. A. S. Hutchins to introduce her case to leading brethren at the Review Office, and try to get a school for her. This, Bro. Hutchins cheerfully did. But no encouragement was given, as there appeared to be no opening. She also stated to Sr. Strong that she was destitute of means, and must go to Leelanaw Co. unless she could get employment at Battle Creek. She frequently spoke in words of touching lamentation that she was obliged to leave the brethren. p. 50, Para. 2, [140T].

Sister More wrote to Mr. Thompson relative to accepting his offer to make it her home with his family. She wished to wait until she should hear from him. Sr. Strong went with her to find a place for her to stay until she should hear from Mr. T. At one place she was told that she could stay from Wednesday until Friday morning, when they were to leave home. This sister made Sr. More's case known to her natural sister, living near, who was also a Sabbath-keeper. When she returned she told Sr. More that she could stay with her until Friday morning; that her sister said that it was not convenient to take her. Sr. Strong has since learned that the real excuse was that she did not know Sr. More. She could have taken her, but did not want her. p. 51, Para. 1, [140T].

Sister More then asked Sister Strong what she should do. Sister Strong was almost a stranger in Battle Creek, but she thought she could get her in with the family of a poor brother, of her acquaintance, who had recently moved from Montcalm Co. Here she succeeded. Sr. More remained until Tuesday, when she left for Leelanaw Co., by the way of Chicago. There she borrowed money to complete her journey. Her wants were known to some, at least, in Battle Creek,

for as the result of their being made known, she was charged nothing for her brief stay at the Institute. p. 51, Para. 2, [140T].

Immediately after our return from the East, my husband learning that nothing had been done, as we had requested, to get Sr. More where she could at once come to us on our return, wrote to Sr. More to come to us as soon as possible, to which she responded as follows:-- p. 52, Para. 1, [140T].

"Leland, Leelanaw Co., Mich., Feb. 20, 1868. p. 52, Para. 2, [140T].

"My dear Bro. White: Yours of Feb. 3, is received. It found me in poor health; not being accustomed to these cold, northern winters, with the snow three or four feet deep on a level. Our mails are brought on snow-shoes. p. 52, Para. 3, [140T].

"It does not seem possible for me to get to you till spring opens. The roads are bad enough without snow. They tell me my best way is to wait till navigation opens; then go to Milwaukee, and thence to Grand Haven, to take the railroad to the point nearest your place. I had hoped to get among our dear people last fall, but was not permitted the privilege. p. 52, Para. 4, [140T].

"The truths which we believe, seem more and more important; and our work, in making ready a people prepared for the Lord's coming, is not to be delayed. We must not only have on the wedding garment ourselves, but be faithful in recommending the preparation to others. I wish I could get to you, but it seems impossible, or, at least, impracticable in my delicate state of health, to set out alone on such a journey, in the depth of winter. When is the General Conference to which you allude? and where? I suppose the Review will eventually inform me. p. 52, Para. 5, [140T].

"I think my health has suffered from keeping the Sabbath alone in my chamber, in the cold; but I did not think I could keep it where all manner of work and worldly conversation was the order of the day, as with Sunday-keepers. I think it is the most laborious working-day with those who keep first-day. Indeed, it does not seem to me that the best of Sunday-keepers observe any day as they

should. Oh how I long to be again with Sabbath-keepers. Sister White will want to see me in the reform dress. Will she be so kind as to send me a pattern, and I will pay her when I get there. I suppose I shall need to be fitted out when I get among you. I like it much. Sister Thompson thinks she would like to wear the reform dress. p. 53, Para. 1, [140T].

"I have had a difficulty in breathing so that I have not been able to sleep for more than a week; occasioned, I suppose, by the stove-pipe's parting, and completely filling my room with smoke and gas at bedtime, and my sleeping there without proper ventilation. I did not, at the time, suppose smoke was so unwholesome, nor consider that the impure gas which generated from the wood and coal, was mingled with it. I awoke with such a sense of suffocation that I could not breathe lying down, and spent the remainder of the night sitting up. I never before knew the dreadful feeling of stifling sensations. I began to fear I should never sleep again. I, therefore, resigned myself into the hands of God for life or death, entreating him to spare me if he had any further need of me in his vineyard; otherwise I had no wish to live. I felt entirely reconciled to the hand of God upon me. But I also felt that satanic influences must be resisted. I, therefore, bade Satan get behind me, and away from me, and told the Lord I would not turn my hand over, to choose either life or death, but that I would refer it implicitly to him who knew me altogether; and my future was unknown to myself, therefore said I, Thy will is best. Life is of no account to me, so far as its pleasures are concerned. All its riches, its honors are nothing compared with usefulness. I do not crave them. They cannot satisfy or fill the aching void which duty unperformed leaves to me. I would not live uselessly, to be a mere blot or blank in life. And, though it seemed a martyr's death to die thus, I was resigned, if that were God's will. p. 53, Para. 2, [140T].

"I had said to Sister Thompson the day previous, 'Were I at Bro. White's, I might be prayed for, and healed.' She inquired if we could send for you and Bro. Andrews; but that seemed impracticable, as I could not, in all probability, live till you arrived. I knew that the Lord by his mighty power and with his potent arm, could heal me here, were it best. To him I felt safe in referring it. I knew he could send an angel to resist him that hath the power of death, that is the Devil, and felt sure he would,

if best. I knew, also, that he could suggest measures, were they necessary, for my recovery, and I felt sure he would. I soon was better, and able to sleep some. p. 54, Para. 1, [140T].

"Thus you see I am still a spared monument of God's mercy and faithfulness in afflicting his children. He doth not willingly afflict nor grieve the children of men; but sometimes trials are needed as a discipline, to wean us from earth, p. 54, Para. 2, [140T].

"And bid us seek substantial bliss
Beyond a fleeting world like this.'
p. 54, Para. 3, [140T].

"Now I can say with the poet, p. 55, Para. 1, [140T].

"Lord, it belongs not to my care,
Whether I die or live.
If life be long,
I will be glad,
That I may long obey;
If short, yet why should I be sad?
This world must pass away.
Christ leads me through no darker rooms,
Than he went through before.
Whoe'er into his kingdom comes
Must enter by his door.
p. 55, Para. 2, [140T].

"Come, Lord, when grace has made me meet
Thy blessed face to see;
For, if thy work on earth be sweet,
What must thy glory be?
I'll gladly end my sad complaints
And weary, sinful days,
To join with the triumphant saints
That sing Jehovah's praise.
My knowledge of that state is small,
My eye of faith is dim;
But tis enough that Christ knows all,
And I shall be with him.' Baxter.
p. 55, Para. 3, [140T].

"I had another wakeful season last night, and feel poorly to-day. Pray that whatever is God's will, may be accomplished in and through me, whether it be by my life or death. p. 55, Para. 4, [140T].

"Yours in hope of eternal life, Hannah More. p. 55, Para. 5, [140T].

"If you know of any way by which I can reach you sooner, please inform me. H. M." p. 55, Para. 6, [140T].

She being dead yet speaketh. Her letters, which I have given, will be read with deep interest by those who have read her obituary in a recent Review. She might have been a blessing to any Sabbath-keeping family, who could appreciate her worth; but she sleeps. Our brethren at Battle Creek and in this vicinity could have made more than a welcome home for Jesus, in the person of this godly woman. But that opportunity is past. It was not convenient. They were not acquainted with her. She was advanced in years, and might be a burden. Feelings of this kind barred her from the homes of the professed friends of Jesus, who are looking for his soon advent, and drove her away from those she loved, to those who opposed her faith, in Northern Michigan, in the cold of winter, to chill her to death. She has died a martyr to the selfishness and covetousness of professed commandment-keepers. p. 55, Para. 7, [140T].

Providence has administered, in this case, a terrible rebuke for the conduct of those who did not take this stranger in. She was not really a stranger. By reputation, she was known, and yet was not taken in. Many will feel badly as they think of Sister More as she stood in Battle Creek, begging a home there with the people of her choice. And as they, in imagination, follow her to Chicago, to borrow money to meet the expenses of the journey to her final resting-place, and when they think of that grave in Leelanaw Co., where rests this precious outcast, God pity those who are guilty in her case. p. 56, Para. 1, [140T].

Poor sister More! She sleeps; but we did what we could. When we were at Battle Creek, the last of August, we received the first of the two letters I have given, but we had no money to send her. My husband sent to Wisconsin and Iowa for means, and received \$70 to bear our expenses to those western Convocations, held last September. We hoped to have means to send to her immediately on our return from the West, to pay her expenses to our new home in Montcalm Co. p. 56, Para. 2, [140T].

The liberal friends West had given us the needed means; but, when we decided to accompany Bro. Andrews to Maine, the matter was deferred until we should return. We did not expect to be in the East more than four weeks, which would have given ample time to send for Sister More after our return, and to get her to our house before navigation should close. And, when we decided to remain in the East several weeks longer than we first designed, we lost no time in addressing several brethren in this vicinity, recommending that they send for Sister More, and give her a home till we should return. I say, We did what we could. p. 57, Para. 1, [140T].

But why should we feel interested in this sister, more than others? What did we want of this worn-out missionary? She could not do our house work, and we had but one child at home for her to teach. And, certainly, much could not be expected of one worn as she was, who had nearly reached threescore years. We had no use for her, in particular, only to bring the blessing of God into our house. p. 57, Para. 2, [140T].

There are many reasons why our brethren should have taken greater interest in the case of Sister More than we. We had never seen her, and had no other means of knowing her history, her devotion to the cause of Christ and humanity, than all the readers of the Review. Our brethren at Battle Creek had seen this noble woman in their midst, and some of them knew more or less of her wishes and wants. We had no money with which to help her; they had. We were already over-burdened with care, and needed those persons in our house, who possessed the strength and buoyancy of youth. We needed to be helped, instead of helping others. But most of our brethren in Battle Creek are so situated that Sister More would not have been the least care and burden. They have time, strength, and comparative freedom from care. p. 57, Para. 3, [140T].

Yet no one took the interest in her case that we did. I even spoke to the large congregation before we went East last fall, of their neglect of Sister More. I spoke of the duty of giving honor to whom it is due. That it appeared to me that wisdom had departed from the prudent so far that they were not capable of appreciating moral worth. I told that church that there were many among them who could find time to meet and sing, and play their instruments of music, they could give their money to the artist to multiply their

likenesses, spend it to attend public amusements, but they had nothing to give a worn-out missionary, who had embraced heartily the present truth, and had come to live with those of like precious faith. I advised them to stop and consider what we were doing, and that they should shut up their instruments of music for three months, and take time to humble themselves before God in self-examination, repentance, and prayer, until they learned the claims which the Lord had upon them as his professed children. My soul was stirred with a sense of the wrong that had been done Jesus, in the person of Sister More, and I talked personally with several about it. p. 58, Para. 1, [140T].

This thing was not done in a corner. And yet, notwithstanding, the matter was made public, followed by the great and good work in the church at Battle Creek, no effort was made by that church in redeeming the past by getting Sister More back to Battle Creek again. And one, a wife of one of our ministers, stated afterward, "I do not see the need of Bro. and Sr. White's making such a fuss about Sister More. I think they do not understand the case." True, we did not understand the case. It is much worse than we then supposed. If we had understood it, we should never have left Battle Creek till we had fully set before that church the sin of suffering her to leave them as she did, and measures had been taken to call Sister More back. p. 58, Para. 2, [140T].

One of that church has since said, in conversation about Sister More's leaving as she did, in substance, "No one feels like taking the responsibility of such cases now. Bro. White always took the charge of these." Yes, he did. He would take them to his own house till every chair and bed was full, then he would go to his brethren and have them take those he could not. If they needed means, he would give to them, and invite others to follow his example. There must be those in Battle Creek to do as he has done, or the curse of God will follow that church. Not one man only. There are fifty there who can do, more or less, as he has done. p. 59, Para. 1, [140T].

We are told that we must come back to Battle Creek. This we are not ready to do. Probably this will never be our duty. We stood up under heavy burdens there till we could stand no longer. God will have strong men and women there to divide these burdens among them. Those who move to Battle Creek, those who accept positions there, who are not

ready to put their hands to this kind of work, had better, a thousand times, be somewhere else. There are those who can see and feel, and gladly do good to Jesus in the persons of his saints. Let them have room to work. Let those who cannot do this work, go where they will not stand in the way of the work of God. p. 59, Para. 2, [140T].

Especially is this applicable to those who stand at the head of the work. If they go wrong, all is wrong. The greater the responsibility, the greater the ruin in the case of unfaithfulness. If leading brethren do not faithfully perform their duty, those who are led will not do theirs. Those at the head of the work at Battle Creek, must be ensamples to the flock everywhere. If they do this, they will have a great reward. If they fail to do this, and accept such positions, they will have a fearful account to give. p. 60, Para. 1, [140T].

We did what we could. If we could have had means at our command last summer and fall, Sister More would now be with us. When we learned our real circumstances, as set forth in No. 13, we both took the matter joyfully, and said we did not want the responsibility of means. This was wrong. God wants that we should have means that we may, as in time past, help where help is needed. Satan wants to tie our hands in this respect, and lead others to be careless, unfeeling, and covetous, that such cruel work may go on as in the case of Sister More. p. 60, Para. 2, [140T].

We see outcasts, widows, orphans, worthy poor, ministers in want, and many chances to use means to the glory of God, the advancement of his cause, and the relief of suffering saints, and I want means to use for God. The experience of nearly a quarter of a century, in extensive traveling, feeling the condition of those who need help, qualifies us to make a judicious use of our Lord's money. I have bought my own stationery, spent much of my life writing for the good of others; have paid my own postage, and all I have received for this work, which has wearied and worn me terribly, would not pay a tithe of my postage. I have refused money, or appropriated it to such charitable objects as the Publishing Association, when it has been pressed upon me. I shall do so no more. I shall do my duty in labor and toil as ever, but my fears of receiving means to use for the Lord are gone. This case of Sister More has fully aroused me to see the work of Satan in depriving us of means to handle. p. 60, Para. 3, [140T].

Poor Sister More! When we heard that she was dead my husband felt terribly. We both felt as though a dear mother, whose society our very hearts yearned for, was no more. Some may say that if they had stood in the places of those who knew something of this sister's wishes and wants, they would not have done as they did. I should hope you would never have to suffer the stings of conscience some must feel who were so interested in their own affairs as not to be willing to bear any responsibility in her case. May God pity those who are so afraid of deception as to pass by a worthy, self-sacrificing servant of Christ with neglect. The remark was made as an excuse for this neglect. We have been bit so many times we are afraid of strangers. Has our Lord and his disciples instructed us to be very cautious, and not entertain strangers, lest we should possibly make some mistake and get bit, by having the trouble of caring for an unworthy person? p. 61, Para. 1, [14OT].

Paul exhorts the Hebrews, "Let brotherly love continue." Do not flatter yourselves that there is a time when this exhortation will not be needed; when brotherly love may cease. He continues, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Please read Matt. xxv, 31, and onward. Read it, brethren, the next time you take the Bible at your morning or evening family devotions. The good works performed by those who are to be welcomed to the kingdom were done to Christ in the persons of his suffering people. Those who have done these good works did not see that they had done anything for Christ. They had done no more than their duty to suffering humanity. Those on the left hand could not see that they had abused Christ in neglecting the wants of his people. But they had neglected to do for Jesus in the persons of his saints, for which they were to go away into everlasting punishment. And one definite point of their neglect is thus stated, "I was a stranger, and ye took me not in." p. 62, Para. 1, [14OT].

These things do not belong alone to Battle Creek. I am grieved at the selfishness among professed Sabbath-keepers everywhere. Christ has gone to prepare eternal mansions for us. And shall we refuse him a home for only a few days, in the persons of his saints who are cast out? He left his home in glory, his majesty and high command, to save lost man. He became poor that we through his poverty might

become rich. He submitted to insult, that man might be exalted, and provided a home that would be matchless for loveliness, and enduring as the throne of God. Those who finally overcome and sit down with Christ upon his throne, will follow the example of Jesus, and from a willing, happy choice, will sacrifice for him in the persons of his saints. Those who cannot do this from choice will go away into everlasting punishment. p. 62, Para. 2, [140T].

COOKING.

During the last seven mouths we have been at home but about four weeks. In this time we have sat at many different tables, from Iowa to Maine. Some live up to the best light they have. Others, who have the same opportunities of learning to live healthfully and well, have hardly taken the first steps in reform. They will tell you that they do not know how to cook in this new way. p. 63, Para. 1, [140T].

But they are without excuse in this matter of cooking, for in the work, How to Live, are many excellent recipes, and this work is within the reach of all. I do not say that the system of cookery taught in that book is perfect. I may soon furnish a small work more to my mind in some respects. But, How to Live teaches cookery almost infinitely in advance of what the traveler will often meet, even among some Seventh-day Adventists. p. 63, Para. 2, [140T].

Many do not feel that this is a matter of duty, hence do not try to prepare food properly. This can be done in a simple, healthful, and easy manner, without the use of lard, butter, or flesh-meats. p. 63, Para. 3, [140T].

Skill must be united with simplicity. To do this, women must read, and then patiently reduce what they read to practice. Many are suffering because they will not take the trouble to do this. I say to such, It is time for you to arouse your dormant energies and read up. Learn, learn how to cook with simplicity, and yet in a manner to secure the most palatable and healthful food. p. 63, Para. 4, [140T].

Because it is wrong to cook with reference only to taste, to suit the appetite, no one should entertain the idea that an impoverished diet is right. Many are debilitated with disease, and need a nourishing, plentiful, well-cooked diet. We frequently find graham bread heavy, sour, and but

partially baked. This is for want of interest to learn how, and care in performing the important duty of cook. Sometimes we find gem-cakes, or soft biscuit, dried, not baked, and other things after the same order. And then cooks will tell you that they can do very well in the old style of cooking, but their family, to tell the truth, do not like graham bread; that they would starve to live in this way. p. 64, Para. 1, [140T].

I have said to myself; I do not wonder at it. It is your manner of preparing food that makes it so unpalatable. To eat such food would certainly give one the dyspepsia. These poor cooks, and those who have to eat their food, will gravely tell you that the health reform does not agree with them. p. 64, Para. 2, [140T].

The stomach has not power to convert poor, heavy, sour bread, into good; but this poor bread will convert a healthy stomach into a diseased one. Those who eat such food know that they are failing in strength. Is there not a cause? Some call themselves health reformers, but they are not. They do not know how to cook. They prepare cakes, potatoes, and graham bread, but there is the same round, with scarcely a variation, and the system is not strengthened. They seem to think it all a waste of time which is devoted to obtaining a thorough experience in the preparation of healthful, palatable food. Some seem to act as though that which they eat is lost. That anything they can toss into the stomach to fill it, is as well as so much painstaking. It is important that we relish the food we eat. If we cannot do this, but eat mechanically, our food does not do us that good it should, and we fail to be nourished and built up by it as we otherwise would be, if we could enjoy the food we take into the stomach. We are composed of what we eat. In order to make a good quality of blood, we must have the right kind of food, prepared in a right manner. p. 64, Para. 3, [140T].

It is a religious duty for those who cook to learn how to prepare food in different ways, hygienically, for the table, so that it may be eaten with enjoyment. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as this? The eating has to do with the life. Scanty, impoverished, illy-cooked food, is constantly depraving the blood, by weakening the blood-making organs. It is highly essential that learning to cook be considered as one of the most

important branches of education. There are but few good cooks. Young ladies consider it a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. Knowledge how to prepare food healthfully is no mean science, especially that of bread-making. p. 65, Para. 1, [14OT].

In many families we find dyspeptics, and frequently the reason of this is the bad bread. The mistress of the house decides that it must not be thrown away. They eat it. Is this the way to dispose of poor bread? Will you put it in the stomach to be converted into blood? Has the stomach power to make sour bread sweet? heavy bread, light? mouldy bread, fresh? p. 65, Para. 2, [14OT].

Mothers neglect this branch in the education of their daughters. They take the burden of care and labor, and are fast wearing out, while the daughter is excused, to visit, to crochet, or study her own pleasure. This is mistaken love, mistaken kindness. She is doing an injury to her child, which frequently lasts her lifetime. At the age when she should be capable of bearing some of life's burdens, she is unqualified to do so. Care and burdens such will not take. They go light-loaded, excusing themselves from responsibilities, while the mother is careworn, and pressed down under her burden of care, as a cart beneath the sheaves. p. 66, Para. 1, [14OT].

The daughter does not mean to be unkind, but she is careless and heedless, or she would notice the tired look, and mark the expression of pain upon the countenance of the mother, and seek to do her part, bear the heavier part of the burden, and relieve the mother, who must have freedom from care, or be brought upon a bed of suffering, and, may be, of death. p. 66, Para. 2, [14OT].

Why will mothers be so blind and deficient in the education of their daughters? I have been distressed as I have visited different families, to see the mother bearing the heavy burden, while the daughter, who manifested buoyancy of spirit, and had a good degree of health and vigor, felt no care, no burden. When there are large gatherings, and families are burdened with company, I have seen the mother bearing the burden, with the care of everything upon her, while the daughters are sitting down chatting with young friends, having a social visit. These things seem so wrong to me I can hardly forbear speaking to

the thoughtless young, and tell them to go to work. Release your tired mother. Lead her to a seat in the parlor, and urge her to rest and enjoy the society of her friends. p. 66, Para. 3, [140T].

But the daughters are not the ones to be blamed wholly in this matter. Mothers are at fault. They have not patiently instructed their daughters how to cook. They know that they lack knowledge in the cooking department, and therefore feel no release from the labor. They must attend to everything that requires care, thought, and attention. Young ladies should be thoroughly instructed in cooking. Whatever may be their circumstances in life, here is knowledge which may be put to a practical use. It is a branch of education which has the most direct influence upon human life, especially the lives of those held most dear. Many a wife and mother who has not had education, and lacks skill in the cooking department, has daily presented her family with food illy prepared, while it has been steadily and surely destroying the digestive organs, making a poor quality of blood, and frequently bringing on acute attacks of inflammatory disease, and causing premature death. Many have been brought to their death by eating heavy, sour bread. An instance was related to me of a hired girl who made a batch of sour, heavy bread. In order to get rid of it and conceal the matter, she threw it to a couple of very large hogs. Next morning the man of the house found his swine dead, and, upon examining the trough, found pieces of this heavy bread. He instituted inquiries, and the girl acknowledged what she had done. She had not a thought of the influence of such bread upon the swine. If heavy, sour bread will kill swine, which can devour rattlesnakes and almost every detestable thing, what effect will the same have upon the tender organs of the human stomach? p. 67, Para. 1, [140T].

It is a religious duty for every Christian female to learn at once to make good, sweet, light bread, from unbolted wheat flour. Mothers should take their daughters into the kitchen with them, and teach them the art of cooking when very young. The mother cannot expect her daughter to understand the mysteries of housekeeping without education. She should instruct them patiently, lovingly, and make the work as agreeable as she can by her cheerful countenance and encouraging words of approval. If they fail once, twice, or thrice, censure not. Already discouragement is doing its work, and bringing in a spirit of; "It is of no

use, I can't do it." This is not the time for censure. The will is becoming weakened. It needs the spur of encouraging, cheerful, hopeful words, as, "Never mind the mistakes you have made. You are but a learner, and must expect to make blunders. Try again. Put your mind on what you are doing. Be very careful, and you certainly will succeed." p. 68, Para. 1, [140T].

Many mothers do not feel the weight attached to this important branch of knowledge, and rather than be to the trouble and care of instructing and bearing with the failings and errors of their child's efforts while learning, prefer to do all themselves. And when their daughters make a failure in their efforts, they send them away with, "It is no use, you can't do this or that. You perplex and trouble me more than you help me." p. 68, Para. 2, [140T].

Here the first effort of the learner is repulsed by many, and the first failure has so cooled their interest and ardor to learn, that they dread another trial, and will propose to sew, knit, clean house, anything but cook. Here the mother was greatly at fault. She should have patiently instructed the learner, that she might, by practice, obtain an experience that would remove the awkwardness and remedy the unskillful movements of the inexperienced practitioner. Here I will add extracts from Test. No. 10, published 1864: p. 69, Para. 1, [140T].

"Children that have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives, and they will be helpless, leaning upon others for aid, expecting others to favor them, and yield to them. And if they are opposed, even after grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them. p. 69, Para. 2, [140T].

"I saw that some people are teaching their children lessons which will prove ruinous to them, and they are also planting thorns for their own feet. Mistaken parents have thought if they gratified the wishes of their children, and let them follow their own inclinations, they would gain their love. What a mistaken idea! What an error! Children

thus disciplined, grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, and are a curse to themselves and everybody around them. Parents, to a great extent, hold the future happiness of their children in their own hands. Upon them rests the important work of forming their children's character. The instructions they give them in childhood, will follow them all through their lives. Parents can sow the seed which will spring up and bear fruit either for good or evil. They can fit their sons and daughters for happiness or misery. p. 69, Para. 3, [140T].

"Children should be taught very young to be useful, to help themselves, and to help others. Many daughters of this age can see their mothers toiling, cooking, washing, or ironing, while they sit without remorse of conscience in the parlor, to read stories, knit edging, crochet, or embroider. Their hearts are as unfeeling as a stone. But where does this wrong originate? Who are the ones usually to blame in this matter? The poor, deceived parents. They overlook the future good of their children, and, in their mistaken fondness, let them sit in idleness, or do that which is of but little account, which requires no exercise of the mind or muscles, and excuse the indolent daughters because they are weakly. What has made them weakly? It has often been the wrong course of the parents. A proper amount of exercise about the house would improve both mind and body. But they are deprived of this, through false ideas, until the children are averse to work. Work is disagreeable, and does not accord with their ideas of gentility. It is thought to be unladylike and coarse to wash dishes, iron, or stand over the washtub. This is the fashionable instruction which is given children in this unfortunate age. p. 70, Para. 1, [140T].

"God's people should be governed by different principles than worldlings, who seek to gauge all their course of action according to fashion. In every instance should God-fearing parents train their children for a life of usefulness. Prepare them to bear burdens when young. If your children have been unaccustomed to labor, they will soon become weary. They will complain of side-ache, pain in the shoulders, and tired limbs, and parents will be in danger through sympathy, of doing their work themselves, rather than have their children suffer a little. Let the burden upon the children be very light at first, and then increase the labors a little more every day, until they can

do a proper amount of labor without becoming so weary. Inactivity is the greatest cause of side-ache and shoulder-ache among children. p. 71, Para. 1, [140T].

"Mothers should take their daughters with them into the kitchen, and patiently educate them. The constitution will be better for such labor. The muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after a proper amount of labor. Sleep, nature's sweet restorer, invigorates the weary body, and prepares it for the next day's duties. Do not intimate to your children that it is no matter whether they labor or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor." p. 71, Para. 2, [140T].

BOOKS AND TRACTS

The proper circulation and distribution of our publications, is one of the most important branches of the present work. But little can be done without this. And our ministers can do more in this work than any other class of persons. It is true that many of our preachers, a few years since, were carrying the matter of the sale of books too far. Some of them not only added to their stock of publications which they held for sale, publications of little real value, but they also united with their business, articles of merchandise, some of these of little real value. p. 72, Para. 1, [140T].

But some of our ministers now take an extreme view of what I said in No. 11, upon the sale of our publications. One in the State of New York, upon whom the burdens of labor do not rest heavily, who had acted as agent, holding a good assortment of publications, decided to sell no more, and wrote to the Office, stating that the publications were subject to their order. This is wrong. Here I will give an extract from No. 11: p. 72, Para. 2, [140T].

"The burden should not rest upon ministers, laboring in word and doctrine, to enter into the sale of publications. Their time and strength should be held in reserve, that their efforts may be thorough in a series of meetings. Their time and strength should not be drawn upon to become salesmen, when the books can be properly brought before the public by some who have not the burden of preaching the

word resting upon them. In entering new fields, it may be necessary for the minister to take publications with him, to offer for sale to the people; and it may be necessary in some other circumstances also to sell books and transact business for the Office of publication. But such work should be avoided whenever it can be done by others." p. 72, Para. 3, [140T].

The first portion of this extract is qualified by the last part. To be a little more definite, my views of this matter are, that these ministers, such as Elders Andrews, Waggoner, White, and Loughborough, who have the oversight of the work, consequently have an extra amount of care, burden, and labor, should not add to their burdens the sale of our publications, especially at tent meetings and at General Conferences. The view was given to correct those who at such meetings so far came down from the dignity of their work as to spread out before the crowd, merchandise which had no connection with the work. p. 73, Para. 1, [140T].

Our ministers who enjoy a comfortable state of health, may with the greatest propriety, at proper times, engage in the sale of our important publications. Especially does the sale and circulation of such works as have recently been urged upon the attention of our people, claim vigorous efforts for them at this time. In four weeks, on our tour in the Counties of Gratiot, Saginaw, and Tuscola, my husband sold, and gave to the poor, \$400 worth. He first set the importance of the books before the people; then they were ready to take them as fast as he, with several to help him, could wait upon them. p. 73, Para. 2, [140T].

Why do not our brethren send in their pledges on the book and tract fund more liberally? And why do not our ministers take hold of this work in earnest. Our people should see that these works are just what is needed to help those who need help. Here is a chance to invest in the blessed plan of liberality. Men can sometimes be read nearly as plainly as we read books. There are those among us who put from \$100 to \$1000 or more into the Health Institute, who pledge from \$5 to \$25 in the great enterprise of publishing books, pamphlets, and tracts, setting forth truths which have to do with eternal life. One was supposed to be a paying investment. The other is supposed, as we might judge from the littleness of the pledges of donation, to be lost. p. 74, Para. 1, [140T].

We shall not hold our peace upon this subject. Our people will come up to the work. The means will come. And we would say to those who are poor and want books, Send in your orders, with a statement of your condition as to this world's goods. We will send you the packages of books, containing four volumes of Spiritual Gifts, How to Live, Appeal to Youth, Appeal to Mothers, Sabbath Readings, and the two large charts, with Key of explanation. If you have a part of these books, state what you have, and we will send other books in their places, or send only of these such as you have not. Send 50 cents to pay the postage, and we will send you the \$5 package, and charge the fund \$4. p. 74, Para. 2, [140T].

In this charitable book matter, all must act upon the great plan of liberality, such as is carried out in the publication and sale of the American Bibles and American Tracts. In many respects the course of these mammoth Societies are worthy of imitation. Liberality is seen in wills and donations. And it is carried out in sales and donations of Bibles and tracts. Seventh-day Adventists should be as far ahead of these in the book matter as in other things. God help us. Our tracts should be offered, by the hundred, at what they cost, leaving a little margin to pay packing, or wrapping for the mail, and directing. And ministers and people should engage in the circulation of books, pamphlets, and tracts, as they have never done. Sell where people can, and are willing to, purchase, and where they are not, give them. p. 75, Para. 1, [140T].

THE DRESS REFORM.

This is the title of a tract of 16 pp., in which I have appealed to the people respecting the reform dress, in behalf of those who adopt it. The people have a right to know why we change our style of dress. It is not a book of visions. It is my views of the matter adapted to the condition of the public mind. My sisters everywhere will each want a package of 100. It is offered to them at the low price of \$1.00 per hundred, post-paid. Address Ellen G. White, Greenville, Montcalm Co., Michigan. Sister Burgess will fill all orders in my absence. Those who can obtain this tract more conveniently at the Review Office, can do so at the same cost. p. 75, Para. 2, [140T].

EPISTLES.

For want of room, but three personal epistles are given in this number. The next, which we hope to have ready by the time of the General Conference, will contain more. E. G. W. p. 76, Para. 1, [140T].

WANTED.

A copy of all my personal testimonies to individuals and churches, which have not appeared in print. Those who have them will do me a great favor to send them to my address at their earliest convenience. p. 76, Para. 2[140T].

I do not design to publish all these; but they contain practical matter of importance, from which I may extract and publish. E. G. W. p. 76, Para. 3 [140T].

POSTAGE.

Bro. W. Farrar writes from Kingston, Wis., March 23, 1868:-- p. 76, Para. 4 [140T].

"Dear Bro. and Sr. White: Please find enclosed \$5.00, to pay postage." p. 76, Para. 5 [140T].

Thank you, dear brother. We do not recollect of paying postage on your account. You have set a good example to those persons, and those churches, whose required testimonies and letters have cost not only postage and stationery, but days of wearisome writing and copying. While these lines are being penned, two school teachers are copying in another room. James White, Ellen G. White. p. 76, Para. 6 [140T].

Dear Bro. -----: I was shown in regard to your case that you move much from feeling instead of from firm principle. You lack a deep and thorough experience in the things of God. You need to be wholly converted to the truth. When a man's heart is fully converted, all that he possesses is consecrated to the Lord. This consecration you have not yet experienced. You love the truth in word, but do not manifest that love you profess, in your deeds and by your fruits. Your acts, your deeds, are evidences of the sincerity and, genuineness of your love or your indifference for God and for his cause, and your love for your fellow-men. p. 77, Para. 1, [140T].

How has Christ manifested his love for poor mortals? By the sacrifice he has made of his own glory, his own riches, and even his most precious life. Christ consented to a life of humiliation and great suffering. He submitted to the cruel mockings of an infuriated, murderous multitude, and to the most agonizing death upon the cross. Said Christ: "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." Here is the evidence of being the friends of Christ, if we manifest implicit obedience to his will. It is no evidence to say, and do not; but in doing, in obeying, is the evidence. Who obey the commandment to love one another as Christ has loved them? Bro. -----, you must have firmer, deeper, and a more unselfish love, than you ever yet have possessed, if you obey the commandment of Christ. p. 77, Para. 2, [14OT].

You lack in benevolence. You labor to save yourself from care, trouble, or expense, for the cause of God. You have invested but little in the cause. That enterprise which man values the most, will be seen by his investments. If he places a higher estimate upon eternal things than upon temporal things, he will show this by his works; he will venture something here, and will invest the most, and venture the most, in that which he values the highest, and which in the end brings him the greatest profit. p. 78, Para. 1, [14OT].

Men who profess the truth will engage in worldly enterprises, and invest much, and run great risks. If they lose nearly all they possess, they feel deeply aggrieved, because they feel the inconvenience of the losses they have sustained. Yet they do not feel that their unwise course has deprived the cause of God of means, and as God's stewards, they have to render an account for this squandering of the Lord's money. Should they be required to venture something for the cause of God, invest a quarter even of that which they have lost by their investment in earthly things, they would feel that heaven costs too much. p. 78, Para. 2, [14OT].

Eternal things are not appreciated. You are not a rich man, yet your heart may be just as much placed upon the little you have, and you cling to it just as closely as the millionaire to his treasures. Small, very small, will be the profits realized by you in your investments in worldly

enterprises; while, on the other hand, to invest in the cause of God, have that cause a part of you, and love it as you love yourself; and be willing to sacrifice for its advancement, showing your confidence and faith in its ultimate triumph, you will reap a precious harvest, if not in this life, in the better life than this. You will reap an eternal reward which is of as much higher value than any common, earthly gains, as the immortal is higher than the perishable. p. 78, Para. 3, [140T].

Bro. -----, you seemed anxious to find out what had been said in regard to your position in the church, and what was our mind in regard to it. It was just this that I have written. I feared for you, because of what I have been shown of your peculiarities. You moved by impulse. You would pray if you felt to, and speak if you felt to. You would go to meeting if you felt to, or stay at home if you felt to. You lacked greatly the spirit of self-sacrifice. You have consulted your own wishes and ease, and pleased yourself, instead of feeling that you should please God. Duty, duty! at your post every time. Did you enlist as a soldier of the cross of Christ? if so, your feelings excuse you not from your duty. You must be willing to endure hardness as a good soldier. Go without the camp, bearing the reproach; for thus did the Captain of your salvation. The qualifications of a bishop, or of an elder or deacon, are to be blameless as the stewards of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. p. 79, Para. 1, [140T].

Paul enumerates the precious gifts to be desired, and exhorts the brethren: "He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honor preferring one another; not slothful in business; fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality." "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God who giveth us richly all

things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Here is a wise and perfectly safe investment; good works are here specified and recommended for our practice, for your practice. Here are profits that are valuable. There will be no danger of a failure here. A store, a treasure is here secured in Heaven, a constant accumulation which will give to the investor a security, a title to eternal life. And, when his life shall here close, and probation end, he may lay hold on eternal life. p. 80, Para. 1, [140T].

Bro. -----, you, I saw, are not a lover of hospitality, you shun burdens. You feel that to feed the saints, and look after their wants, is a task, and that all you do in this direction is lost. Please read the above scriptures, and may God give you understanding and discernment, is my earnest prayer. As a family you need more liberality, and to be less self-caring. Love to invite God's people to your house, and, as occasion may require, share with them cheerfully, gladly, that of which the Lord has made you stewards. Do not give grudgingly these little favors. As ye do these things to my disciples, ye do it unto me, just as you begrudge the saints of God your hospitality, you begrudge it to Jesus. p. 80, Para. 2, [140T].

The health reform is essential for you both. Sister ----- has been backward in this good work, and has suffered opposition to arise, and has not known what she was opposing. She has opposed the counsel of God against her own soul. Intemperate appetite has brought debility and disease, weakening the moral powers, and unfitting her to appreciate the sacred truth, the value of the atonement, which is essential to salvation. Sister ----- loves this world. She has not separated, in her affections, from the world, and given herself unreservedly to God, as he requires. He will not accept half a sacrifice. All, all, all is God's and we are required to render perfect service. Says Paul, "I beseech you by the mercies of God, that ye present your bodies a living [not dying] sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." What a privilege is thus allowed as, to prove for ourselves, experimentally, the mind of the Lord, and his will toward

us. Praise his dear name for this precious gift! I have been shown that Sister -----'s grasp must be broken from this world before she can have a true, safe hold of the better world than this. p. 81, Para. 1, [14OT].

Bro. -----, you should move carefully and keep self under; be patient, meek, and lowly. A meek and quiet spirit is, in the sight of God, of great price. Then you should cherish that which God esteems of worth. A work must be accomplished for you both before you can meet the measurement of God. Work while the day lasts, for the night cometh in which no man can work. Stand in the clear light yourselves, then can you let your light so shine, that others, by seeing your good works, will be led to glorify your Heavenly Father. In love, E. G. W. Greenville, Mich., January 23, 1868. p. 82, Para. 1, [14OT].

Dear Bro. and Sr. -----: Your cases have been brought before me in vision. As I viewed your lives they looked to be a terrible mistake. Bro. -----, you have not a happy temperament. You are not happy yourself, and you fail to make others happy. You have not cultivated affection, tenderness, and love. Your wife has suffered all her married life for sympathy. Your married life has been very much like a desert, but very few green spots to look back upon with grateful remembrance. It need not have been thus. p. 82, Para. 2, [14OT].

Bro. -----, love cannot exist without revealing itself in outward acts, any more than fire can be kept alive without fuel. You have felt that it was beneath your dignity to manifest tenderness by kindly acts, and watch for an opportunity to evince affection for your wife by words of tenderness and kind regard. You are very changeable in your feelings, and are very much affected by circumstances which surround you. You have not felt that it was wrong, displeasing to God, to allow your mind to be fully engrossed with the world, and then bring your worldly perplexities into your family, thus letting the adversary into your home. When you thus open the door, which is very easy for you to do (but you will find it not so easy to close), very difficult will it be to turn out the enemy when once you have brought him in. Leave your business cares, and perplexities, and annoyances, when you leave your business. Come to your family with a cheerful countenance, with sympathy, tenderness, and love. This will be better than medicines, or money expended for physicians

for your wife. It will be health to the body and strength to the soul. Your lives have been very wretched. You have both acted a part in making them so. God is not pleased with your misery, but you have brought it upon yourselves by want of self-control. p. 82, Para. 3, [140T].

You let feelings bear sway. You think it beneath your dignity, Bro. ----- to manifest love; to speak kindly and affectionately. All these tender words, you think, savor of softness and weakness, and are unnecessary. But in their place come the fretful words, words of discord, of strife, and of censure. Do you account this as manly, noble; as an exhibition of the sterner virtues of your sex? However you may consider them, God looks upon them with displeasure, and marks them in his book. Angels flee from the dwelling where words of discord are exchanged; where gratitude is almost a stranger to the heart; but censure leaps like black-balls to the lips, spotting the garments, and defiling the Christian character. p. 82, Para. 4, [140T].

When you married your wife she loved you. She was sensitive, extremely so, and with painstaking on your part, and fortitude on hers, her health need not have been what it is. But your stern coldness made you like an iceberg, freezing up the channel of love and affection. Your censures, your faultfindings, have been like a desolating hail to a sensitive plant. It has chilled and nearly destroyed the life of the plant. Your love of the world is eating out the good traits in your character. Your wife is of a different turn, and more generous. But when she has, even in small matters, exercised her generous instincts, you have censured her. You have felt a drawback in your feelings. You indulge a close, begrudging spirit. You make your wife feel that she is a tax, a burden, and that she has no right to exercise her generosity at your expense. All these things are of such a discouraging nature that she feels hopeless and helpless, and has not stamina to bear her up, but bends to the force of the blast. Her disease is pain of the nerves. Were her married life agreeable she would possess a good degree of health. But all through your married life the demon has been a guest in your family to exult over your misery. p. 84, Para. 1, [140T].

Disappointed hopes have made you both completely wretched. You will have no reward for your suffering, for you have made it yourselves. Your own words have been like deadly poison upon nerve and brain, upon bone and muscle. You reap

that which you sow. You do not appreciate the feelings and sufferings of each other. God is displeased with the hard, unfeeling, world-loving spirit you possess. Bro. -----, the love of money is the root of all evil. You have loved money, loved the world; you have looked at the illness of your wife as a severe, a terrible tax, not realizing that it is your fault in a great measure that she is so. You have not the elements of a contented spirit. You dwell upon your troubles; imaginary want and poverty far ahead stare you in the face; you feel afflicted, distressed, agonized; your brain seems on fire; your spirits depressed. Sweet love to God, and precious gratitude cherished in your heart for all the blessings your kind Heavenly Father has bestowed upon you, you do not have. You see only the discomforts of life. A worldly insanity shuts you in like heavy clouds of thick darkness. Satan exults over you, because you will have misery, when peace and happiness are at your command. p. 84, Para. 2, [140T].

You listen to a discourse, the truth affects you, and the nobler powers of your mind arouse to control your actions. You see how little you have sacrificed for God, how closely self has been cherished, and you feel swayed to the right by the influence of the truth you are under; but when you pass from under this sacred, sanctifying, soothing influence, you do not possess the sanctifying influence in your own heart, and you soon fall into the same barren, ungenial state of feelings. Work, work, you must work, brain, bone, and muscle taxed to the utmost to get means which your imagination tells you must be obtained, or want and starvation will be your lot. This is a delusion of Satan, one of his wily snares to lead you to perdition. Sufficient unto the day is the evil thereof. But you make for yourself a time of trouble beforehand. p. 85, Para. 1, [140T].

You have not faith, and love, and confidence in God. If you had, you would trust in him. You worry yourself out of the arms of Christ, fearing he will not care for you. Health is sacrificed. God is not glorified in your body and spirit which are his. There is not the sweet, cheering, home influence to soothe and counteract the evil which is predominant in your nature. The high, noble powers of your mind are overpowered by the lower organs. The evil traits of your character are developed. p. 86, Para. 1, [140T].

You are selfish, exacting, and overbearing. This ought not

to be. Your salvation depends on your encouraging a principle, serving God from principle; not from feeling, not from impulse. God will help you when you feel your need of help, and set about the work with a resolution. a will, trusting in God with all your heart. Control your words. You are often discouraged when you have not sufficient reason to be. You possess feelings akin to hatred. Your likes and dislikes are great. These you must control. Control the tongue. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body." Help has been laid upon one that is mighty. He will be your strength, your support, your front guard, and rearward. p. 86, Para. 2, [140T].

What preparations are you making for the better life? It is Satan who makes you think all your powers are required to be exercised to get along in this life. You are fearing and trembling for the future of this life, while the future, eternal life is neglected. Where is the anxiety, the earnestness, the zeal, lest you should make a failure here, and sustain an immense loss? To lose a little of this world seems a terrible calamity to you, which would cost your life. But to lose Heaven, not half the fears are manifested. You are in danger through your careful efforts to save your life here, of losing it eternally. You cannot afford to lose Heaven, lose eternal life, lose the eternal weight of glory. All this exceedingly precious, immeasurable happiness, riches and treasure, you cannot afford to lose. Why do you not act like a sane man, and be as earnest, as zealous, and as persevering, in your efforts for the better life, the immortal crown, the eternal treasure which is imperishable, as you are for this poor, miserable life, and these poor, perishable, earthly treasures? p. 86, Para. 3, [140T].

Your heart is on your earthly treasures, therefore you have no heart for the heavenly. These poor things which are seen, the earthly, eclipse the glory of the heavenly. Where your treasure is there will your heart be also. Your words will show, your acts will declare, where your treasure is. If it is in this world, the little gain of earth, your anxieties will be manifested in that direction. If you possess an earnestness, an energy, and zeal proportionate to the value of everlasting life and the immortal inheritance, then can you be a fair candidate for everlasting life, an heir of glory. You need a fresh conversion every day. Die daily to self keep your tongue as

with a bridle, control words, cease your murmurings, your complaints. Let not one word of censure escape your lips. If it requires a great effort, make it; you will be repaid in so doing. p. 87, Para. 1, [14OT].

Your life is now miserable, full of evil forebodings. Gloomy pictures loom up before you; dark unbelief has inclosed you about. By talking on the side of unbelief you have grown darker and darker, and taken satisfaction in dwelling upon unpleasant themes. If others try to talk hopeful, you crush out in them every hopeful feeling by talking all the more earnestly and severely. Your trials and afflictions are ever keeping before your wife the soul-harrowing thought that you consider her a burden because of her illness. If you love darkness and despair, talk of them, dwell upon them, and harrow up your soul by conjuring up in your imagination everything you can to cause you to murmur against your family and against God, and make your own heart like a field which the fire has passed over, destroying all verdure, and leaving it dry, blackened, and crisped. p. 88, Para. 1, [14OT].

You have a diseased imagination, and deserve pity. Yet no one can help you as well as yourself. If you want faith, talk faith; talk hopefully, cheerfully. May God help you to see the sinfulness of your course. You need help in this matter, the help of your daughter and of your wife. If you suffer Satan to control your thoughts as you have done, you will become a special subject for him to use, and will ruin your own soul, and the happiness of your family. What a terrible influence has your daughter had! The mother, not receiving love, sympathy and affection from you, has centered her affections upon the daughter, and has idolized her. She has been a petted, indulged, and nearly-spoiled child, through the exercise of injudicious affection. Her education has been sadly neglected. Had she been educated to household duties, to act her part in bearing her share of the burdens of the family, she would now be more healthful and happy. It is the duty of every mother to teach her children to act their part in life in being useful; to act a part in sharing her burdens, and not be useless machines. Your daughter's health would have been better to have educated her to physical labor. Her muscles and nerves are weak, lax, and feeble. How can they be otherwise, when they have so little use? This child has but little power of endurance. p. 88, Para. 2, [14OT].

A small amount of physical exercise wearies her and endangers health. There is not elasticity in muscles and nerves. Her physical powers have lain dormant so long that her life is nearly useless. Mistaken mother! know you not that in giving your daughter so many privileges of learning the sciences, and not educating her to usefulness and household labor, you do her a great injury? This exercise would have hardened, or confirmed, her constitution, and her health would have been far better. Instead of this tenderness proving a blessing, it will prove a terrible curse. The mother, had she shared her burdens with the daughter, would not have overdone, and might have saved herself much suffering, and the daughter been benefitted all the time. She should not now commence to labor all at once, and bear the burdens one at her age could bear, but she can educate herself to perform physical labor to a much greater extent than she has ever done in her life. p. 89, Para. 1, [140T].

Sister ----- has a diseased imagination. She has secluded herself from the air until she cannot endure it without feeling inconvenience from it. The heat of your room is very injurious to health. The circulation is depressed. She has lived in the hot air so much that she cannot endure the exposure of a ride out of doors without realizing a change. Her poor health is owing somewhat to the exclusion of air, and she has become so tender that she cannot have air without making her sick. If she continues to indulge this diseased imagination she will not be able to bear scarcely a breath of air. She ought to have the windows lowered in her room all through the day, and have a circulation of air. God is not well pleased with her for thus murdering herself. It is unnecessary. She has become thus sensitive through indulging a diseased mind. Air she wants, air she must have. Not only is she destroying her own vitality, but that of her husband, and her daughter, and all who visit her. The air in her room is decidedly impure, and dead, and none can have health who accustom themselves to such a bad atmosphere. She has petted herself in this matter until she cannot change the air to go to visit the houses of her brethren without taking cold. She must change this for her own sake and for the lives of those around her; accustom herself to bear air every day, and increase it until she could bear a little more, and a little more, until she can breathe the pure, vitalizing air without injury. The surface of the skin is nearly dead, because it has no air to breathe. It has a million little mouths, but they are

all closed, because they are clogged through impurities of the system, and for want of air. It would be presumption to now let in a free draught of air at once from out of doors, all through the day. Let it in by degrees; change gradually. In a week she can have the windows down two or three inches day and night. p. 89, Para. 2, [14OT].

Lungs and liver are diseased because she deprives herself of vital air. Air is the free blessing of Heaven, calculated to electrify the whole system. Without it the system will be filled with disease, become dormant, languid, feeble. Yet you have all been for years living with a very limited amount of air. In thus doing, your wife drags others into the same poisonous atmosphere with herself. None of you can possess clear, unclouded brains while breathing a poisonous atmosphere. Sister ----- dreads to stir out to go any where because she must feel the change in the atmosphere and take cold. She can yet be brought into a much better condition of health if she rightly treats herself. Twice a week she should take a general bath, as cool as will be agreeable, a little cooler every time, until the skin is toned up. p. 91, Para. 1, [14OT].

She need not linger along as she does, always sick, if you will all as a family heed the instructions given of the Lord. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him seek peace and ensue it; for the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil." A contented mind, a cheerful spirit is, health to the body and strength to the soul. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness. Mental depression is terrible. You all suffer with it. The daughter is fretful, partaking of the spirit of the father; and then the heated, oppressed atmosphere, deprived of vitality, benumbs the sensitive brain. The lungs contract, the liver is inactive. p. 91, Para. 2, [14OT].

Air, air, the precious boon of Heaven, which all may have, will bless you with its invigorating influence, if you will not refuse it entrance. Entertain it, cultivate a love, a necessity for it, it will prove a precious soother of the nerves. Air must be in a state of constant circulation to be kept pure. The influence of pure, fresh air upon the system, is to cause the blood to circulate healthfully

through the frame. It refreshes the body, rendering it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound and sweet sleep. p. 92, Para. 1, [14OT].

The effects produced upon the system by living in close, illy-ventilated rooms are these: The system becomes weak and unhealthy, the circulation is depressed, the blood is not purified by inhaling pure, invigorating air; it moves sluggishly through the system because it is not electrified by the vitalizing air of heaven. The mind becomes depressed and gloomy, while the whole system is enervated; and fevers and diseases of acute character are liable to be generated. Your careful exclusion of external air and fear of free ventilation, leave you to breathe the corrupt, unwholesome air, which is exhaled from the lungs of those staying in these rooms. and which is poisonous, unfit for the support of life. The body becomes relaxed; the color of the skin is changed, becomes sallow; digestion is retarded, and the system is peculiarly liable to the influence of cold. A slight exposure produces serious diseases. Great care should be exercised when weary, or when in a perspiration, not to sit in a draught or in a cold room. You should so educate yourself to have air that you will not be under the necessity of having the mercury higher than sixty-five degrees. p. 92, Para. 2, [14OT].

You can be a happy family if you will do what God has given you to do, and enjoined upon you as a duty to perform. God will not do for you that which he has left for you to do. Bro. ----- deserves pity. He has so long felt unhappy that life has become a burden to him. It need not be thus. His imagination is diseased, and, if he meets with adversity or disappointment, he has so long kept his eyes on the dark picture that he imagines every thing is going to ruin, that he will come to want, that everything is against him, that he has the hardest time of any one; and thus his life is made wretched. The more he thinks thus, the more miserable he makes his life and the lives of all around him. He has no reason to feel as he does; it is all the work of Satan. He must not suffer Satan thus to control his mind. He should turn his mind away from the dark and gloomy picture to that of the loving Saviour, the glory of Heaven, the rich inheritance prepared for all who shall be humble and obedient, possessing grateful hearts and abiding

faith in the promises of God. This will cost him an effort, a struggle, but it must be done. Your present happiness and your eternal, future happiness, depend upon your fixing your mind upon cheerful things, looking away from the dark picture, which is imaginary, to the unseen, eternal, and the benefits God has strewn in your pathway. p. 93, Para. 1, [140T].

You belong to a family who possess minds not well balanced; gloomy, and depressed, and affected by surroundings, and susceptible of influence. Unless you cultivate a cheerful, happy, grateful frame of mind, Satan will eventually lead you captive at his will. You can be a help, a strength to the church where you reside, if you will obey the instructions of the Lord, and not move by feeling, but be controlled by principle. Never allow censure to escape your lips, for it is like desolating hail to those around you. Let cheerful, happy, loving words fall from your lips. p. 93, Para. 2, [140T].

Bro. -----, your organism is not the best for your spiritual advancement, yet the grace of God can do much for you to correct the defects in your character, and strengthen and more perfectly develop those powers of mind which are now weak, and need force. In so doing you will bring into control those lower qualities which have overpowered the higher. You are like a man whose sensibilities are benumbed. You need to have the truth take hold of you and work a thorough reformation in your life. "Be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." This is what you need, and what you must experience the transformation which a sanctification through the truth will effect for you. p. 94, Para. 1, [140T].

Do you believe that the end of all things is at hand, that the scenes of this earth's history are fast closing? If so, show your faith by your works. A man will show all the faith he has. Some think they have a good degree of faith, but if they have, it is dead because it is not sustained by works. "Faith without works is dead, being alone." Few men have genuine faith, that faith which works by love, and purifies the soul. All who are accounted worthy of everlasting life must obtain a moral fitness for the same. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall

appear, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure." This is the work before you, and you have none too much time if you engage in the work with all your soul. p. 94, Para. 2, [140T].

You must experience a death to self, and live unto God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth, on the right hand of God." Self is not to be consulted. Pride, self-love, selfishness, avariciousness, covetousness, love of the world, hatred, suspicion, jealousy, evil surmisings, must all be subdued and sacrificed forever. When Christ shall appear, it will not be to correct these evils, and then give a moral fitness for his coming. This preparation must all be made before he comes. It should be a subject of thought, of study and earnest inquiry, What shall we do to be saved? How shall we conduct that we may show ourselves approved unto God? p. 95, Para. 1, [140T].

When tempted to murmur, censure, and indulge in fretfulness, wounding others around you (and in so doing wound your own soul), oh! let the deep, earnest, anxious inquiry come from your soul, Shall I stand without fault before the throne of God? None will be there only the faultless. Men and women will not be translated to Heaven while their hearts are filled with the rubbish of earth. Every defect in the moral character must be remedied, every stain removed, by the cleansing blood of Christ, and all the unlovely, unloveable traits of character overcome. p. 95, Para. 2, [140T].

How long are you designing to take to prepare to be introduced into the society of heavenly angels in glory? In the state you and your family are in at present, all Heaven would be marred should you be introduced therein. The work for you must be done here. This earth is the fitting-up place. You have not one moment to lose. All is harmony, peace and love in heaven. No discord, no strife, no censuring, no unloving words spoken, no clouded brows, no jars there; and no one will be introduced there who possesses any of these elements so destructive to peace and happiness. Study to be rich in good works, ready to distribute, willing to communicate, laying up for yourselves a good foundation against the time to come, that ye may lay hold on everlasting life. p. 96, Para. 1, [140T].

Cease, forever cease, your murmurings in regard to this poor life, but let your soul's burden be, how to secure the better life than this, a title to the mansions prepared for those who are true and faithful to the end. If you should make a mistake here, everything is lost. If you devote your lifetime to secure earthly treasures, and lose the heavenly, you will find you have made a terrible mistake. You cannot have both worlds. "What will it profit a man if he gain the whole world and lose his own soul; or what will a man give in exchange for his soul?" Says the inspired Paul "For our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." p. 96, Para. 2, [14OT].

These trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit us for the society of pure, heavenly angels in glory. But as we pass through these trials, as the fires of affliction kindle upon us, we must not keep the eye on the fire which is seen, but let the eye of faith fasten upon the things unseen, the eternal inheritance, the immortal life, the eternal weight of glory; and while we do this the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the divine. E. G. W. Greenville, Mich., March 7, 1868. p. 97, Para. 1, [14OT].

Dear Bro. and Sr. -----: While speaking in meeting Sunday afternoon I could scarcely refrain from calling your names, and relating some things which had been shown me. I saw that Bro. ----- did not occupy that position in his family that God would have him. Sister ----- takes the lead; she possesses a strong will, which has not been subdued as God requires, and Bro. -----, in order to please his wife, and keep her from despondency, has yielded to her. Her judgment has swayed him, and he has not been a free man for years. p. 97, Para. 2, [14OT].

When Bro. ----- first engaged in the work of teaching the truth to others. he was little in his own eyes. God used him as his instrument. But I saw that for some time in the past he has not humbled himself under the hand of God. He has trusted to his own wisdom and weak judgment, and Satan

has been obtaining an advantage over him. Instead of relying solely upon God, and staying himself upon his strength, he has had his judgment perverted by the influence of his wife. She has stood in a position to see, to hear, to understand, all that was going on around her. Did she possess a sanctified judgment and heavenly wisdom, then would she see through sanctified eyes, and hear through sanctified ears. She would make a right use of her eyes and of her ears. She has not done this. "Who is as blind as my servant, or as deaf as the servant that I send?" God does not wish us to hear all there is to be heard, nor to see all there is to be seen. It is a great blessing to close the ears, that we hear not, and the eyes, that we see not. The greatest anxiety should be to have clear eyesight to discern our own shortcomings, and a quick ear to catch every needed reproof and instruction, lest by our inattention and carelessness we let them slip, and are forgetful hearers, and are not doers of the work. p. 97, Para. 3, [14OT].

Bro. -----, your labors, for some time in the past, have not been as wisely and successfully directed as formerly. Your course of action has not borne the certain marks of the impress of God. Your wife has been a manager of your temporal matters, and borne burdens which were too heavy for her to bear, while you have been absent. This has excited your sympathy, and had a tendency to pervert your judgment so that you have placed too high an estimate upon her qualifications, because of her capabilities in managing your temporal matters. Satan has been watching his opportunity to make as much as possible to his own advantage of this confidence you have had in your wife. He has purposed to trammel you and destroy you both. You have to a great degree thrown off your stewardship upon your wife. This is wrong; she will have all she can do to bear her share of the responsibility, without bearing that which comes upon you, which God will hold you accountable for. p. 98, Para. 1, [14OT].

Sister ----- has been deceived in some things. She has thought that God had instructed her in a special sense. You both have believed and acted accordingly. The discernment she has thought she possessed in a special sense, is a deception of the enemy. Sister ----- is naturally quick to see, quick to understand, quick to anticipate, and is of an extremely sensitive nature. Satan has taken advantage of these traits of character, and you have both been led

astray. Bro. -----, you have been a bondman for quite a length of time. That which Sr. ----- has thought was discernment has much of it been jealousy, regarding everything with a jealous eye, suspicious, surmising evil, distrustful of almost everything. This causes unhappiness of mind, despondency, and doubt, where faith and confidence should exist. These unhappy traits of character turn her thoughts into a gloomy channel, where she is inclined to a foreboding of evil, with a highly-sensitive temperament, to imagine neglect, slight and injury, when it does not exist. All these things stand in the way of the spiritual advancement of you both, and affects, to a degree, others to just that extent that you are connected with the cause and work of God. p. 99, Para. 1, [140T].

There is a work for you to do: humble yourselves under the mighty hand of God that you may be exalted in due time. These unhappy traits of character, with a strong set will, unless corrected and reformed, will eventually prove that you both make shipwreck of your faith. p. 99, Para. 2, [140T].

Bro. -----, you have a duty to do. Assume the stewardship you have resigned, and in the fear of God take your place at the head of your family. You must be shaken from the influence of your wife, and rely more fully upon God, and expect him to lead you, to guide you. God has not especially instructed Sr. -----, or given her light to teach others their duty. You cannot be both occupying the position God would have you, while things remain as they now do. You will never be stablished, strengthened, and settled, until you allow your wife to occupy the position a wife should. While she occupies her proper place, respect her judgment, consult with her in regard to your plans, but be very cautious of taking it for granted that her judgment is as the judgment of God. Consult with your brethren upon whom God has seen fit to lay the burden of the work. Had you thus advised with those whom you should, you would not have committed so great an error, so sad a blunder, as you did in the case of L. G. B. God's cause was wounded and reproached in this case. Your wife thought she had light in this case; but her impressions were not of God, but of the enemy, because he saw that you could be affected in this direction. Your trusting so completely to your wife's judgment is contrary to Heaven's arrangement. Satan has designed, in this way, to cut you off, in a great measure, from the influence of your fellow-laborers, and your

brethren in general. You have had trials that otherwise you would not have had, if you had not considered your wife in a position that God has not placed her in. You have too implicit confidence in her judgment and wisdom. She has not been consecrated to God, therefore her judgment has not been consecrated. She is not a happy woman, and the unhappy train her mind has taken has greatly injured her physical and mental health. Satan has designed to unsettle you, and cause your brethren to lose confidence in your judgment. Satan is seeking to overthrow you. When God especially calls your wife to the work of teaching the truth, then should you lean to her counsel and advice, and confide in her instructions. God may give you both, as possessing an equal interest in, and devotion to the work, equal qualifications to act a prominent part in the most solemn work of saving souls. The great work before her is to be diligent in making her calling and election sure. To cease watching others, and now begin the work to be very jealous of herself. Be diligent to make her calling and election sure; seek to bless others by her godly example, her cheerfulness, fortitude, courage, faith, hopefulness, joy, in that perfect trust, that confidence in God, which will be the result of sanctification through the truth. An entire conformity to the will of God she must have. Christ says to her, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In love, E. G. W. p. 100, Para. 1, [140T].

[The above was written at Mt. Pleasant, Iowa, Oct. 4, 1867. I could not get time to finish the testimony and copy it, so laid it by for the present, and did not find time to finish it till I reached Greenville, Michigan, on returning from the East, when I took it in hand, January 30, 1868.] p. 102, Para. 1, [140T].

Dear Bro. and Sr. -----: You should have had this long ago, but our labors have been so hard I could not possibly get the time to write. Every place that we visited brought much that I had been shown of individual cases before my mind, and I have written in meeting, even while my husband was preaching. p. 102, Para. 2, [140T].

The vision was given me about two years ago. The enemy has hindered me in every way he could to keep souls from having

the light God had given me for them. First, my husband's case was so perplexing, so distressing, I could not write. Then the discouragements received from my brethren kept me in a condition of sadness and distress, unfitting me for labor of any description. When we started to travel last summer, I commenced to write, but we have traveled from place to place so rapidly that all we could do was to attend the meetings. There was much work to be done. I practice rising at four o'clock in the morning, and take hold of my writing. Yet constant, exciting labor in meeting so taxes the brain that I am unprepared for writing, my head is so weary. p. 102, Para. 3, [140T].

I regret that you could not have had this before, but even now may God make it a blessing to you, is my sincere prayer. You, my dear brother, may have seen these things and corrected them ere this. I hope so, at least. You have our sympathy and prayers; also your wife. We have an interest for her as well as yourself. Her soul is precious. We beseech of her in Christ's stead, to seek for a meek and quiet spirit, which in the sight of God is of great price. An angel pointed me to Sister -----, and repeated these words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on THESE THINGS." Here is the healthful train for the mind to run upon. When it would go in a different channel from this, bring it back again. Control the mind. Educate it to dwell only on those things which bring peace and love. p. 102, Para. 4, [140T].

I commit this to you, hoping and praying that God may bless it to you, and that you both may obtain a fitness to be counted worthy of eternal life. E. G. W. p. 103, Para. 1, [140T].

Testimony for the Church
No. 15

By Ellen G. White

Steam Press of the Seventh-day Adventist
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1868

TESTIMONY FOR THE CHURCH

INTRODUCTION

My brethren and sisters will hardly expect this number of my Testimonies so soon. But I had many personal testimonies on hand, some of which are given in the following pages. And I know of no better way to present my views of general dangers and errors, and the duty of all who love God, and keep his commandments, than by giving these testimonies. Perhaps there is no more direct and forcible way of presenting what the Lord has shown me. p. 2, Para. 1, [150T].

It seemed important that No. 14 should reach you several days before the General Conference. Therefore that number was hastened through the press before I could find time to prepare important matter designed for it. In fact, there was not room for this matter in No. 14. Having on hand, therefore, matter sufficient for No. 15, it is presented to you with the prayer that the blessing of God will attend it to the good of his dear people. E. G. W. p. 2, Para. 2, [150T].

SKETCH OF EXPERIENCE

From February 7, 1868, to May 20, 1868. p. 2, Para. 3, [150T].

It was after we had reached our home, and ceased to feel the inspiring influence of journeying and laboring, that we felt most sensibly the wearing labors of our eastern tour. Many were urging me by letters to write what I had related to them of what the Lord had shown me concerning them. And there were many others to whom I had not spoken, whose

cases were as important and urgent. But the task of so much writing seemed more than I could endure in my weary condition. A feeling of discouragement came over me, and I sank into a feeble state, and remained so several days, frequently fainting. In this state of body and mind, I called in question my duty to write so much, to so many persons, some of them very unworthy. It seemed to me that there certainly was a mistake in this matter somewhere. p. 2, Para. 4, [150T].

On the evening of the 5th, Bro. Andrews spoke to the people in our house of worship. But, most of that evening I was in a fainting, breathless condition, supported by my husband. When Bro. Andrews returned from the meeting, they had a special season of prayer for me, and I found some relief. That night I slept well, and in the morning, though feeble, felt wonderfully relieved and encouraged. I had dreamed that a person brought to me a web of white cloth, and bade me cut it into garments for persons of all sizes, and all descriptions of character, and circumstances in life. I was told to cut them out, and hang them up all ready to be made when called for. I had the impression that many for whom I was required to cut garments were unworthy. I inquired if that was the last piece of cloth I should have to cut, and was told that it was not. That as soon as I had finished this one, there were others for me to take hold of. I felt discouraged at the amount of work before me, and stated that I had been engaged in cutting garments for others, for more than twenty years, and my labors had not been appreciated, neither did I see that my work had accomplished much good. I spoke to the person who brought the cloth to me, of one woman in particular, for whom he had told me to cut a garment. I stated that she would not prize the garment, and that it would be a loss of time and material, to present her a garment. She was very poor, of inferior intellect, and untidy in her habits, and would soon soil the garment. p. 3, Para. 1, [150T].

The person replied: "Cut out the garments. That is your duty. The loss is not yours, but mine. God sees not as man sees. He lays out the work that he would have done, and you do not know which will prosper, this or that. It will be found that many such poor souls will go into the kingdom, while others, who are surrounded with all the blessings of life, having good intellects, and their surroundings pleasant, giving them all the advantages of improvement, will be left out. It will be seen that these poor souls

have lived up to the feeble light which they have had, and have improved by the limited means within their reach, much more acceptably than some others have lived, who have enjoyed full light, and ample means for improvement." p. 3, Para. 2, [150T].

I then held up my hands, calloused as they were with long use of the shears, and stated that I could but shrink at the thought of pursuing this kind of labor. The person repeated again: p. 4, Para. 1, [150T].

"Cut out the garments. Your release has not yet come." p. 4, Para. 2, [150T].

With feelings of great weariness I arose to engage in the work. Before me lay new, polished shears, which I commenced using. At once my feelings of weariness and discouragement left me, the shears seemed to cut with hardly an effort on my part, and I cut out garment after garment, with comparative ease. p. 4, Para. 3, [150T].

With the encouragement which this dream gave me, I at once decided to accompany my husband and Bro. Andrews to Gratiot, Saginaw, and Tuscola counties, and trust in the Lord to give me strength to labor. So, on the 7th of February, we left home, and rode fifty-five miles, to our appointment at Alma. Here I labored as usual, with a comfortable degree of freedom and strength. The friends in Gratiot County seemed interested to hear, but many of them are far behind on the health reform, and in relation to the work of preparation generally. There seemed to be a want of order and efficiency among this people necessary to prosperity in the work and spirit of the message. Bro. Andrews, however, visited them three weeks later, and enjoyed a good season with them. I will not pass over a matter of encouragement to me, that a very pointed testimony I had written to one family, was received with profit to the persons addressed. We still feel a deep interest in that family, and ardently desire that they may enjoy prosperity in the Lord, and although we feel some discouragement as to the cause in Gratiot County, we shall be anxious to help the brethren, when they feel anxious to be helped. p. 4, Para. 4, [150T].

At the Alma meeting, there were brethren present from St. Charles, and Tittabawassee, Saginaw County, who urged us to visit them. We had not designed to enter this county at

present, but to visit Tuscola County if the way opened. Not hearing from Tuscola, we decided to visit Tittabawassee, and meantime, write to Tuscola County, and inquire if we were wanted there. p. 5, Para. 1, [150T].

At Tittabawassee we were happily disappointed to find a large house of worship, recently built by our people, well filled with Sabbath-keepers. The brethren seemed ready for our testimony, and we enjoyed freedom. A good work, and a great work had been done in this place through the faithful labors of Bro. M. E. Cornell. Much bitter opposition and persecution had followed. But this seemed to melt away with those who came to hear, and our labors seemed to make a good impression upon all. I attended eleven meetings in this place in one week, spoke several times from one to two hours, and took part in the other meetings. At one meeting there was an effort made to induce certain ones who observe the Sabbath to move forward and take up the cross. The duty before most of these was baptism. In my last vision I saw places where the truth would be preached and bring out churches which we should visit. This was one of those places. I felt a peculiar interest for this people. The cases of certain ones in the congregation opened before me, and a spirit of labor came upon me for them, which I could not throw off. I labored for them, most of the time appealing to them with feelings of the deepest solicitude, for about three hours. All took the cross on that occasion, and came forward for prayers, and nearly all spoke. The next day fifteen were baptized. p. 5, Para. 2, [150T].

No one can visit this people without being impressed with the value of Bro. Cornell's faithful labors in this cause. His work is to enter places where the truth has not been proclaimed, and I hope our people will cease their efforts to draw him from his specific work. In the spirit of humility he can go forth, leaning upon the arm of the Lord, and rescue many souls from the powers of darkness. May the blessing of God still be with him. p. 5, Para. 3, [150T].

As our series of meetings in this place was near to its close, Bro. Spooner, of Tuscola, came for us to visit that county. We sent appointments by him as he returned on Monday, and we followed, Thursday after the baptism. p. 6, Para. 1, [150T].

At Vassar, we held our meetings Sabbath and first-day, at the Union School House. This was a free place in which to

speak, and we saw good fruit of our labors. First-day afternoon, about thirty backsliders, and children who had made no profession, came forward. This was a very interesting and profitable meeting. Some were drawing back from the cause, for whom we especially felt to labor. But the time was short, and it seemed to me, that we should leave the work unfinished. But our appointments were out for St. Charles and Alma, and to meet them we must close our labors in Vassar, Monday. p. 6, Para. 2, [150T].

That night what I had seen in vision concerning certain persons in Tuscola County, was revived in a dream, and I was still more impressed that my work for that people was not done. Yet I saw no other way only to go on to our appointments. Tuesday we journeyed thirty-two miles to St. Charles, and stopped for the night with Bro. Griggs, and wrote fifteen pages of testimony, and attended meeting in the evening. p. 6, Para. 3, [150T].

Wednesday morning, we decided to return to Tuscola, if Bro. Andrews would fill the appointment at Alma. To this he agreed. I wrote that morning fifteen pages more, attended a meeting and spoke one hour, and we rode thirty-three miles with brother and sister Griggs, to brother Spooner's, in Tuscola. Thursday morning, we went sixteen miles to Watrousville. I wrote sixteen pages, and attended an evening meeting, in which I gave a very pointed testimony to one present. The next morning wrote twelve pages before breakfast, and returned to Tuscola, and wrote eight pages more. p. 6, Para. 4, [150T].

Sabbath, my husband spoke in the forenoon, and I followed for two hours before taking food. This meeting was closed for a few moments. I then took a trifle of food, and spoke in a social meeting which followed, for the space of one hour, bearing pointed testimonies for several present. These testimonies were generally received with feelings of humility and gratitude. I cannot, however, say that all were so received. p. 7, Para. 1, [150T].

The next morning, as we were about to leave for the house of worship, to engage in the arduous labors of the day, a sister for whom I had a testimony that she lacked discretion and caution, and did not fully control her words and actions, came in with her husband, and manifested feelings of great unreconciliation and agitation. She commenced to talk and to weep. She murmured a little, and

confessed a little, and justified self considerable. She had a wrong idea of many things I had stated to her. Her pride was touched as I brought out her faults in so public a manner. Here was evidently the main difficulty. But why should she feel thus? The brethren and sisters knew these things were so, therefore I was not informing them of anything new. But I doubt not that it was new to this sister. She did not know herself, and could not properly judge of her own words and acts. This is in a degree true of nearly all, hence the necessity of faithful reproofs in the church, and the cultivation of love for the plain testimony by all its members. p. 7, Para. 2, [150T].

Her husband seemed to feel unreconciled to my bringing out her faults before the church, and stated that if Sister White had followed the directions of our Lord in Matt. xviii, 15-17, he should not have felt hurt, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." p. 7, Para. 3, [150T].

My husband then stated that he should understand that these words of our Lord had reference to cases of personal trespass, and could not be applied in the case of his wife. She had not trespassed against Sister White. But that which had been reproved publicly, was public wrongs which threatened the prosperity of the church and the cause. Here, said my husband, is a text applicable to the case. 1 Tim. v, 20. "Them that sin, rebuke before all, that others also may fear." p. 8, Para. 1, [150T].

The brother acknowledged his error like a Christian, and seemed reconciled to the matter. It was evident that since the meeting of Sabbath afternoon, they had got many things about the matter wonderfully magnified and wrong. It was therefore proposed that the written testimony be read. When this was done, the sister who was reproved by it, inquired, Is that what you stated yesterday? I stated that it was. She seemed surprised, and quite reconciled to the written testimony. This I gave her without reserving a copy. Here I did wrong. But I had such tender regard for her and her

husband, and such ardent desires and hopes for their prosperity, that I, in this case, broke over an established custom. But already meeting time was passing, and we hastened one mile and a half to the waiting congregation. The reader may judge whether the scene of that morning was well adapted to the collection of thought and nerve necessary to stand before the people. But who thinks of this? Some may, and show a little mercy. While the impulsive and careless will come with their burdens and trials, generally just before we are to speak, or when perfectly exhausted by speaking. p. 8, Para. 2, [150T].

My husband, however, mustered all his energies, and by request spoke with freedom on the Law and Gospel. I had received an invitation to speak in the afternoon at the new house of worship recently built and dedicated by the Methodists. This commodious place of worship was crowded, and many stood up. I spoke with freedom for about an hour and a half upon the first of the two great commandments repeated by our Lord, and was surprised to learn that it was the same from which the Methodist minister had spoken in the forenoon. He and his people were present to hear what I had to say. p. 8, Para. 3, [150T].

In the evening we had a precious interview at Bro. Spooner's with brethren Miller, Hatch, and Haskell, and sisters Sturges, Bliss, Harrison, and Malin. We now felt that our work for the present was done in Tuscola Co. We became very much interested in this dear people, yet feared that the sister referred to, for whom I had a testimony, would let Satan take advantage of her, and cause them trouble. I thought and felt, Oh! that she could view the matter in its true light. The course she had been pursuing was destroying her influence in and out of the church. But now if she would receive the needed reproof, and humbly seek to improve by it, the church would take her anew into their hearts, and the people would think more of her Christianity. And what is better still, she could enjoy the approving smiles of her dear Redeemer. Would she fully receive the testimony was my anxious solicitude. I feared she would not, and that the hearts of the brethren in that county would be saddened on her account. p. 9, Para. 1, [150T].

After returning home, I sent to her for a copy of the testimony, and, April 15th, received the following, dated at Denmark, April 11, 1865. p. 9, Para. 2, [150T].

"Sister White: Yours of the 23d ult. is at hand. Am sorry I cannot comply with your request." p. 9, Para. 3, [150T].

I shall still cherish the tenderest feelings of regard for this family, and shall be happy to help them when I can. It is true that such things in those for whom I give my life, cast a shade of sadness over me; but my course has been too plainly marked out for me to let such things keep me from the path of duty. As I returned from the post office with the above note, on the 15th day of April, 1568, feeling rather depressed in spirit, I took the Bible in my hand, and opened it with the prayer that therein I might find comfort and support, and my eye rested directly upon the following words of the prophet: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defended city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Jer. i, 17-19. p. 9, Para. 4, [150T].

We returned home from this tour just before a great fall of rain which carried off the snow. The descending storm prevented the next Sabbath meeting. I immediately commenced to prepare matter for No. 14. We also had the pleasure of caring for our dear Bro. King whom we brought to our home with a terrible injury upon the head and face. We took him to our house to die, for we could not think it possible for one with the skull so terribly broken in to recover. But, with the blessing of God upon a very gentle use of water, a very spare diet, till the danger of fever was passed, and well-ventilated rooms day and night, in three weeks he was able to return to his home and engage in matters of his farming interests. He did not take one grain of medicine from first to last. Although he was considerably reduced by loss of blood from his wounds and spare diet, yet when he could take a more liberal amount of food, he came up rapidly. p. 10, Para. 1, [150T].

About this time we commenced labor for our brethren and friends near Greenville. As is the case in many places, our brethren around us needed help. And there were those who

kept the Sabbath, yet did not belong to the church, and also some who had given up the Sabbath, who needed help. We felt disposed to help these poor souls, but the past course of leading members of the church in relation to these persons, and their present position, made it almost impossible for us to approach them. In laboring with the erring, some of our brethren had been too rigid, too cutting in remarks. And when some were disposed to reject their counsel, and separate from them, they would say, "Well, if they want to go off, let them go." These poor, erring, inexperienced souls, buffeted by Satan, with such a want of the compassion, and long-suffering, and tenderness manifested by Jesus, were certain to make shipwreck of faith. However great may be the wrongs and sins of the erring, our brethren must learn to manifest not only the tenderness of the Great Shepherd, but also his undying care and love for the poor, straying sheep. Our ministers toil and lecture, week after week, and rejoice that a few souls embrace the truth; and yet, brethren of a prompt, decided turn of mind may, in five minutes, destroy their work by indulging in the feelings which prompt actions and words like these, "Well, if they want to leave us, let them go." p. 10, Para. 2, [150T].

We found that we could do nothing for the scattered sheep near us until we had first corrected the wrongs in many of the members of the church. They had let these poor souls wander. They took on no burdens for them. In fact, they seemed shut up to themselves, and were dying a spiritual death for want of spiritual exercise. They still loved the general cause, and were ready to help sustain it. They would take good care of the servants of God. But there was decidedly a want of care for widows, orphans, and the feeble of the flock. Besides some interest for the cause in general, there was but little apparent interest for any only their own families. With so narrow a religion they were dying a spiritual death. p. 11, Para. 1, [150T].

There were those who kept the Sabbath, attended meeting, and paid Systematic Benevolence, yet were out of the church. And it is true they were not fit to belong to any church. But while leading church members stood as some in that church did, with little or no encouragement, it was almost impossible for them to arise in the strength of God and do better. As we began to labor with the church, and teach them that they must have a spirit of labor for the erring, much that I had seen relative to the cause in that

place opened before me, and I wrote out the pointed testimonies not only for those who had erred greatly and were out of the church, but for those members in the church who had erred greatly in not going in search for the lost sheep. And I was never more disappointed in the manner in which those testimonies were received. While those who had been greatly in fault were reproved by most pointed testimonies, read to them publicly, received them, and confessed with tears. Some of those in the church, who claimed to be the fast friends of the cause, and the testimonies, could hardly think it possible that they had been as wrong as the testimonies declared them to be. When they were told that they were self-caring, shut up to themselves and families; that they had failed to care for others had been exclusive, and left precious souls to perish; that they were in danger of being overbearing and self-righteous, they were brought into a state of wonderful agitation and trial. p. 11, Para. 2, [150T].

But this experience was just what they needed to teach them forbearance toward others in a similar state of trial. There are many who feel sure that they will have no trial respecting the testimonies, who continue to feel so till they are tested. They think it strange that any can doubt. They will be severe with those who manifest doubts. They will cut and slash, and show their zeal for the testimonies, showing more self-righteousness than humility. And when the Lord reproves them for their wrongs, they find themselves as weak as water. Then they can hardly endure the trial. And these things should teach them humility, self-abasement, tenderness, and undying love for the erring. p. 12, Para. 1, [150T].

It seems to me that the Lord is giving the erring, the weak, the trembling, and even those who apostatized from the truth, an especial call to come fully into the fold. But there are but few in our churches who feel that this is the case. And there are still fewer who stand where they can help such. There are more who stand directly in the way of these poor souls. Very many have an exacting spirit. They require them to come to just such and such terms before they will reach to them the helping hand. Thus they hold them off at arms' length. They have not learned that they have an especial duty to go and search for these lost sheep. They must not wait till they come to them. Read the touching parable of the lost sheep. Luke xv, 1-7. "Then drew near unto him all the publicans and sinners for to

hear him. And the Pharisees and scribes murmured, saying, this man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, what man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." p. 12, Para. 2, [150T].

Jesus received publicans and common sinners, and ate with them. The Pharisees murmured. In their self-righteousness they despised these poor sinners who gladly heard the words of Jesus. To rebuke this spirit in the scribes and Pharisees, and leave an impressive lesson for all, the Lord gave the parable of the lost sheep. Notice in particular the following points: p. 13, Para. 1, [150T].

The ninety and nine sheep are left, and diligent search is made for the one that is lost. The entire effort is made for this unfortunate sheep. So should the effort of the church be directed in behalf of those members who are straying from the fold of Christ. And have they apostatized far away, do not wait till they return before you try to help them, but go in search of them. p. 13, Para. 2, [150T].

When the lost sheep was found, with joy it was borne home, and much rejoicing followed. This illustrates the blessed, joyful work of laboring for the erring. That church that engages successfully in this work, is a happy church. That man or that woman, whose soul is drawn out in compassion and love for the erring, and labors to bring them to the fold of the Great Shepherd, is engaged in a blessed work. And, oh what a soul-enrapturing thought, that when one sinner is thus reclaimed, there is more joy in heaven than over ninety and nine just persons. These selfish, exclusive, exacting souls, who seem to fear to help those in error, as though they would become polluted by so doing, do not taste of the sweets of this missionary work. And that blessedness which fills all Heaven with rejoicing upon the rescue of one who has apostatized more or less, they do not feel. They are shut up to their narrow views and

feelings, and are becoming as dry and as unfruitful as the mountains of Gilboa, upon which there was neither dew nor rain. p. 13, Para. 3, [150T].

Take a strong man and shut him away from labor, and he becomes feeble. That church, or those persons who shut themselves away from bearing burdens for others, who shut themselves up to themselves, will soon suffer spiritual feebleness. It is labor that keeps the strong man strong. And spiritual labor, toil and burden-bearing, is what will give strength to the church of Christ. p. 14, Para. 1, [150T].

Sabbath and first day, April 18, 19, we enjoyed a good season with our people at Greenville. Brethren Cornell and Kellogg were with us. My husband baptized eight. The 25th and 26th, we were with the church in Wright. This dear people are ever ready to welcome us. Here my husband baptized eight. p. 14, Para. 2, [150T].

May 2d, we met a large congregation at the house of worship at Monterey. My husband spoke with clearness and force upon the parable of the lost sheep. The word was greatly blessed to the people. Some who had strayed, were out of the church, and there was no spirit of labor in the church to help them. In fact, the stiff, stern, unfeeling position of some in the church was calculated to prevent their return should they be disposed thus to do. The subject touched the hearts of all, and all manifested a desire to get right. First-day and evening, we spoke three times in Allegan to good congregations. Our appointment was out to meet with the church at Battle Creek, the 9th; but we felt that our work in Monterey was but just commenced. We therefore decided to return to Monterey, and labor with that church another week. The good work moved on exceeding our expectations. The house was filled, and we never witnessed such a work in Monterey in so short a time. First-day, fifty were forward for prayers. Brethren felt deeply for the lost sheep, and confessed their coldness and indifference, and took a good stand. Brethren G. T. Lay and S. Rummery gave good testimonies, and were joyfully received by their brethren. Fourteen were baptized, one of them a man near the middle-age of life who had felt opposed to the truth. The work moved on with solemnity, confessions and much weeping carrying all before it. Thus closed the arduous labors of the Conference year. And still we felt that the good work in Monterey was by no means finished. We

have made arrangements to return and spend several weeks in Allegan county. p. 14, Para. 3, [150T].

The Conference just past has been a season of deepest interest. The labors of my husband have been very great during its numerous sessions, and he must have rest. Our labors for the past year are regarded favorably by our people, and there was manifested to us at the Conference, sympathy, tender care, and benevolence. With them we have enjoyed great freedom, and we part, enjoying mutual confidence and love. p. 15, Para. 1, [150T].

DOING FOR CHRIST.

From what has been shown me, Sabbath-keepers are growing more selfish as they increase in riches. Their love for Christ and his people is decreasing. They do not see the wants of the needy, nor do they feel their sufferings and sorrows. They do not realize that in neglecting the poor and the suffering they neglect Christ, and that in relieving the wants and sufferings of the poor as far as possible, they do it to Jesus. Christ says to his redeemed people, "Come! ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. p. 15, Para. 2, [150T].

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee an hungered, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." p. 15, Para. 3, [150T].

To be a toiler, through patient continuance in well-doing, which calls for self-denying labor, is a glorious work, which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest, worship. It is in working together with Christ, that is true worship. Prayers, exhortation and talk are cheap fruits, which are frequently tied on, but fruits that are manifested in good works, in caring for the needy, the fatherless and widows, are genuine fruits, and grow

naturally upon a good tree. p. 16, Para. 1, [150T].

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; deeds of benevolence, of kind words, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief. When the hand dispenses to the needy. When the naked are clothed, the stranger made welcome to a seat in your parlor and in your full heart. Angels are coming very near, and an answering strain is responded to in Heaven. Every act, every deed of justice and mercy and benevolence, makes heavenly music in Heaven. The Father from his throne beholds and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act to the needy, the suffering, is as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a more close relationship to Jesus. p. 16, Para. 2, [150T].

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungered; and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" p. 16, Para. 3, [150T].

"Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal. Matt. xxv, 41-46. p. 17, Para. 1, [150T].

Jesus here identifies himself with his suffering people. It was I who was hungry and thirsty. It was I who was a stranger. It was I who was naked. It was I who was sick. It was I who was in prison. p. 17, Para. 2, [150T].

When you were enjoying your food from your bountifully spread tables, I was famishing of hunger in the hovel, or

street, not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me in to prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself as being in person the very sufferer. Here, mark, selfish Christian, every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person. p. 17, Para. 3, [150T].

But I am acquainted with persons who make high professions, whose hearts are so encased in self love and selfishness that they cannot appreciate what I am writing. They have all their lives thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves to advantage others, is out of the question with them. They have not the least idea that God requires this of them. Self is their dear idol. Precious weeks, months, and years, of valuable time pass into eternity, but they have no record in Heaven of kindly acts, of sacrificing for others' good, of feeding the hungry, in clothing the naked, or taking in the stranger. This entertaining strangers at a venture is not agreeable. If they knew that all who shared their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something. Perchance we may entertain angels. p. 17, Para. 4, [150T].

There are orphans that can be cared for; but this some will not venture to undertake, for it brings them work more than they care to do, leaving them but little time to please themselves. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that heaven is for those who have been workers; those who have denied themselves for Christ's sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on his left hand, in this case, is not because of their great crimes. They are not condemned for the things

which they did do, but for that which they did not do. You did not those things Heaven assigned you to do. You pleased yourself, and can take your portion with self-pleasers. p. 18, Para. 1, [150T].

To my sisters I would say, Be daughters of benevolence. The Son of Man came to seek and to save that which was lost. You may have thought if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to have to instruct it, and to unlearn it many things and teach it anew, to teach it self-control, is a job you refuse to undertake. To teach the ignorant, to pity those who have ever been learning evil, and to reform them, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise. p. 18, Para. 2, [150T].

I was shown years ago that God's people would be tested upon this point of making homes for the homeless. That there would be many without homes in consequence of their believing the truth. Opposition and persecution would deprive believers of their homes. And it was the duty of those who have homes to open a wide door to those who have not. I have been shown more recently that God would especially test his professed people in reference to this matter. Christ for our sakes became poor that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse, or even feel reluctant to share their homes with the homeless and needy? Must the strangers be refused entrance to our doors, who are disciples of Jesus, because they can claim no acquaintance with any of its inmates? p. 18, Para. 3, [150T].

Has the injunction of the apostle no force in this age. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." I am daily pained with exhibitions of selfishness among our people. There is an alarming absence of love and care for those who are entitled to it. Our Heavenly Father lays blessings disguised in our pathway, which some will not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good, waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made

us to differ. Some poor, some rich, some afflicted; that all may have an opportunity to develop a character. The poor are purposely permitted to be thus of God, that we might be tested, and proved, and develop what is in our hearts. p. 19, Para. 1, [150T].

I have heard many excuse themselves from inviting to their homes and hearts the saints of God. "Why, I have nothing prepared, I have nothing cooked; they must go to some other place." And at that place there may be some other excuse invented for not receiving those who need their hospitality, and the feelings of the visitors are deeply grieved, and they leave with unpleasant impressions in regard to their hospitality. If you have no bread, sister, imitate the ease brought to view in the Bible. Go to your neighbor and say, "Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him." We have not an example of this lack of bread ever being made an excuse to refuse entrance to an applicant. p. 19, Para. 2, [150T].

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle, and caused that in that act of making a home for his servant, and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others plead their poor health, they would love to do if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and affliction, that it is their present truth. They cannot think of any one else, however much they may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. "If you clothe the naked, and bring the poor that are cast out to thy house, and deal thy bread to the hungry, then shall thy light break forth as the morning, and thine health shall spring forth speedily." p. 20, Para. 1, [150T].

Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and he has pledged himself to answer them. "His soul shall be satisfied in drought, and he shall be like a watered garden, whose waters fail not." p. 20, Para. 2, [150T].

Wake up, brethren and sisters. Don't be afraid of good works. "Be not weary in well doing, for ye shall reap in due time if ye faint not." Do not wait to be told your duty. Open your eyes and see who is around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who gives the proofs mentioned in James of their possessing pure religion, untainted with any selfishness or corruption? Who is anxious to do all it is in their power to do to aid in the great plan of salvation? p. 20, Para. 3, [150T].

There is a widow I am acquainted with who has two small children to support, wholly by the use of her needle. She looks pale and careworn. All through the hard winter has she struggled to sustain herself and her children. She has received a little help. But who would feel any lack if a still greater interest was manifested in this case. Here are her two boys about the ages of nine and eleven years, who need homes. Who is willing to give them homes for Christ's sake. The mother should be released from this care and close confinement to her needle. These boys are in a village, their only guardian their hard-working mother. These boys need to be taught how to work, as their age will admit. They need to be patiently, kindly, lovingly instructed. Some may say, Oh! yes, I would take them and teach them how to work. But they should not lose sight of other things which these children need besides being taught to work. They need to be instructed how they shall develop good Christian character. They want the manifestation of love and affection, and to be fitted to become useful here, and finally be prepared for Heaven. Disrobe yourselves of selfishness, and see if there are not many whom you can help and bless with your homes, your sympathy, your love, and in pointing them to the Lamb of God, who taketh away the sins of the world. Do you wish to make any sacrifice to save souls? Jesus, the dear Saviour, is preparing a home for you; and why not you in your turn prepare a home for those who need homes, and in thus doing imitate the example of your Master. If you are not willing to do this, when you shall feel that you need a habitation in the heavens, none will be awarded you. "For inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." You that have been selfish, studying your ease, your advantage, all your life, your hours of probation are fast closing. What are you doing to redeem your life of selfishness and uselessness? Wake up! wake up! p. 20,

Para. 4, [150T].

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming, the great reaping time, when we shall reap what we have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." I implore you, my brethren, in every place, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help. p. 21, Para. 1, [150T].

You may say you have been bitten, taken in, bestowing your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to save fallen man. He came to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you received only insult, reproach, and hate, if the one-hundredth time proves a success, and one soul is saved, oh! what a victory is achieved. One Soul wrenched from Satan's grasp; one soul you have benefitted; one soul encouraged. This will a thousand times pay you for all your efforts. To you will Jesus say, "As much as ye have done it unto the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord? p. 22, Para. 1, [150T].

Many shrink at the idea of making any sacrifice for others' good. They are not willing to suffer for the sake of helping others. They flatter themselves that it is not required of them to disadvantage themselves for the benefit of others. To such we will say, Jesus is our example. p. 22, Para. 2, [150T].

When the request was made for the two sons of Zebedee to sit the one on his right hand and the other on his left in his kingdom, Jesus answered, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They

say unto him, We are able. And he said, Ye shall drink indeed of my cup and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father." How many can answer, We can drink of the cup we can be baptized with the baptism; and make the answer understandingly? How many imitate the great Exemplar? All who profess to be followers of Jesus Christ in taking this step pledge themselves to walk even as he walked. Yet the course many pursue who make high professions of the truth shows that they make but little reference to the Pattern in conforming their lives thereto. They shape their course to meet their own imperfect standard. They do not imitate the self-denial of Christ, or his life of sacrifice for others' good. The poor are in our midst, the homeless and widows. p. 22, Para. 3, [150T].

I heard a wealthy farmer describe the situation of a poor widow among them. He lamented her straitened circumstances, and then said, "I don't know how she is going to get along this cold winter. She has close times now." Such ones have forgotten the Pattern, and by their acts say, Nay, Lord, we cannot drink of the cup of self-denial, humiliation, and sacrifice you drank of, nor be baptized with the suffering you were baptized with. We cannot live to do others good. It is our business to take care of ourselves. p. 23, Para. 1, [150T].

Who should know how the widow should get along unless it be those who have well-filled granaries. The means for her to get along is at hand. And dare those whom God has made his stewards, to whom he has intrusted means, withhold from the needy disciples of Christ? If so, they do it to Jesus. Do you expect the Lord to rain down grain from Heaven to supply the needy? Has he not rather placed it in your hands to help and bless them through you? Has he not made you his instrument in this good work to prove you? and to give you the privilege of laying up a treasure in Heaven? p. 23, Para. 2, [150T].

Fatherless and motherless children will be thrown into the arms of the church, and Christ says to his followers, Take these destitute children, bring them up for me, and ye shall receive your wages. I have seen much selfishness exhibited in these things. Unless there is some special evidence that they themselves were to be benefitted by adopting into their family those who need homes, some they

turn away and answer, No. They do not seem to know nor care whether such are saved or lost. That, they think, is not their business. With Cain they say, "Am I my brother's keeper?" They are not willing to be put to inconvenience or to make any sacrifice for the orphans, and they indifferently thrust such ones into the arms of the world, who are sometimes more willing to receive them than they are. In the day of God, inquiry will be made for just such whom Heaven gave them the opportunity of saving, and they wished to be excused and would not engage in the good work unless they could be a matter of profit to them. I have been shown, those who refuse these opportunities of doing good will hear from Jesus, "As ye have not done it unto one of the least of my brethren, ye have not done it unto me." Please read Isaiah lviii: p. 23, Para. 3, [150T].

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." p. 24, Para. 1, [150T].

This is the especial work now before us. All our praying and abstinence from food will avail nothing, unless we resolutely lay hold of this work. Sacred obligations are resting upon us. Our duty is plainly stated. The Lord has spoken unto us by his prophet. The thoughts of the Lord and his ways are not what blind, selfish mortals believe they

are, or wish them to be. The Lord looks on the heart. If selfishness dwells there, he knows it. We may seek to conceal our true character from our brethren and sisters, but God knows. And nothing can be hid from him. p. 25, Para. 1, [150T].

The fast is described which God can accept. To deal thy bread to the hungry. Bring the poor which are cast out, to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up, and entreat of you a home for themselves. You are to search for them, and you bring them to your house. You are to draw out your soul after them. You are with one hand to reach up and by faith take hold of the mighty arm which bringeth salvation, while with the other hand of love reach the oppressed, and relieve them. It is impossible for you to fasten upon the arm of God with one hand, while the other is employed in administering to your own pleasure. If thou shalt engage in this work of mercy and love, will the work prove too hard for you? p. 25, Para. 2, [150T].

Will you fail and be crushed under the burden, and your family be deprived of your assistance and influence. Oh no, God has carefully removed all doubts upon this question, by a pledge to you on condition of your obedience. This promise covers all the most exacting, the most hesitating, could crave. "Then shall thy light break forth as the morning, and thy health spring forth speedily." Only believe that He is faithful that hath promised. The physical strength God can renew. And more, he says he will do it. And the promise does not end here. "Thy righteousness shall go before thee. The glory of the Lord shall be thy rearward." God will build a fortification around thee. The promise does not stop here. Thou shalt call and the Lord shall answer. Thou shalt cry and he shall say, here I am. If ye put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, "Then shall thy light rise in obscurity, and thy darkness be as the noonday. The Lord shall guide the continually, and make fat thy bones, and satisfy thy soul in drought (famine) and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." p. 25, Para. 3, [150T].

Read Isa. lviii, ye who claim to be children of the light. Especially do you read it again and again who have felt so fearful to inconvenience yourselves by favoring the needy;

you whose hearts and houses are too narrow to make a home for the homeless, read it. You who can see orphans and widows oppressed by the iron hand of poverty, and bowed down by the hard-hearted worldlings, read it. p. 26, Para. 1, [150T].

Are you afraid that an influence will be introduced into your family that will cost you more labor, read it. Your fears may be groundless, and a blessing may come, known and realized by you every day. But if otherwise, if extra labor is called for, you can draw upon One who hath promised, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Why God's people are not more spiritually-minded, and have no more faith, I have been shown, is because they are narrowed up with selfishness. The prophet is addressing Sabbath-keepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the right-doing. Doing the right thing, and at the right time. It is to be less self-caring, and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not. p. 26, Para. 2, [150T].

Read Isa. i. "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." p. 26, Para. 3, [150T].

The gold mentioned by Christ, the True Witness, which all must have, has been shown me to be faith and love combined, and love takes the precedence of faith. Satan is constantly at work to remove these precious gifts from the hearts of God's people. All are engaged in playing the game of life. Satan is well aware if he can remove love and faith and supply their place with selfishness and unbelief, all the remaining precious traits will soon be skillfully removed

by his deceitful hand, and the game will be lost. p. 27, Para. 1, [150T].

My dear brethren, will you allow Satan to accomplish his purposes? Will you submit to lose the game in which you are desirous to win everlasting life? If God has ever spoken by me, you will just as surely be overcome by Satan, instead of being an overcomer, as the throne of God stands sure, unless you are entirely transformed. Love and faith must be won back. Will you engage in this conflict anew, and win back the precious gifts you are nearly destitute of? You will have to make efforts more earnest, more persevering and untiring, than you have ever made. It is not to merely pray or fast, but it is to be obedient, to divest yourselves of your selfishness, and obey the fast which he has chosen, which he will accept. Many may feel grieved because I have spoken plainly. But this I shall continue to do, if God lays the burden upon me. p. 27, Para. 2, [150T].

God requires that those who occupy responsible positions should be consecrated to the work; for if they move wrong, the people take leniency to follow in their footsteps. If the people are wrong, and they lift not their voice against the error and wrong, they sanction the same, and the sin is charged upon them as well as the offender. Those who occupy responsible positions should be men of piety, who feel the burden of the work resting upon them continually. p. 27, Para. 3, [150T].

Epistle Number One.

Dear Bro.:--I have been designing to write you for some time, but our labors have been so constant and wearing, that I have had no time nor strength to do so. Your case was shown me in the last vision given me. You were in a critical condition. You knew the truth, you understood your duty, and in the light of the truth you had rejoiced; but because it interfered with your worldly pursuits, you were about to sacrifice truth and duty to your own convenience. You were looking at your own present, pecuniary advantages, and losing sight of the eternal weight of glory. You were about to make an immense sacrifice for the flattering prospect of present gain. You were just upon the point of selling your birthright for a mess of pottage. Had you turned from the truth for earthly gain, it would not have been a sin of ignorance on your part, but willful

transgression. p. 28, Para. 1, [150T].

Esau, because he lusted for a favorite dish, sacrificed his birthright to gratify appetite. After his lustful appetite was gratified, then he saw his folly, but found no space for repentance although he sought it carefully, and with tears. p. 28, Para. 2, [150T].

There are very many who are like Esau. He represents a class who have a special, valuable blessing, within their reach, the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged their appetites, passions and inclinations, so long that their powers to discern and appreciate the value of eternal things are weakened. Esau had a special, strong desire for a particular article of food, and he had gratified self so long, he did not feel the necessity of turning from the tempted, coveted dish. p. 28, Para. 3, [150T].

He thought upon it and made no special effort to restrain his appetite, until the power of appetite bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. He bartered it away for a favorite dish. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever. You have thought if you should sacrifice the truth now and go on in a course of open transgression and disobedience, that you would not break over all restraint and become reckless, that if you should become disappointed in your hopes and expectations of worldly gain, you could again interest yourself in the truth and become a candidate for everlasting life. But you deceived yourself in this matter. Had you sacrificed the truth for worldly gain, it would have been at the expense of life everlasting. Under the parable of a great supper,

our Saviour shows that many will choose the world above himself, and will as the result lose Heaven. The gracious invitation of our Saviour was slighted. He had been to the trouble and expense to make a great preparation at an immense sacrifice. Then sent his invitation. But they with one consent began to make excuses. "I have bought a piece of ground and must needs go and see it, I pray thee have me excused; and another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused; another said I have married me a wife, therefore I cannot come." The Lord then turns from the wealthy and the world-loving, whose lands and oxen and wives were of so great value in their estimation as to out weigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house was angry and turned from those who had thus insulted his bounty offered them, and turns to a class who are not full, who are poor, who are hungry, who are not in possession of lands, and houses, they are maimed and lame, halt and blind, and they will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion, and yet there is room. The command is to go out into the highways and hedges, and compel them to come in, that my house may be filled. "For I say unto you that none of these men which were bidden shall taste of my supper." Here is a class rejected of God because they despised the invitation of the Master. The Lord declared to Eli, They that honor me I will honor, and they that despise me shall be lightly esteemed. Says Christ, "If any man serve me let him follow me, and where I am there shall also my servant be; if any man serve me him will my Father honor." God will not be trifled with. Those who have the light and reject it, or neglect to follow it out, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory. Language will fail of estimating the value of the immortal inheritance. p. 28, Para. 4, [150T].

The glory, riches, and honor, offered by the Son of God, is of such infinite value that it is beyond the power of men or even angels to give any just idea of its worth, its excellence, its magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, trample upon the gracious invitations of

mercy, and choose the paltry things of earth because they are seen, and it is convenient for their present enjoyment to pursue a course of sin, Jesus will carry out the figure in the parable such shall not taste of his glory; but the invitation will be extended to another class. Those who choose to make excuses, continue in sin and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused, not one will wish to be excused. When Christ shall come in his glory and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all then will be interested; not one indifferent spectator. p. 30, Para. 1, [150T].

Speculations will not then engross the soul. The miser's piles of gold, which are before him, which have feasted his eyes, are no more attractive. The palaces which proud men of earth have erected, and which have been their idols, are turned from with loathing and disgust. No one pleads his lands, his oxen, his wife that he has just married, as reasons why they should be excused from sharing the glory that bursts upon their astonished vision. All want a share, but know that it is not for them. p. 31, Para. 1, [150T].

They call in earnest, agonizing prayer for God to pass them not by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery; inexpressible, heart-anguished prayers, wrung from the lips, Mercy! mercy! Save us from the wrath of an offended God! A voice answers them with terrible distinctness, sternness and majesty, "Because I have called, and ye have refused; I have stretched out my hand, and ye have not regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh." p. 31, Para. 2, [150T].

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike, cried there most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in his footsteps, men who would not humble their dignity to bow to Jesus Christ, who hated his despised cross, now are prostrate in the mire of the earth. Their greatness has all at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then realize with terrible bitterness that

they are eating the fruit of their own way, and being filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement, for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their worldly advantages were so great, they could, through them, be recommended to God, and thus secure heaven. p. 31, Para. 3, [150T].

Money was power among the foolish of earth, and money was their God; but their very prosperity has destroyed them. They became fools in the eyes of God and his heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again rings forth in shrieks of fearful, heart-rending anguish, "Rocks and mountains, fall on us, and hide us from the face of him who sitteth on the throne, and from the wrath of the lamb; for the great day of his wrath is come, and who shall be able to stand." To the caves of the earth they flee as a covert, but they fail to be such then. p. 32, Para. 1, [150T].

Dear brother, life or death is before you. Do you know why your steps have faltered? Why you did not persevere with courage and firmness? You have a violated conscience. Your business career has not been straightforward. You have something to do here. Your father did not regard these things in the correct light. You regard them as do worldlings in general, but not as God regards them. Thou shalt love thy neighbor as thyself. Hast thou done this? Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. If this commandment is obeyed, it prepares the heart to obey the second, which is like unto it, love thy neighbor as thyself. All the ten commandments are embodied in these two specified. The first takes in the first four commandments, which show the duty of man to his Creator. The second takes in the last six, which show the duty of man to his fellow man. On these two commandments hang all the law and the prophets. They are two great arms sustaining all ten of the commandments, the first four and the last six. These must be strictly obeyed. p. 32, Para. 2, [150T].

"If ye would enter into life keep the commandments." Very many who profess to be Christ's disciples will apparently

pass along smoothly in this world, and men will regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character and corrupts their religious experience. p. 32, Para. 3, [150T].

"Thou shalt love thy neighbor as thyself." This forbids the taking advantage of our fellow-men in order to advantage ourselves. We are forbidden to wrong our neighbor in anything. We should not view the matter from the worldling's stand-point. To deal with our fellow-men in every instance, just as we should wish them to deal with us, is a rule we should apply to ourselves practically. God's laws are to be obeyed to the letter. In all our intercourse and deal with our fellow-men, whether believers, or unbelievers, this rule is to be applied: Love thy neighbor as thyself. p. 33, Para. 1, [150T].

Here many who profess to be Christians will not bear the measurement of God; when weighed in the balances of the sanctuary, will be found wanting. Dear brother, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this. But we are not to lose sight of the fact that it is a promise based upon obedience to the command. God calls you to separate from the world. You are not to imitate or follow their practices, nor be conformed to the world in your course of action in any respect. But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. p. 33, Para. 2, [150T].

God calls for separation from the world. Will you obey? Will you come out from among them, and remain separate and distinct from them? For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? You cannot mingle with worldlings, and partake of their spirit, and follow their example, and be at the same time a child of God. The Creator of the universe addresses you as an affectionate Father. If you separate from the world in your affections, and are not sullied with its corruption, remain free from its contaminations, escape the pollution that is in the world through lust, God will be your Father, he will adopt you into his family, and you shall be his heir. In place of the world, he will give you, for a life of obedience, the kingdom under the whole

heavens. He will give you an eternal weight of glory. Immortal life that is as enduring as eternity. p. 33, Para. 3, [150T].

Your heavenly Father proposes to make you a member of the royal family, that through his exceeding great and precious promises, you might be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The more you partake of the character of the pure, sinless angels, and of your redeemer, Jesus Christ, the more vividly will you bear the impress of the divine, and the more faint will be the resemblance of the world. The world and Christ will be at variance, because the world will not be in union with Christ. The world will also be at variance with Christ's followers. In the prayer of Christ to his Father, he addresses him thus: "I have given them thy word, and the world hateth them, because they are not of the world, even as I am not of the world." p. 34, Para. 1, [150T].

Your calling is a high, an elevated one to glorify God in your body and spirit which are God's. You are not to measure yourself by others. The word of God has presented you an unerring pattern, a faultless example. p. 34, Para. 2, [150T].

You have dreaded the cross. It was an inconvenient instrument to lift, and because it was covered with reproach and shame, you have shunned it. p. 34, Para. 3, [150T].

The health reform you need to carry out in your life; to deny yourself, and eat and drink to the glory of God. Abstain from fleshly lusts, which war against the soul. You need to practice temperance in all things. Here is a cross you have shunned. p. 34, Para. 4, [150T].

To confine yourself to a simple diet, which will preserve you in the best condition of health, is to you a task. Had you acted up to the light Heaven has permitted to shine upon your pathway, much suffering might have been saved your family. God will not come into your family, and especially bless you, and work a miracle to save your family from suffering, when your own course of action has brought the sure result. A plain diet, free from all spices, and the disuse of flesh-meats, and grease of all kinds, would prove to you a blessing, and save your wife a

great amount of suffering, despondency, and grief. p. 34, Para. 5, [150T].

Again, you have not pursued a course which would assure to you the blessing of God. If you would have his blessing attend you, and his presence to abide in your family, you must obey him, and do his will irrespective of losses or gains, or your own pleasure. You are not to consult your desires, nor the approbation of worldlings, who know not God, and seek not to glorify him. If you walk contrary unto God, he will walk contrary unto you. If you have other gods before the Lord, your heart will be turned away from serving the only true and living God, who requires the whole heart, the undivided affections. All the heart, all the soul, all the mind, and all the strength, does God require. He will accept of nothing short of this. No separation is allowed here. No half-hearted work will be accepted. p. 35, Para. 1, [150T].

In order to render to God perfect service, you want clear conceptions of his requirements. You should indulge in the use of the most simple food, prepared in the most simple manner, that the fine nerves of the brain be not weakened, benumbed nor paralyzed, making it impossible for you to discern sacred things, and to value the atonement, and the cleansing blood of Christ as of priceless worth. "Know ye not that they which run in a race, run all; but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that I by any means, when I have preached to others, I myself should be a castaway." p. 35, Para. 2, [150T].

If men, for no higher object than a wreath or perishable crown, as a reward of their ambition, subjected themselves to temperance in all things, how much more should those who profess to be seeking, not only an unfading crown of immortal glory, but a life which is to endure as long as the throne of Jehovah, and riches that are eternal, honors which are imperishable, and an eternal weight of glory. Will not the inducements presented before those who are running in the Christian race, lead them to practice self-denial, and temperance in all things, that they may keep their animal propensities in subjection, keep under the

body, control the lustful passions and appetite? Then can they be partakers of the divine nature, having escaped the corruption that is in the world through lust. p. 36, Para. 1, [150T].

If the exceeding precious and glorious reward promised, will not lead us to welcome greater privations, and endure greater self-denial than worldly men who are seeking merely a bauble of earth, a perishable laurel which brings honors from a few of the worldly, and hate from more, we are unworthy of everlasting life. Our zeal, perseverance, courage, energy, self-denial and sacrifice, should excel in earnestness and intensity, those who are engaged in any other enterprise, to that degree that the object we are seeking to attain is of higher value. The treasure we are after is imperishable, eternal, immortal, all over glorious; while that which the worldling is in pursuit of is fading, endures but a day, is perishable, fleeting as the morning cloud. p. 36, Para. 2, [150T].

The cross, the cross, lift it, Brother -----, and in the act of raising it you will be astonished to find the cross raises you. It lifts you, it supports you, and in adversity, privation and sorrow it will be a strength, and a staff to you. You will find it all hung with mercy, compassion, sympathy and inexpressible love. It will prove to you a pledge of immortality. May you be able to say with Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." p. 36, Para. 3, [150T].

The Spirit of the Lord has been striving with your wife for some time. If you would yield all to God, she would have strength to take her position to seek to live out the truth. If you choose to turn from the truth you will not go down alone; you will not only lose your own soul, but will be the means of turning others out of the way, and the blood of souls will be in your garments. Had you maintained your integrity, your mother, your brother -----, and one who now hovers over the brink of the grave, might have been enjoying the consolation of the Spirit of God, and now had a good experience in the truth. Ever bear in mind, my dear brother, we are accountable for the influence we exert. Our influence gathers with Christ or scatters abroad. We are either helping souls in the narrow path of holiness, or we are hindering them; a stumbling block to them, turning them out of the way. You, my much-esteemed brother, have no time

to lose. Be in earnest to redeem the time, because the days are evil. Your associates, those whose company you have chosen, have been a hindrance to you. Come out from among them, and be separate. Draw nigh to God, and come in closer union with his people. Let your interest and your affections center in Christ and his followers. Love those best who love Christ most. Sever the links which have bound you to those who love not God and the truth. What communion hath light with darkness; or what part hath he that believeth, with an infidel. p. 36, Para. 4, [150T].

You are in imminent danger of making shipwreck of faith. You need all the strength you can obtain from the people of God, those who possess hope, courage, and faith. But do not neglect prayer, secret prayer. Be instant in prayer, encourage a spirit of true devotion. In your business career you have a work to do. Just what, I am unable to tell you; but something is wrong. Search carefully. We are doing up work for eternity. All our acts, all our words, are to be weighed in the balances of the sanctuary. A just and impartial God is to determine all our cases, every event of our life history. He that is faithful in that which is least, is faithful also in much. And he that is unjust in the least, is unjust also in much. p. 37, Para. 1, [150T].

Let nothing obstruct your progress in the way to everlasting life. Your eternal interest is at stake. There must be a thorough work wrought in you. You must be fully converted or you will fail of heaven. But Jesus invites you to make him your strength, your support. He will be to you a present help in every time of need. He will be to you as the shadow of a great rock in a weary land. Let it not be your great anxiety to succeed in this world. Let the burden of your soul be, how shall I secure the better world. What have I to do to be saved. In saving your own soul, you save others. In lifting yourself you lift others. In fastening your grasp upon the truth, and upon the throne of God, you aid others to fix their trembling faith upon the promises of God, and his eternal throne. The position you must come into, is to value salvation dearer than earthly gain, to count everything but loss that you may win Christ. The consecration on your part must be entire. God will admit of no reserve, of no divided sacrifice, no idol can you cherish. You must die to self, die to the world. Renew your consecration to God daily. Everlasting life is worth a lifelong, persevering, untiring effort. p. 37, Para. 2,

[150T].

I was shown in regard to your brother -----, that he had been convinced upon the truth for some time, but influences had held him back. His wife had hindered him from obeying his convictions. But in her affliction she sought the Lord and he was found of her. Then her anxiety was for her husband, that he should embrace the truth, for she repented that she had opposed her husband, that her pride and love of the world had so long kept him from receiving the truth. Like a tired, wearied child, in search of rest, but unable to obtain it, she at length complies with the gracious invitation, "Come unto me, ye that labor and are heavy laden, and I will give you rest." Her weary, burdened soul, seeks her Lord, and with repentance, humiliation and earnest prayer, she cast her burden upon the great burden-bearer, and in him realizes rest received the evidence that her humiliation and earnest repentance were accepted of God, and that for Christ's sake he had forgiven her sins. p. 38, Para. 1, [150T].

I was shown, -----, that you had but a short time to work. Do up your work thoroughly, redeem the time. Let not a blot tarnish your Christian character in your business transactions. Keep your garments unspotted from the world. Watch and pray, lest ye enter into temptation. Temptations may be all around you, but you are not compelled to enter into them. You may obtain strength from Christ to stand unsullied amid the pollutions of this corrupt age. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Keep the eye steadily fixed upon Christ, upon the divine image. Imitate his spotless life, and with him, you will be partaker of his glory and inherit the kingdom prepared for you from the foundation of the world. E. G. W. p. 38, Para. 2, [150T].

Epistle Number Two.

Bro. ----- has had the cause of God at heart, but he has felt too deeply, and has taken on many burdens he should not have borne. He has suffered in health in this way. He has viewed things sometimes in a strong light, and has been too earnest and anxious to have all see matters in just the light he viewed them; and, because they were backward in doing so, he has felt nearly crushed. He feels to the

depth, and is in danger of urging his views of things too strongly. p. 39, Para. 1, [150T].

Sr. ----- wants to be a Christian, but is of a very sanguine turn of mind; self-confident, ardent, and has not cultivated discretion and true courtesy. She shows the rough part of her character, and has not appeared to advantage. She has moved from impulse, just as she felt. Sometimes, much excited and strong. She has strong likes and dislikes, and has permitted this unfortunate trait in her character to develop itself, greatly to the detriment of her own spiritual advancement, and to the injury of the church. She has talked too much, and unwisely, just as she felt. This has had a strong influence upon her husband, and led him to move, at times, from excitement of feeling, when to have waited, and calmly looked at matters for some time, and weighed them properly, would have been better for himself and for the church. Nothing is gained by hurriedly moving, moving from impulse, or from strong feeling. p. 39, Para. 2, [150T].

Sr. ----- moves from impulse, and finds fault, and has had too much to say against her brethren and sisters, which will cause confusion in any church. If she could control her own spirit, a great victory would be gained. If she would seek the heavenly adorning, even the ornament of a meek and quiet spirit, which God, the creator of the heavens and the earth, calls of great price, she would then be a real help to the church. If she would cherish the spirit of Christ, and be a peacemaker, her own soul would flourish, and she would be a blessing to the church wherever she may be located. p. 40, Para. 1, [150T].

Unless she is converted, and an entire change wrought in her, and unless she educates herself to be slow to speak, slow to wrath, and cultivates true Christian courtesy, her influence will prove injurious, and the happiness of others connected with her, suffer. She has an independence which is a damage to her, and alienates her friends from her. This independence has caused her much trouble, and has wounded her best friends. p. 40, Para. 2, [150T].

If those who had means acted close toward her husband, and did not favor him more than worldlings in business transactions, she has felt, and talked, and aroused feelings of dissatisfaction, where none previously existed. This is a selfish world at best. Those who profess the

truth are, many of them, not sanctified by the truth they profess, and may not have a heart to make even a trifling variation in the prices of produce when dealing with a poor brother, any more than they would with an able worldling. It would be more pleasing to God were there less selfishness, and more disinterested benevolence. There is not a loving their neighbors as themselves. p. 40, Para. 3, [150T].

As Sr. ----- has seen that in deal this spirit was manifest, she has committed a greater sin by feeling and talking in regard to the matter as she has. She has erred in expecting too much. The tongue has been truly an unruly member, a world of iniquity, set on fire of hell, untamed and untamable. p. 40, Para. 4, [150T].

Sr. ----- has had a spirit of retaliation, to manifest by her deportment, that she was offended. This was all wrong. She has cherished bitter feelings which is foreign to the spirit of Christ. Anger, resentment, and all kinds of unkind tempers are indulged by speaking against those with whom we are displeased, and in reciting the errors and failings, and sins of neighbors. The lustful desires are gratified. If, Sr. ----- you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible rule. "Tell him his fault between thee and him alone." As you go to the one you suppose to be in error, see that you speak in a meek and lowly spirit; for the wrath of man worketh not the righteousness of God. The erring can in no other way be restored than in the spirit of meekness and gentleness, and tender love. Be careful in your manner. Avoid any thing in look or gesture, word or tone of voice, that savors of pride, or self-sufficiency. Guard yourself against a word or look that would exalt yourself, or offset your goodness and righteousness in contrast with their failings. Beware of the most distant approach to disdain, overbearing, or contempt. With care avoid every appearance of anger; and though you use plainness of speech, yet let there be no reproach, no railing accusation, no token of warmth, but that of earnest love. Above all let there be no shadow of hate or ill-will, no bitterness, nor sourness of expression. Nothing but kindness and gentleness can flow front a heart of love. Yet all these precious fruits need not hinder your speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you acting in reference to the coming Judgment.

Bear in mind that the success of reproof depends greatly upon the spirit in which it is given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may work upon the hearts you are trying to reach, before you, and so soften them by heavenly impressions, that your efforts may avail. If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone hath done it all. p. 41, Para. 1, [150T].

You have excused yourself for speaking evil of your brother or sister or neighbor to others before going to them, and taking the steps God has absolutely commanded you. "Why! I did not speak to any one until I was so burdened that I could not refrain." What burdened you? Was it a plain neglect of your own duty, a thus saith the Lord? You were under the guilt of sin because you did not go tell him his fault between thee and him alone. If you did not do this, if you disobeyed God, how should you be otherwise than burdened unless your heart was hardened while you were trampling the command of God under foot, and hating your brother or neighbor in your heart? And what way have you found to unburden yourself? God reproves you for a sin of omission, not telling your brother or sister their fault, and you excuse and comfort yourself under his censure by a sin of commission, by telling your brother's faults to another person! Is this the right way to purchase ease, by committing sin? p. 42, Para. 1, [150T].

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose, and pursue the evil course they have begun. This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case, the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil, and learning to do well, will return unto your own bosom. If the erring persist in sin, treat them kindly and leave them with your Heavenly Father. You have delivered your soul. Their sin no longer rests upon you. You are not now partaker of their sin. But, if they perish, their blood is upon their own head. Dear friend, an entire transformation must take place in you, or you will be weighed in the balance and found wanting. p. 42, Para. 2, [150T].

The church at ----- have a lesson to learn, especially

talking women. "If any man (or woman) seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Many will be weighed in the balance and found wanting in this matter of so great importance. Where are the Christians who walk by this rule? who will take God's part against the evil speaker? who will please God, and set a watch, a continual watch, before thy mouth, and keep the door of thy lips? Speak evil of no man. Hear evil of no man. If there be no hearers to be found, there will be no speakers of evil. If any speaks evil in thy presence, check him. Refuse to hear if his manner be ever so soft, and accents mild. He may throw out sideway hints, profess attachment, and yet stab the character in the dark. p. 42, Para. 3, [150T].

Resolutely refuse to hear, though the whisperer complains of being burdened till he speak. Burdened indeed! with a cursed secret which separateth very friends. Go, burdened ones, and be delivered of your burden in God's appointed way. First, go tell thy brother between thee and him alone. If this fail, next take with thee one or two friends, and tell him in their presence. If this does not prove a success; if these steps fail, then tell it to the church. Not an unbeliever is to be made acquainted with a particle of the matter. Telling it to the church is the last step taken. Publish it not to the enemies of our faith. They have no right to the knowledge of church matters, lest the weakness and errors of Christ's followers be exposed. p. 43, Para. 1, [150T].

Those who are preparing for the coming of Christ should be sober, and watch unto prayer, for our adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour; whom we are to resist steadfast in the faith. He that will love life, and see good days let him refrain his tongue from evil, and his lips that they speak no guile. Let him seek peace and ensue it, for the eyes of the Lord are over the righteous, and his ears are open unto their prayer. E. G. W. p. 43, Para. 2, [150T].

Epistle Number Three.

Dear Bro. and Sister -----: I have been designing to write you for some time. As the light which the Lord has given me came distinctly before me, some things pressed themselves forcibly upon my mind while standing before the people at Adams Center. I had hoped you would stay to another

meeting, and the labor there commenced could have been continued. But I am sorry to see that our brethren generally do not feel the importance, when they attend a Conference, of first preparing for the meeting before they come, by consecrating themselves to God, instead of waiting till they get to the meeting to have the work done for them there. They take home along with them, and the things that they have left behind are considered of more importance and value than a preparation of heart for His coming. Therefore nearly all leave without being any better than when they came. Such meetings are attended with great expense, and if those who come are not profited, there is a loss to them, and they make the labor exceedingly hard for those who feel the burden of the work upon them. p. 44, Para. 3, [150T].

Our people left that Conference too soon. We might have seen a more special work from God, had all remained and engaged in the work. p. 44, Para. 4, [150T].

Sister -----, I have a message to you. You are far from the kingdom. You love this world, and this love has made you cold, selfish, exacting, and penurious. With you it is the powerful, mighty dollar. How little you know how God looks upon one in your condition. You are in a terrible deception. You are conformed to the world instead of being transformed by the renewing of your mind. Selfishness and self-love are exemplified in your life to a great degree. You have not overcome this unhappy defect in your character. If this is not remedied, you will lose Heaven, and your happiness here will be greatly marred. This has been the case already. The dark cloud which has followed you, overshadowing your life, will grow larger and blacker, until your whole sky is clouded. You may turn to the right, and there will be no light, and to the left, and you can not discover a ray. p. 44, Para. 5, [150T].

You make trouble for yourself where there was no trouble, because you are not right. You are unconsecrated. Your unhappy, complaining, poverty spirit, makes you unhappy, and displeases God. You have been, during your life, looking out for yourself, seeking to make yourself happy. It is poor work, unprofitable business. The more you invest here, the heavier will be the loss. The less stock you take in this business, in serving yourself, the greater saving will it be on your part. Disinterested, unselfish love, you are a stranger to, and while you see no special sin in the absence of this precious trait, you will not be diligent to

cultivate it. p. 45, Para. 1, [150T].

You loved your husband, and married him. You knew that when you married him you covenanted to become a mother to his children. I saw a lack in you in this matter. You are sadly deficient. You do not love the children of your husband, and unless there is an entire change, a thorough reformation in you, and in your manner of government, these precious jewels are ruined. Love, manifestation of affection, is not a part of your discipline. Shall I tell you the truth and become your enemy by so doing? You are too thoroughly selfish to love another's children than your own. I was shown that God would not prosper and bless the fruit of your union, with strength, life and health, until you had been thoroughly proved and tested, and righted up in regard to these things where you are so deficient, or his Spirit leaves you to yourself. As your selfishness withers and blights the young hearts around you, so will the curse of God wither and blight the pledges of your selfish love and union. And if you still continue your selfish course, God will come still closer to you, and remove your idols one after another from before your face, until you shall humble your proud, selfish, unsubdued heart before God. p. 45, Para. 2, [150T].

I saw that you would have a fearful account to render in the day of God, because of your unfulfilled trust. You, I saw, were making the lives of those dear children very bitter, especially the daughter's. Where is the affection, the loving caress, the patient forbearance. Hatred lives in your unsanctified heart more than love. Censure leaps from our lips more than praise and encouragement. Your manners, your harsh ways, your unsympathizing nature, are to that sensitive daughter like a desolating hail upon a tender plant; to every blast it bends until its life is crushed out, and it lays bruised and broken. p. 46, Para. 1, [150T].

Your administration is drying up the channel of love, hopefulness and joy in your children. A settled sadness is expressed in the countenance of the girl, which, instead of awakening sympathy and tenderness in you, arouses impatience, and positive dislike. You can change this expression to animation and cheerfulness if you choose. "Does not God see? Does he take no knowledge?" were the words of the angel. He will visit for these things. You voluntarily took upon you the responsibility you have, and

Satan has taken advantage of your unhappy, unlovable and unloving disposition, your self-love, your closeness, your selfishness, and it now appears in all its deformity, uncorrected, unsubdued, girding you about as with iron bands. Children read, they understand whether there is love expressed in the countenance of the mother, or dislike. You know not the work you are doing. Does not the little, sad face, the sad, heaving sigh welling up from a pressed heart, awaken pity in its yearning call for love? No, not in yours. It places the child at a still greater distance from you, and increases your dislike. p. 46, Para. 2, [150T].

I saw that the father had not taken the course that a father should. God is not pleased with his position. Another has stolen the father's heart away from blood of his blood, and bone of his bone. Bro. -----, you have been very deficient in discernment. You, as the head of the house, should have taken your position, and not permitted things to go as they have. You have seen things were not right, and sometimes have felt anxious, but fear of displeasing your present wife and making unhappy discord in your family, has led you to remain silent when you should have spoken. You are not clear in the matter. Your children have no mother to plead for them, to shelter them from censure by her judicious words. p. 47, Para. 1, [150T].

Your children, and all other children who have lost their mothers, in whose breasts maternal love has flowed, have met with a loss that can never be supplied. But when one ventures to stand in the place of mother to the little stricken flock, a double care and burden rests upon her, to be even more loving if possible, more forbearing of censure and threatening than their own mother could have been, and in this way supply the loss the little flock have sustained. You, Bro. -----, have been like a man asleep. Take your children to your heart, encircle them with your sheltering arms, love them tenderly, affectionately. If you fail to do this, "found wanting" will be written against you. p. 47, Para. 2, [150T].

There is a work for you both to do. Cease forever your murmurings. Suffer not the close, penurious, selfish spirit of your wife to control your actions. You have been drinking in the same spirit and you have both robbed God. Poverty is upon your lips, but Heaven knows it is false, yet your words will be all true, you will be poor indeed if

you continue to cherish the love of the spirit of the world as you have done. "Will a man rob God? Yet ye have robbed me, and yet ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse." Wipe off this curse as fast as possible. p. 48, Para. 1, [150T].

Bro. -----, as God's steward, look to God. It is he to whom you are to give account of your stewardship, not to your wife. It is God's means you are handling. He has only lent it you a little while to prove you, to try you, to see if you would be "rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on everlasting life." God will require his own with usury. May God help you to prepare for the Judgment. Let self be crucified. Let the precious graces of the Spirit live in your hearts. Turn out the world with its corrupting lust. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." If your profession is as high as heaven, and yet you are selfish and world-loving, you can have no part in the kingdom with the sanctified, pure and holy. "Where your treasure is, there will your heart be also." If your treasure is in heaven, your heart will be on your treasure. You will talk of heaven, eternal life, the immortal crown. If you lay up your treasure on earth, you will be talking of earthly things, worrying about losses and gains. What will it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul." p. 48, Para. 2, [150T].

There is light for you, salvation for you if you will only feel that you must have it or perish. Jesus can save to the utmost. But sister -----, if God has ever spoken by me, you are terribly deceived in regard to yourself, and must have a thorough conversion, or you will never compose one of that number who have come up through great tribulation, having washed their robes and made them white in the blood of the Lamb. In love, E. G. W. p. 49, Para. 1, [150T].

Epistle Number Four.

Dear Bro. and Sr. -----: I recollected your countenance as being among several that I had seen, who needed a work accomplished for them before they can be sanctified through the truth. You embraced the truth because you saw it to be truth, but it has not yet taken hold of you. You have not

realized its sanctifying influence upon the life. The light has been shining upon your pathway in regard to health reform, and the duty resting upon God's people in these last days to exercise temperance in all things. You, I saw, were among that number who would be backward to see the light, and correct your manner of eating, drinking, and working according to it. p. 50, Para. 1, [150T].

As the light of truth is received and followed out, it will work an entire reformation in the life and character of all those who are sanctified through it. p. 50, Para. 2, [150T].

Your business is not of that character that is friendly to an advance in the divine life, that will lay no obstruction in the growth of grace, and in the knowledge of the truth. It has a tendency to lower, to debase the man, to make him more animal in his propensities. The higher powers of the mind are overpowered by the lower. The brutish parts of your nature govern the spiritual. Those who profess to be fitting for translation should not become butchers. p. 50, Para. 3, [150T].

Your family have partaken largely of flesh-meats. Your animal propensities have been strengthened, while the intellectual have been weakened. We are composed of that which we eat, and if we subsist largely upon the flesh of dead animals, we shall partake of their nature. You have encouraged the grosser part of your organization, while the more refined has been weakened. p. 50, Para. 4, [150T].

You have repeatedly said in defense of your indulgence of meat-eating, "However injurious it may be to others, it does not injure me, for I have used it all my life." But you know not how well you might have been if you had abstained from the use of flesh-meats. You are far from being a family free from disease. You have used the fat of animals which God in his word expressly forbids, and "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." p. 50, Para. 5, [150T].

You have flesh, but it is not good material. You are worse

off for this amount of flesh. If you should, each of you, come down to a more spare diet, which would take from you twenty-five or thirty pounds of your gross flesh, you would be much less liable to disease. The eating of flesh-meats has made for you a poor quality of blood and flesh. Your systems are in a state of inflammation prepared to take on disease. You are liable to acute attacks of disease, and of sudden death, because you possess not the strength of constitution to rally and resist disease. There will come a time when the strength and health you have flattered yourself you possessed will prove to you to be weakness. p. 51, Para. 1, [150T].

It is not the chief end of man to glorify his stomach. You have animal wants to be supplied but because of this necessity shall man become all animal? p. 51, Para. 2, [150T].

You have set a table for your children of unwholesome food, cooked in an unhealthful manner. You have placed before your children flesh-meats, and what is the result? Are they refined, intellectual, obedient, conscientious and religiously inclined? You know this is not the case, but entirely contrary. Your manner of living has strengthened the animal of your nature, and weakened the spiritual. You have transmitted to your children a miserable legacy; a depraved nature increased to a great degree by your gross habits of eating and drinking. Your table has completed the work of making them what they are. The sin lies at your door. You know that they are not religiously inclined, you know that they will not submit to be restrained, but are inclined to disobedience, and to disrespect your authority; especially your eldest son is corrupt, partaking to a great degree of the animal. Scarcely a trace of the divine can be seen in his organization. You have brought up your children to indulge their appetite when they please, and as they please. The example that you have given them is, that they live to eat. That appetite, the gratification of appetite was about all that was worth living for. There is a work for you to do, Bro. ----- . You have been like a man asleep or paralyzed. It is time you make a mighty effort to now save the younger members of your family. The influence of your eldest son is only evil over them. Correct your table. A depraved, stimulating diet is strengthening the animal passions of your children. Of all the families I am acquainted with, yours should dispense with flesh-meats, and grease, and learn how to cook hygienically. p. 51,

Para. 3, [150T].

Sister ----- is a woman whose blood is corrupt. Her system is full of scrofulous humors from the eating of flesh-meats. The use of swine's flesh in your family has imparted a bad quality of blood. Sister ----- needs to confine herself to a strictly grain, fruit and vegetable diet, cooked without flesh or grease of any kind. It will take quite a length of time of strictly healthful diet to place you in better conditions of health where you will be rightly related to life. It is impossible for those who practice the free use of flesh-meats to have an unclouded brain, and active intellect. p. 52, Para. 1, [150T].

We advise you to change your habits of living, but while you do this we caution you to move understandingly. I am acquainted with families, who have changed from a meat diet to one that is impoverished. Their food is so poorly prepared, that the stomach loathes it, and such have told me that the health reform did not agree with them. They were decreasing in physical strength. Here is one cause why some have not been successful in their efforts to simplify their food. They have a poverty-stricken diet. Food prepared without painstaking. There is a continual sameness in the preparation of their food. There should not be many kinds at any one meal, but every meal should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with a nicety which will invite the appetite. You should keep grease out of your food. It defiles any preparation in cooking you may make. Eat largely of fruits and vegetables. p. 52, Para. 2, [150T].

Some conclude their former way of living is the best, after they have reduced physical strength by reduced quantity, and a poor quality of food. The system must be nourished. Yet we do not hesitate to say that flesh-meats are not necessary for health or strength. If it is used it is because a depraved appetite craves it. Its use excites the animal propensities to increased activity, and strengthens the animal passions. When the animal propensities are increased, the intellectual are decreased. When the animal nature strengthens, the moral grows weaker. The use of the flesh of animals tends to cause a grossness of body, and benumbs the fine sensibilities of the mind. p. 53, Para. 1, [150T].

Will the people who are preparing to become holy, pure and refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures and subsist on their flesh and enjoy it as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things. Those who subsist largely upon flesh, cannot avoid eating the meat of animals which are to a greater or less degree diseased. The process of fitting animals for market produces in them disease; and fitted in as healthful manner as they can be, they become heated and diseased by driving before they reach the market. The fluids and flesh of these diseased animals are received directly into the blood and pass into the circulation of the human body and become fluids and flesh of the same. Thus humors are introduced into the system. And if the person has impure blood already it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased ten-fold by meat-eating. The intellectual, the moral and the physical powers are depreciated by the habitual use of flesh-meats. Meat-eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. p. 53, Para. 2, [150T].

We say to you, dear brother and sister, your safest course is to let meat alone. The use of tea and coffee is injurious to the system. Tea produces to an extent intoxication. It enters into the circulation, and gradually impairs the energy of the body and mind. It stimulates, excites and quickens the motion of the living machinery, forcing it to unnatural action, which gives the tea-drinker the impression that tea is doing him great service, imparting to him strength. This is a mistake. Tea draws upon the strength of the nerves and leaves them greatly weakened. When its influence is gone, the increased action caused by its use is abated, then what is the result? Languor and debility corresponding to the stimulating influence of the artificial vivacity the tea imparted. When nature is already overtaxed and needs rest, the introduction of tea is to spur up nature by stimulation to perform unwonted, unnatural action, and thereby lessen her power to perform, and her ability to endure; and her powers give out long before heaven designed they should. Tea is poisonous to the system. Christians should let it alone. The influence of coffee is in a degree the same as tea. The effect upon the system is still worse. Its influence is exciting, and just to that extent that it elevates above

par, it will exhaust and bring prostration below par. Tea and coffee drinkers carry the marks upon their countenances. The skin becomes sallow and assumes a lifeless appearance. The glow of health is not seen upon the countenance. p. 53, Para. 3, [150T].

Tea and coffee do not nourish the system. The relief obtained from them is sudden before the stomach has time to digest them, showing that, what the users of these stimulants call strength, is only received by the exciting of the nerves of the stomach, conveying the irritation to the brain which is aroused to impart increased action to the heart, and shortlived energy to the entire system. All this is false strength that we are the worse for having. Not a particle of natural strength do they give. p. 54, Para. 1, [150T].

The second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling of the nerves, with many other evils. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." A living sacrifice God calls for, not a dead and dying one. When we realize the requirements of God we shall see that he requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits which are his. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with his requirements. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." p. 54, Para. 2, [150T].

You have a work to do to set your house in order. Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. You should make earnest efforts to discover your errors, and in the fear of God, relying upon his strength, put them away. Dear brother and sister, you need to reform in the matter of order. You should cultivate a love for neatness and strict cleanliness. God is a God of order. He will not sanction slack and disorderly habits in any of his people. In your dress, in your house, in all things manifest taste and order. We are looked upon as a peculiar people. The dress

reform is a striking contrast to the fashion of the world. Those who adopt this dress should manifest good taste and order and strict cleanliness in all their attire. This dress should not be adopted unless it is right and arranged neatly. For we should seek not to disgust unbelievers by carelessness and slackness in our apparel, but should dress modestly with reference to health and neatness, that our dress may commend itself to the judgment of candid minds. p. 55, Para. 1, [150T].

Energetic, clear minds, are required to appreciate the exalted character of the truth, and to value the atonement, and place the right estimate upon eternal things. If you pursue a wrong course, and indulge in wrong habits of eating, and thereby weaken the intellectual powers, you will not place that high estimate upon salvation and eternal life which will inspire you to conform your life to the life of Christ, and make those earnest, self-sacrificing efforts which will lead to entire conformity to the will of God, which his word requires, and which is necessary to give you a moral fitness for the finishing touch of immortality. E. G. W. p. 55, Para. 2, [150T].

Epistle Number Five.

Dear Bro. and Sr. -----: There are some things which the Lord has shown in regard to you which I feel duty to write. You were among the number who were presented before me as being backward in health reform. Light has shone upon the pathway in which the people of God are traveling, yet all do not walk in the light and follow as fast as the providence of God marks out and opens the way before them. Until they do this they will be in darkness. If God has spoken to his people, he designs that they shall hear and obey his voice. Last Sabbath, as I was speaking, your pale faces rose so distinctly before me as I had been shown them. Then the condition of health and the ailments you have suffered under so long. I was shown that you have not lived healthfully. Your appetites have been unhealthy and you have gratified your taste at the expense of the stomach. You have taken into your stomachs articles which it is impossible to convert into good blood. This has laid a heavy tax on the liver for the reason that the digestive organs are deranged. You both have diseased livers. The health reform would be a great benefit to you both, if you would strictly carry it out. This you have failed to do. Your appetites are morbid, and because you do not relish a

plain, simple diet, composed of unbolted wheat flour, vegetables and fruits prepared without spices or grease, you are continually transgressing the laws which God has established in your system. While you do thus you must suffer the penalty; for to every transgression is affixed a penalty. Yet you wonder at your continued poor health. p. 56, Para. 1, [150T].

Be assured God will not work a miracle to save you from the result of your own course of action. You have not had a liberal supply of air. Bro.----- has labored in his store, closely applying himself to his business, allowing himself but a limited amount of air and exercise. His circulation is depressed. He breaths only from the top of his lungs. It is seldom that he exercises the abdominal muscles in the operations of breathing. Stomach, liver, lungs and brain are suffering for the want of deep, full inspirations of air which would have the influence to electrify the blood and impart to it the lively bright color which alone can keep it pure and give tone and vigor to every part of the living machinery. p. 57, Para. 1, [150T].

You, my dear brother and sister, can have a much better condition of health than you now possess, and can avoid very many ill turns, if you will simply exercise temperance in all things, temperance in labor, temperance in eating and drinking. Hot drinks are constantly debilitating the stomach. Cheese should never be introduced into the stomach. Fine flour bread cannot impart to the system that nourishment that you will find in the unbolted wheat bread. The common use of bolted wheat bread cannot keep the system in a healthy condition. You both have inactive livers. The use of fine flour aggravates the difficulties you are laboring under. p. 57, Para. 2, [150T].

There is no treatment which can relieve you of your present difficulties while you eat and drink as you do. You can do that for yourselves which the most experienced physician can never do. Regulate your diet. Your digestive organs are frequently severely taxed by receiving into your stomachs food which is not the most healthful, and at times in immoderate quantities, if the taste is gratified. This wearies the stomach and unfits it for the reception of food, even the most healthful. You keep your stomachs constantly debilitated, because of your wrong habits of eating. Your food is made too rich. It is not prepared in a simple, natural state, but is totally unfitted for the

stomach when you have prepared it to suit your taste. Nature is burdened, and makes efforts to resist your efforts to cripple her. Chills and fevers are the result of those efforts to rid herself of the burden you lay upon her. You have to suffer the penalty of nature's violated laws. God has established laws in your system which cannot be violated without your suffering the punishment. You have consulted taste without reference to health. You have made some changes, but have merely taken the first steps in reform diet. God requires of us temperance in all things. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." p. 57, Para. 3, [150T].

Of all the families I am acquainted with, none need the benefit of the health reform more than yours. You groan under pains and prostrations which you cannot account for, and you try to submit to it with as good a grace as you can, thinking affliction is your lot, and Providence has thus ordained it. If you could have your eyes opened, and could see the steps taken in your lifetime to walk right into your present condition of poor health, you would be astonished at your former blindness in not seeing the real state of the case before. You have created unnatural appetites and do not derive half that enjoyment from your food you would if you had not used your appetites wrongfully. You have perverted nature and have been suffering the consequences, and painful has it been. p. 58, Para. 1, [150T].

Nature bears abuse without resisting as long as she can, then arouses and makes a mighty effort to rid herself of the incumbrances and evil treatment she has suffered. Then come chills, fevers, headache, nervousness, paralysis, and numerous evils too many to enumerate. A wrong course of eating or drinking destroys health, and with it the sweetness of life. Oh! how many times have you purchased what you called a good meal at great expense, a fevered system, loss of appetite, loss of sleep, inability to enjoy food, a sleepless night, hours of suffering for a meal in which taste was gratified at the cost of so much. Thousands have indulged their perverted appetites, have eaten a good meal, as they called it, and as the result, have brought on fevers, acute diseases and certain death. That was enjoyment purchased at immense cost. Yet many have done this over and over again, and these self-murderers have been eulogized by their friends and the minister, and carried directly to Heaven at their death. p. 58, Para. 2,

[150T].

What a thought! Gluttons in Heaven! No, no, such will never enter the pearly gates of the golden city of God. Such will never be exalted to the right hand of Jesus the precious Saviour, the suffering man of Calvary, whose life was one of constant self-denial and sacrifice. There is a place appointed for all such among the unworthy, who can have no part in the better life, the immortal inheritance. p. 59, Para. 1, [150T].

God has claims upon every man to render to him their bodies a living sacrifice, not a dead, a dying sacrifice, a sacrifice which their own course of action is debilitating, filling with impurities and disease. A living sacrifice God calls for. The body, he tells us, is the temple of the Holy Ghost, the habitation of his Spirit, and he requires every one who bears his image to take care of their bodies for the purpose of his service and his glory. "Ye are not your own," saith the inspired apostle, "ye are bought with a price," wherefore "glorify God in your bodies and spirits which are God's." In order to do this, add to virtue knowledge, and to knowledge temperance, and to temperance patience. It is duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light God has graciously given. If we close our eyes to the light for fear we shall see our wrongs, which we are unwilling to forsake, our sins are not lessened but increased. If light is turned from in one case it will be disregarded in another. It is just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do this without breaking God's law. We cannot love the Lord with all our heart, mind, soul and strength, while we are loving our appetites, our tastes, a great deal better than we love the Lord. We are daily lessening our strength to glorify God, when he requires all our strength, all our mind. Lessening our hold of life by our wrong habits, and yet profess to be Christ's followers, preparing for the finishing touch of immortality. p. 59, Para. 2, [150T].

You have a work to do, my brother and sister, which no one can do for you. Awake from your lethargy and Christ shall give you life. Change your course of living, your eating, your drinking, and your working. While you pursue the course you have been traveling in for years, you cannot clearly discern sacred and eternal things. Your

sensibilities are blunted and your intellect beclouded. You have not been growing in grace and in the knowledge of the truth as was your privilege. You have not been increasing in spirituality, but growing more and more darkened. You have made too much haste to acquire property, and have been in danger of overreaching, looking out for your own interest and not regarding the interest of others as you would like to have them regard your interest. There is selfishness encouraged in yourselves which must be overcome. Closely examine your own hearts, and in your lives imitate the unerring pattern, and all will be well with you then. Preserve a clear conscience before God. In all you do glorify his name. Divest yourselves of selfishness and selfish love. Be not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. The customs and practices of men are not to be your criterion. However pressed may be your circumstances, never allow yourselves to overreach. Satan is at your hand tempting you to do this, and he will not let you rest in this matter. It is possible for a merchant to be a Christian and preserve his integrity before God. In order to do this constant watchfulness is necessary, and earnest supplication before God to be kept from the evil prevailing in this degenerate age to advantage self at others disadvantage. You are in a hard place to advance in the divine life. You have a principle, but you do not hang all your weight upon God. You trust too much in your own feeble strength. You have great need of divine aid, of a power not to be found in yourself. There is one to whom you can go for counsel, whose wisdom is infinite. He has invited you to come to him, for he will supply your need. If by faith you cast all your care upon him, who marks the falling of a sparrow, you will not trust in vain. If you will rest upon the sure promises, maintaining your integrity, angels of God will be round about you. Maintain good works in faith before God, then will your steps be ordered by the Lord, and his prospering hand will not be removed from you. p. 60, Para. 1, [150T].

If you should be left to yourselves to mark out, to shape your own course, you would make poor work of the matter, would speedily make shipwreck of faith. Take all your cares and burdens to the Burden-bearer. But suffer not a blot to tarnish your Christian character. Never, never for the sake of gain stamp your life record in Heaven, which is viewed by all the angelic host, and by your self-denying Redeemer,

with avariciousness, penuriousness, selfishness or false dealing. Such a course of action might bring you a profit so far as this world views the matter, but viewed in the light of Heaven, an immense, an irreparable loss. God seeth not as man seeth. In trusting in the Lord continually there is safety, there will not be a constant fear of future evil. This borrowed care and anxiety will cease. We have a heavenly Father who careth for his children, and will and does make his grace sufficient in every time of need. When we take into our own hands the management of things that concern us, and depend upon our own wisdom for success, we may well then have anxiety and anticipate danger and loss, for it will most certainly come upon us. p. 61, Para. 1, [150T].

Full and entire consecration to God is required of us. While the Redeemer of sinful mortals was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. Had he chosen to do so, he could have passed his days on earth in ease and plenty, and appropriated to himself all the pleasures and enjoyments of this life. But he did not. He considered not his own convenience. He lived not to enjoy, not to gratify himself, but to do good and to save others from suffering, to help those who most needed help. He endured to the end. The chastisement of our peace was laid upon him, and he hath borne the iniquity of us all. The bitter cup was apportioned to us to drink. Our sins mingled it. Our dear Saviour took the cup from our lips and drank it himself, and in its stead presents to us a cup of mercy, blessing and salvation. Oh! what an immense sacrifice was this for the fallen race. What love, what wondrous and matchless love. Shall we, after all this manifestation of suffering to show his love, shrink from the small trials we have to bear? Can we love Christ and refuse to lift the cross? Can we love to be with him in glory, and not follow him even from the judgment hall to Calvary. If Christ be in us the hope of glory, we shall walk even as he walked. We shall imitate his life of sacrifice to bless others. We shall drink of the cup and be baptized with the baptism. p. 61, Para. 2, [150T].

Heaven will be cheap enough at whatever sacrifice we may make. A life of devotion, and trial, and self-denial, will be welcomed for Christ's sake. E. G. W. p. 62, Para. 1, [150T].

Epistle Number Six.

I was shown that while Sr. ----- and Bro. and Sr. ----- see wrongs in others, they had not made efforts to correct those wrongs and help those that they ought to have helped. They have left them too much alone, and held them off at arms' length, and felt that it was no use to try to do anything for them. This is wrong. They commit an error in thus doing. Christ said, "I came not to call the righteous, but sinners to repentance." The Lord would have us help those who most need help. While they have seen the errors and wrongs in others, they have shut themselves too much to themselves, and have been too selfish in their enjoyment of the truth. God does not approbate this being satisfied with the truth, and making no sacrifice to aid and strengthen those who need strength. p. 62, Para. 2, [150T].

We are not all organized alike. Some have not been educated aright. Their education has been deficient. Some have transmitted to them a quick temper, and their education in childhood has not taught them self-control. With this fiery temper is frequently united envy and jealousy. Others are faulty in other respects. They are dishonest in deal, over-reaching in trade. Others are arbitrary in their families, loving to rule. Their lives are far from being correct. Their education was all wrong, and evil fruits were manifested without their being told the sin of being thus controlled. Therefore sin does not appear so exceedingly sinful. Others, whose education has not been so faulty, who have had better training, have developed a much less objectionable character. The Christian life of all is very much affected for good or for evil by their previous education. p. 62, Para. 3, [150T].

Jesus, our advocate, is acquainted with all the circumstances with which we are surrounded, and deals with us according to the light we have had, and the circumstances in which we are placed. Some have a much better organization than others. While some are continually harassed and afflicted, and in trouble because of the unhappy traits in their character, having to war with internal foes and the corruption of their nature, others have not half as much to battle against. They pass along almost free from the difficulties their brethren and sisters are laboring under who are not so favorably organized. They do not, in very many cases, labor half as hard to overcome and live daily the life of a Christian as

some of those unfortunate ones I have mentioned. The latter appear to disadvantage almost every time, while the former appear much better, because it is natural for them so to do. They may not labor half as hard to watch and keep the body under, yet at the same time they make a comparison of their lives with the lives of others who are unfortunately organized, and badly educated, and flatter themselves with the contrast. They talk of the errors, the wrongs, the failings, of the unfortunate, but do not feel that they have any burden in the matter farther than to dwell upon those wrongs, and shun those who are guilty of them. p. 63, Para. 1, [150T].

The prominent position which you as a family occupy in the church makes it highly necessary for you to be burden-bearers. Not to take burdens for those who are able to bear their own, and also to aid others. But it is to help those who stand most in need of help, those who are less favorably situated, who are erring and faulty, and who may have injured you and tried your patience to the utmost. It is just such ones whom Jesus pities, because Satan has more power over them, and is constantly taking advantage of their weak points, and driving his arrows to hit them where they are least protected. Jesus exercises his power and mercy for just such pitiable cases. He asked Peter who loved most. Said Peter, "He to whom he forgave most." Thus it will be. Jesus did not shun the unfortunate, helpless, and weak, but he helped such as needed help. Jesus did not confine his visits and labors to a class more intelligent and less faulty, to the neglect of the unfortunate. He did not inquire whether it was agreeable or pleasant for him to be a companion of the poorest, the most needful. These are the ones whose company he sought, the lost sheep of the house of Israel. p. 63, Para. 2, [150T].

This is the work you have neglected. You have shunned disagreeable responsibilities, and have not gone to the erring and visited them, and manifested an interest and love for them, and made yourselves familiar with them. You have not had a spirit of Christlike forgiveness. You have marked out just such a course that all must come up to before you could throw over them your mantle of charity. You are not required to cloak up sin, but to exercise that pitying love for the erring that Christ has exercised toward you. p. 64, Para. 1, [150T].

You are placed under the most favorable circumstances for

the development of good Christian characters. You are not where you feel pinching want, or where your souls are galled and distressed with the conduct of disobedient, rebellious children. In your family there is no dissenting voice. You have all that heart can wish. Yet, notwithstanding your favorable surroundings, you have faults and errors, and much to overcome in order to be free from all spiritual pride, selfishness, a hasty spirit, jealousy, and evil surmisings. p. 64, Para. 2, [150T].

Bro. ----- has not the sin of evil speaking to repent of, as very many have, but he lacks a willingness to help those who most need help. He is selfish. He loves his home, loves quiet, loves rest, freedom from care, perplexities, and trials; therefore, pleases himself too much. He does not bear the burdens heaven has assigned him. He shuns disagreeable responsibilities, and shuts himself up too much to his love of quietness. p. 65, Para. 1, [150T].

He has been quite liberal with means, but when he comes to where self is to be denied, where there is to be a deprivation on his part, to do some needed good where real sacrifice on his part is called for, he has but little experience, and must learn it. p. 65, Para. 2, [150T].

He fears he will be blamed if he ventures to help the erring. "We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one please his neighbor for his good to edification; for even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell on me." Those who are partakers of this great salvation have something to do to help those who are hanging on the skirts of Zion. They should not cut off their hold and thrust them away without making any effort to help them overcome, and be prepared for the Judgment. Oh, no indeed! While they are bleating around the fold, they should be encouraged and strengthened by all the aid it is in our power to bestow. You as a family have too rigid rules and set ideas which cannot be made to fit every ease. You lack love, gentleness, tenderness, and pity for those who are not as fast as they should be. This spirit has prevailed to such an extent that you are withering; you are not flourishing in the Lord. Your interest, and efforts, and anxieties, are for your family and your relatives. But to reach out for others around you, and overcome your reluctance to exert an influence outside of a speech circle, you have not

entertained the idea. You idolize yours, and shut yourselves within yourselves. If the Lord can save me and mine is the great burden. This spirit will have to die before you flourish in the Lord, and make spiritual advancement, and the church grows, and souls be added unto them of such as shall be saved. p. 65, Para. 3, [150T].

You are all narrowed up as to labor for others, and must change your base of operations. Your relatives are no dearer in the sight of God than any other poor souls who need salvation. Self and selfishness must be put under our feet, and we exemplify in our lives the spirit of self-sacrifice and disinterested benevolence, manifested by Jesus when he was upon earth. All should have an interest for their relatives, but should not allow themselves to be so closely shut up to them as though they were all the ones Jesus came to save. E. G. W. p. 66, Para. 1, [150T].

Epistle Number Seven.

Bro. and Sr. -----: I was shown that you have a work to do to set your house in order. Bro. -----, you have not properly represented the truth; you have loved the truth, but it has not had that sanctifying influence upon your life that it must have, if you would be fitted for the society of heavenly angels in the kingdom of glory. You are a rough stick, and need much hewing, and to remain in the workshop of God until all the rough edges are removed, the uneven surface made smooth, and you pronounced fit for the building. p. 66, Para. 2, [150T].

You should be careful and not introduce the subjects of present truth everywhere. You can do more in living the truth than in talking it to others. You can do very much by example. You need to be very circumspect in your business transactions, to carry the principles of your faith into it all. Faithful in deal, thorough in labor, ever bearing in mind that it is not your employer's eye alone that is to inspect your work; but that the eye of God is upon all the transactions of your life. Angels of God are viewing your work, and it should be a part of your religion to have every piece of work marked with truth and faithfulness. He that is faithful in that which is least, is faithful also in much, and he that is unjust in that which is least, is unjust also in much. God wants to make you right, holy, and true. p. 66, Para. 3, [150T].

You do not speak wisely and judiciously to your wife and children. You should cultivate kindness and gentleness. Your children have not had the best influence and example before them. They should not control you, but you them, not harshly, not overbearingly, but with firmness and steadiness of purpose. p. 67, Para. 1, [150T].

Sister -----, you have a great battle before you in order to overcome. You have let self keep the victory. Your stubborn will is the greatest enemy you have. You have an unsubdued temper, and do not control your tongue. The lack of self-control has been a great injury to yourself and to your family. Happiness, quietude, and peace, have abode in your dwelling but a short period at a time. You become easily irritated, if you are crossed, and then you speak and act at such times as though a demon had possession of you. Angels turn from the scene of discord where angry words are exchanged. Many times have you driven the precious, heavenly angels from your family by the indulgence of passion. Like begets like. The same spirit which you manifest has been reflected back upon you again. p. 67, Para. 2, [150T].

Your children have seen so little love, affection, tenderness, and gentleness, they have had nothing to win them to the truth, or inspire them with respect for your authority. They have so long partaken of the evil fruits borne by you that their disposition is bitterness. They are not altogether corrupt; there are left beneath the uncultivated exterior, good impulses, could they be reached and brought to the surface. If your religious life had been more even, exemplifying the life of Christ, things would be different in your family. "That which ye sow shall ye also reap." Just such seed as you sow, just such a harvest will you gather. If gentle words were the order of the day in your dwelling, such fruit would you receive. p. 67, Para. 3, [150T].

A heavy responsibility rests upon you. In view of this, how careful should you be in all your words and acts. What kind of seed are you sowing in the hearts of your children? The reaping time. Oh! remember, the reaping time is not far distant. Sow no foul seed. Satan is ready to do that work. Sow only clean, pure seed. p. 67, Para. 4, [150T].

You, my dear sister, have been jealous, envious, and faultfinding. You have thought you were neglected and

despised. You have been too much neglected, but you have a work to do for yourself which no other can do for you. It will require effort, perseverance, and earnestness to obtain the victory over long-established habits which have become as second nature. We have the tenderest feelings for you, with all your errors and faults, and we pledge ourselves to help you in every way we can, while we shall take the liberty to tell you your faults. p. 68, Para. 1, [150T].

I was shown that you do not possess that filial love which you should. The evil in your nature is exercised in a most unnatural way. You are not tender and respectful to your parents. Whatever may be their faults, you have no excuse to pursue the course you have toward them. It has been most unfeeling and disrespectful. Angels turned from you in sadness, repeating these words, "That which ye sow ye shall also reap." The same treatment which your parents have received from you, will you receive in turn, should time continue, from your children. You have not studied how you could best make your parents happy, and then sacrificed your wishes and your pleasure to this end. Their days upon earth are few at most, and will be full of care and trouble if you do all you can to ease their passage to the grave. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." This is the first commandment with promise. It is binding upon childhood and youth, upon the middle-aged and aged. There is no period in life when children are excused from honoring their parents. This solemn obligation is binding upon every son and daughter, and is one of the conditions to their prolonging their lives upon the land which the Lord will give the faithful. This is a matter of vital importance. It is not a subject unworthy of notice. It is a promise upon condition of obedience. If you obey, ye shall live long in the land which the Lord thy God giveth thee. If you disobey, ye shall not prolong your life in that land. p. 68, Para. 2, [150T].

Here, my sister, is a subject for your prayerful consideration and earnest meditation. Closely examine your own heart as in the light of eternity. Hide nothing from your examination. Search, oh search, as for your life, and condemn yourself, pass judgment upon yourself, and then by faith claim the cleansing blood of Christ to remove the stains from your Christian character. Do not flatter nor excuse yourself. Deal with your own soul truly. And then as

you view yourself a sinner, fall, all broken, at the foot of the cross. Jesus will receive you, all polluted as you are, and will wash you in his blood, and cleanse you from all pollution, and make you fit for the society of heavenly angels, in a pure, harmonious Heaven. There is no jar there, no discord. All is health, happiness and joy. p. 69, Para. 1, [150T].

Sister -----, you have not been indifferent to your salvation. You have made earnest efforts at times, and have humbled yourself before the church and before God; but you have not received that encouragement you needed, and which Jesus would have freely given you had he been upon earth. Love is missing in the church. Love for the erring is covered up with selfishness. There is a great lack, among God's people, of this precious grace. p. 69, Para. 2, [150T].

You have thought that the people of God were indifferent to you, and your soul has rebelled against it. They have not felt right, or talked right. They have not pursued a right course. They are not justified in this. p. 69, Para. 3, [150T].

Heaven frowns upon it. Jesus pities you, and he invites you, weary and heavy laden, to come to him and learn of him who is meek and lowly in heart, and you shall find rest to your soul. The yoke of Christ is easy, and his burden is light. When perplexed, worried, and annoyed, flee to the burden-bearer, tell it all to Jesus. Your brethren and sisters may not appreciate your efforts, and may never know how hard you do try to obtain the victory; yet this should not discourage you. If Jesus knows, if he is acquainted with your sincere efforts, be satisfied. p. 69, Para. 4, [150T].

There must be a thorough reformation in your life, a transformation by the renewing of your mind. God requires his people to help you because you need help, and you should be humble enough to be helped by them. When tempted to give loose rein to the unruly member, oh! bear in mind that the recording angel is noting every word. They are written in the book, and, unless washed away by the blood of Christ, you must meet them again. You now have a spotted record in Heaven. Sincere repentance before God will be accepted. When about to speak passionately, close your mouth. Don't utter a word. Pray before you speak, and

heavenly angels will come to your assistance and drive back the evil angels, who would lead you to dishonor God, reproach his cause, and weaken your own soul. p. 70, Para. 1, [150T].

Especially have you a work to do to confess with humiliation your disrespectful course toward your parents. There is not reason for this unnatural manifestation toward them. It is purely a satanic spirit, and you have indulged in it because your mother has not sanctioned your course. Your feelings amount not only to a positive dislike, decided disrespect, but to hatred, maliciousness, envy, jealousy, which are manifested in your actions, causing them suffering, and privations. You do not feel like making them happy, or even comfortable. Your feelings are changeable. Sometimes your heart softens, then it closes firmly as you see some fault in them, and the angels cannot impress it with one emotion of love. But your evil demon controls you, and you are hateful and hating. God has marked your disrespectful words, your unkind acts to your parents, whom he has commanded you to honor, and if you fail to see this great sin, and to repent of it, you will grow darker and darker until you will be left to your evil ways. p. 70, Para. 2, [150T].

The Lord is ready to help all those who need help and feel that need. If you see your poverty and wretchedness before God, and earnestly take hold of his strength, he will help, and bless, and impart unto you strength, that by your good works you may lead others to glorify our Father which is in Heaven. p. 70, Para. 3, [150T].

Will you see yourself? Will you submit your will and ways to God for him to control? Will you seek for pure and undefiled religion before God? Oh! what will it avail you to pass along in this wretched condition? You have no happiness yourself in this way of living, and those around you have not happiness in your society. Surely you make for yourself a great amount of misery and such a life as you have led is not worth much. Why not, then, be reconciled to God? Die to self and be converted, that Jesus may heal you. He wants to save you, if you will consent to be saved in his appointed way. May the Lord help you to see and correct every error, is my prayer. p. 71, Para. 1, [150T].

Bro. -----, you should be swift to hear, slow to speak, slow to wrath. Be careful of your words. Let not Satan make

you a stumbling block to others. In your business transactions there is a failure. You slight your work. You get through with it as soon as you can, thinking that it will do, when your work is not well done. You lack thoroughness. You should cultivate taste and order in all you do. That which is worth doing at all is worth doing well. If you lack faithfulness in your business life, you will lack in your religious life, and finally in the day of God the balances of the sanctuary will reveal the fact that you are found wanting. This lack is a reproach to your faith. Unbelievers charge it to dishonesty, and say, If it is such men who keep the Sabbath, I don't choose to be of that sort. p. 71, Para. 2, [150T].

As men prove your work and find it deficient in durability, in nicety and order, they say you are a cheat, and many hard speeches have been made over your work. Many oaths have been uttered over it, and God has been blasphemed. You do not mean to be dishonest, but there is a slackness in your jobs. You think your employers are too particular; that you know what will answer as well as they, and hence this slack, loose, unfinished style attends your labor to a great extent. You should improve in this matter. You should be honorable in all your labor, and close up your work in a manner that will bear the inspection of the eye of God. Scorn to slight any job. Be faithful in that which is least. p. 71, Para. 3, [150T].

Try to help your wife in the conflict before her. Be careful of your words, cultivate refinement of manners, courteousness, gentleness, and you will be rewarded for so doing. E. G. W. p. 72, Para. 1, [150T].

Epistle Number Eight.

Bro. -----: From what was shown me, there is a great work to be accomplished for you before you can be accepted in the sight of God. Self is too prominent. You possess a hasty, passionate temper, and are arbitrary and overbearing in your family. Sister ----- is slack and untidy in her house. She has not the elements of order and neatness in her organization. She can improve in these things. Bro. --- --, you censure your wife; are dictatorial, and do not have that love you should. She dreads your oppressive spirit, but does not do that which she might on her part to correct her wrong habits, which make home distasteful and disagreeable. p. 72, Para. 2, [150T].

Bro. -----, you have not taken a judicious course with your family. Your children do not love you. They possess hatred more than love. Your wife does not love you. You do not take a course to be loved. You are an extremist. You are severe, exacting, arbitrary, to your children. You talk the truth to them, but do not carry its principles into your every-day life. You are not patient, forbearing, forgiving. You have so long indulged your own spirit, you fly into a passion if provoked, that it looks exceedingly doubtful whether you will make efforts sufficient to meet the mind of Christ. You do not possess power of endurance, forbearance, gentleness and love. These Christian graces must be possessed by you before you can be truly a Christian. You reserve your encouraging words, your kindly acts, for those who are not entitled to them as much as your own wife and children. Cultivate kind words, pleasant looks, praise and approbation for your own family, for this will affect your happiness materially. Never let censure or fretful words escape your lips. Subdue this desire to rule, and to place your iron heel where you can. You possess a most disagreeable spirit, a close spirit; To some you are selfish and stingy, to others whom you wish to have think highly of you, you would sacrifice anything, even the very things your own family needs. You are liberal in these cases that you may receive praise of men, and to have them esteem you. If by your good acts toward those you choose to be liberal to you could purchase Heaven by a great sacrifice, you would certainly obtain it. You do not value being put to the greatest inconvenience to advantage others, if in so doing you could exalt yourself. In these things you tithe mint and rue, while you neglect the weightier matters, justice and the love of God. You are not just in your family. You have a work to do there. Make your wife comfortable and happy first, then consider the condition of your children. Provide them with comfortable clothing and convenient food. Then if you can, without limiting your wife and children, help those who most need help, and bestow your favors where they will be appreciated, it will be praise-worthy for you to be liberal. But your first and most sacred duty is to your family. They should not be robbed for others to be favored. Let your benevolence, your liberalities be seen in your own family. Give them tangible proofs of your affection, interest, care and love. This has much to do with your happiness. Cease finding fault, and scolding your wife, for this only makes it much harder for you, and makes a hell

for her. p. 72, Para. 3, [150T].

Angels of God will not abide in your family until there is a different order of things. It is not your means that is wanted. Yet you have thought that if reproved it was your means the church wanted. You are deceived here. You have been too liberal with your means, for the very reason you have thought this was to obtain for you salvation, and buy you a position in the church. No, indeed! it is you that is wanted, not the little means you possess. If you will be transformed by the renewing of your mind, and be converted, deal truly with your own soul. It is all that the church require. You have deceived yourself. He that seemeth to be religious and bridleth not his tongue, that man's religion is vain. Use your family in a manner that Heaven can approve, and so that peace may be in your dwelling. There needs to be everything done for your family. Your children have had your bad example before them, you have blamed, censured, and manifested a passionate spirit at home, while you would, at the same time, address the throne of grace, attend meeting, and bear testimony in favor of the truth. These exhibitions have led your children to despise you and the truth you profess. They have no confidence in your Christianity. They believe you to be a hypocrite, and you are a sadly deceived man. You cannot enter Heaven without a thorough change, any more than Simon Magus, who thought that the holy Ghost could be bought with money. Your family have seen your overreaching spirit, and your taking advantage, your penurious spirit manifested to those with whom you sometimes deal, and they despise you for it, yet they will too surely follow in your footsteps of wrong doing. You are not what you should be in your deal. It is difficult for you to deal justly and to love mercy. You have dishonored the cause of God by your life. You have contended for the truth, but not in a right spirit. You have hindered souls from embracing the truth who otherwise would have done so. They have excused themselves by taking advantage of the errors and wrongs of professed Sabbath-keepers, and saying, they are no better than I; they will lie, cheat, tell large stories, exaggerate, get angry, and boastingly talk of their own praise; such a religion as this I do not want. Thus the unconsecrated lives of these shortcoming Sabbath-keepers, make them stumbling blocks to sinners. p. 73, Para. 1, [150T].

The work now before you, is to commence in your family. You have tried hard to outwardly improve; but the work has

been too much on the surface, an outside work, and not a work of the heart. Set your heart in order, humble yourself before God, entreat and implore his grace to help you. Do not, like the hypocritical Pharisees, do things to make you appear devotional and righteous to the eyes of others. Break your hearts before God and know that it is impossible for you to deceive the holy angels. Your words, your acts, are all open to the inspection of holy angels. Your motives and the intents and purposes of your heart stand revealed to their gaze. The most secret things are not hid from them. Oh, then why not rend your hearts, and be not overanxious to make your brethren think you are right when you are not. Be circumspect in your family. You are watching to see others' wrongs, but do this no more. The work you have now to do is to overcome your own wrongs, battle with your strong internal foes. Deal justly with the widow and fatherless, throw not over your acts the flimsy covering of deception, to those whom you greatly wish would think you right, while your motives and acts will not bear that construction you would have put upon them. p. 74, Para. 1, [150T].

Cease all contention, and try to be a peacemaker. Love not in word, but in deed and in truth. Your works are to bear the inspection of the Judgment. Will you deal truly with your own soul? Do not deceive yourself. Oh, remember God is not mocked. Those who possess everlasting life will have all they can do to set their houses in order. They must commence at their own hearts and follow up the work until victories, earnest victories are gained. Self must die, and Christ must live in you, and be in you a well of water springing up into everlasting life. You now have precious hours of probation granted you to form a character even in your advanced age. You now have a period allotted you in which to redeem the time. You cannot put away your errors and wrongs in your own strength, for they have been increasing upon you for years, because you have not seen them in their hideousness, and in the strength of God resolutely put them away. You must lay hold by living faith on an arm that is mighty to save. Humble your poor, proud, self-righteous heart before God; get low, very low, all broken in your sinfulness at his feet. Devote yourself to the work of preparation. Rest not until you can say truly, My Redeemer liveth, and because he lives I shall live also. p. 75, Para. 1, [150T].

If you lose heaven you lose everything; if you gain heaven

you gain everything. Don't make a mistake in this matter, I implore you. Eternal interests are here involved. Be thorough. May the God of all grace so enlighten your understanding that you may discern eternal things, that by the light of truth, your own errors, which are many, may be discovered to you just as they are, that you may make the necessary effort to put them away, and in the place of this evil, bitter fruit may be found fruit which is precious unto eternal life. By their fruit ye shall know them. Every tree is known by its fruit. What kind of fruit, from henceforth, shall be found upon this tree. The fruit you bear will determine whether you are a good tree, or one that Christ shall say of to his angel, "Cut it down, for why cumbereth it the ground." E. G. W. p. 76, Para. 1, [150T].

Epistle Number Nine.

Dear Bro. -----: I feel compelled from a sense of duty to address you a few lines. I have been shown some things in regard to your case which I dare not withhold. p. 76, Para. 2, [150T].

I was shown that Satan took advantage of you because your wife did not embrace the truth. You were thrown into the society of a corrupt woman; one whose steps take hold on hell. She professed great sympathy for you because of the opposition you received from your wife. She made her manners fascinating like the serpent in Eden. She cast impressions on your mind that you were an abused man; that your wife did not appreciate your feelings and reciprocate your affections; that a mistake had been made in your marriage relation; until you imagined the marriage vows of constancy as long as life should last to her whom you had taken as your wife, to be as galling chains. You went to this apparent angel in speech for sympathy. You poured into her ears that which should be intrusted alone to your wife whom you had vowed to love, honor, and cherish, as long as you both should live. You forgot to watch and pray always lest ye enter into temptation. Your soul was marred by a crime. You stamped your life record in Heaven with a fearful blot. Deep humiliation and repentance before God will be acceptable to him. The blood of Christ can avail to wash these sins away. You have fallen, terribly fallen. Satan lured you on into his net, and then left you to disentangle yourself as best you could. You have been harassed and perplexed. You have been fearfully tempted. A

guilty conscience troubles you. You distrust yourself, and imagine every one else distrusts you. You are jealous of yourself, and imagine that jealousy exists in other hearts toward you. You have not confidence in yourself, and imagine your brethren have not confidence in you. Satan often presents the past before you, and tells you it is of no use for you to try to live out the truth, the way is too straight for you. You have been overcome; now Satan takes advantage of your wrong and sinful course to make you believe you are past redemption. You are on Satan's battle field. A severe conflict you are engaged in. The barrier which is thrown around, and which makes sacred every family circle, you have broken down. And now Satan harasses you almost constantly. You are not at rest. You are not at peace, and your conflicting feelings and doubts and jealousies you seek to shift upon your brethren; that they are at fault; that they do not give you attention. The trouble is with yourself. You want your own way, and do not rend your heart before God, and with brokenness and contrition cast yourself all broken, sinful and polluted, upon his mercy. Your efforts to save yourself, if persisted in, will result in your certain ruin. p. 76, Para. 3, [150T].

Cease your jealousies and your faultfinding. Turn your attention to your own case, and by humble repentance, relying alone upon the blood of Christ, save your own soul. Make thorough work for eternity. If you turn from the truth, you are a ruined man; your family is ruined. p. 77, Para. 1, [150T].

It is difficult to build up the fortifications preserving the privacy and privileges of the family relation sacred, after they have been once broken down; but in the strength of God you can do it, and in his strength alone. Truth, sacred truth, is your anchor, which will save you from drifting in the downward current to crime and destruction. p. 78, Para. 1, [150T].

A conscience once violated is greatly weakened. It needs the strength of constant watchfulness and unceasing prayer. You are standing in a slippery place. You need all the strength that the truth can give you to fortify you, and save you from making entire shipwreck. Life and death are before you; which will you choose? Had you seen the necessity of being firmly settled upon principle, not moving from impulse, and not being easily discouraged, but

prepared to endure hardness, you would not have been overcome as you have. You have moved from impulse. You have not, like our faultless pattern, been willing to endure the contradiction of sinners against yourself. We are exhorted to remember Him who endured this, lest we become weary and faint in our minds. You have been weak as a child, having no power of endurance. You have not felt the necessity of being established, strengthened, settled, grounded, and built up in the faith. p. 78, Para. 2, [150T].

You have felt that it might be your duty to teach the truth to others instead of your being taught yourself. You must be willing to be a learner to receive the truth from others, and cease your faultfinding, your jealousies, your complaining, and in meekness receive the ingrafted word which is able to save your soul. p. 78, Para. 3, [150T].

It rests with you whether you will have happiness or misery. You have yielded to temptation once, and can not now trust your own strength. Satan has great control of your mind, and you will have nothing to hold you when you break from the restraining influence of the truth. The truth has been as a safeguard to you to restrain you from crime and iniquity. Your only hope is to seek for thorough conversion, and redeem the past by your well-ordered life and godly conversation. p. 78, Para. 4, [150T].

You have moved from impulse. Excitement has been agreeable to your organization. Your only hope now is to sincerely repent of your past transgressions of God's law, and purify your soul by obeying the truth. Cultivate purity of thought and purity of life. The grace of God will be your strength to restrain your passions and curb your appetites. Earnest prayer and watching thereunto will bring the Holy Spirit to your aid, to perfect the work, and make you like your unerring Pattern. p. 79, Para. 1, [150T].

If you choose to throw off from you the sacred, restraining influence the truth imposes upon you, Satan will lead you captive at his will. You will be in danger of giving scope to your appetites and passions, and giving loose rein to lusts, and to evil and abominable desires. Instead of bearing that calm serenity in your countenance under trial and affliction, your face radiant with hope and that peace which passeth understanding like faithful Enoch, you will stamp your countenance with carnal thoughts, with lustful desires. Your image will bear the impress of the

satanic instead of the divine. p. 79, Para. 2, [150T].

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." It is your privilege now, by humble confessions and sincere repentance, to take words and return unto the Lord. The precious blood of Christ can cleanse you from all impurity, remove all your defilement, and make you perfect in him. The mercies of Christ are still within your reach if you will accept them. For the sake of your wronged wife, and your children, the fruit of your own body, cease to do evil, and learn to do well. That which you sow, ye shall also reap. If ye sow to the flesh, ye shall of the flesh reap corruption. If ye sow to the spirit, ye shall of the spirit reap life everlasting. p. 79, Para. 3, [150T].

You must overcome your sensitiveness and faultfinding. You are jealous that others do not give you all that attention you think you should have. The experience which has savored of fanaticism, founded in feeling, you must not adhere unto. It is unsafe. Move from principle. Move from thorough understanding. Search the Scriptures, and be able to give to every man that asketh you the reasons of the hope which is in you with meekness and fear. Let self-exaltation die. Cleanse your hands ye sinners, and purify your hearts ye double-minded. Be afflicted and mourn. Let your laughter be turned into mourning and your joy into heaviness. When harassed with temptations and evil thoughts, there is but One to whom you can flee for relief and succor. Flee to him in your weakness. When near him, Satan's arrows are broken and cannot harm you. Your trials and temptations borne in God, will purify and humble you, but will not destroy nor endanger you. E. G. w. p. 79, Para. 4, [150T].

Epistle Number Ten.

Dear Bro. -----: I was shown that you were enshrouded in darkness, which darkness was not relieved by rays of light from Jesus. You did not seem sensible of your danger, but was in a state of listless indifference, unfeeling, and unconcerned. p. 80, Para. 1, [150T].

I inquired the cause of this much-to-be-dreaded condition. and was pointed back for years, and shown that you had not, since you embraced the truth, been sanctified through the

truth. You have gratified your appetite and your lustful passions, to the destruction of your own spirituality. I was shown that God had given light through the gifts placed in the church which would instruct, counsel, guide, reprove and warn. These testimonies which you have professed to believe were from God, you have not regarded to live them out. To disregard light is to reject it. The rejection of light leaves men captives bound about by chains of darkness and unbelief. I was shown that you have increased your family without realizing the responsibility you were bringing upon yourself. It has been impossible for you to do justice to your companion, or to your children. Your first wife ought not to have died, but you brought upon her cares and burdens which ended in the sacrifice of her life. p. 80, Para. 2, [15OT].

You have, by increasing your family so rapidly, been kept in a state of poverty, and the mother, who has been engaged in rearing the young members of the family, has not had a fair chance for her life. She has nursed her children under the most unfavorable circumstances, when heated over the cook-stove. She could not instruct them as she should, and regulate their habits of eating and working. The result of eating food not the most healthy, and by violating the laws which God has established in our being, has brought disease and premature death upon the elder class of your children. Disease has been transmitted to your offspring, and the eating largely of flesh-meats, has increased the difficulty. The eating of pork has awakened and strengthened a most deadly humor which was in the system. Your offspring are robbed of vitality before they are born. You have not added to virtue knowledge, and your children have not been instructed how to preserve themselves in the best condition of health. Never should one morsel of swine's flesh be placed upon your table. Your children have come up instead of being brought up and educated to the end that they might become Christians. Your cattle have received, in many respects, better treatment than your children. Your wife, now living, has a hard lot, her vitality is nearly exhausted. You have not done your duty to your children. You have left them to grow up in ignorance. Have not realized if you took upon yourself the responsibility of bringing into the world so numerous a flock, you were accountable, in a great measure, for their salvation. You cannot throw off this responsibility. You have robbed your children of their rights by not interesting yourself in their education, and instructing

them patiently and faithfully in regard to forming characters for Heaven. Your course has done much to destroy the confidence of your children in you. You are exacting, overbearing, tyrannical; you fret and scold, and censure, and by so doing wean the affections of your children from you. You treat them as though they had not just rights, but as though they were machines to turn in your hands according to your pleasure. You provoke them to wrath, and often discourage them. You do not give them love and affection. Love begets love, affection begets affection. The spirit you manifest toward your children will be reflected back upon you. p. 81, Para. 1, [150T].

You are in a critical condition, and have no realizing sense of it. It is impossible for an intemperate man to be a patient man. First temperance, then patience. You have so long lived for self, and followed the imagination of your own heart, that you cannot discern sacred things. Your lustful appetite and passions have controlled you. The higher order of the mental organs have been weakened and controlled by the lower, baser organs. The animal propensities have been gaining strength. When reason is left to be controlled by appetite, the high sense of sacred things is not discerned. The mind is debased, the affections are unsanctified, the heart testifies what is therein by the works and the acts. God has been displeased and dishonored by your conversation and your deportment. Your words have not been select and well chosen, but low, vulgar conversation comes naturally to your lips in the presence of children and youth. Your influence in this respect has been bad. p. 82, Para. 1, [150T].

Your example has not been right, and you have stood directly in the way of your own children, and the children of Sabbath-keepers, in seeking the Lord. Your course, in this respect, cannot be too severely censured. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things. An evil man out of the evil treasure of his heart bringeth forth evil things. For I say unto you that every idle word that men shall speak, they shall give account thereof in the day of Judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Your heart needs to be purified, cleansed, sanctified, through obedience to the truth. Nothing can save you but a thorough conversion, a true sense of your sinful ways, and a thorough transformation by the renewing of your mind. p.

82, Para. 2, [150T].

In your profession, you have been very zealous to plead the necessity of not denying our faith by our works, and have made your faith an excuse for not granting your children the privilege of obtaining an education in even the common branches. Knowledge is what you need in regard to yourself, and you will yet have to see the necessity of your obtaining it. Knowledge is what your children need, but do not have the privilege of obtaining. With this great lack, your children cannot be useful members of society, and will be deficient in their religious education. A weighty responsibility rests at your door. You are shortening the life of your wife. How can she glorify God in her body and spirit, which are his? p. 82, Para. 3, [150T].

God has given you light and brought knowledge direct to you, which you have professed to believe came direct from him, instructing you to deny your appetite. Also, that the use of swine's flesh was in disregard of his express command; not because he wished to especially show his authority, but because its use was injurious to those who should eat it. The blood would become impure, humors and scrofula would corrupt the system, and the whole organism would suffer. Especially would the fine, sensitive nerves of the brain become enfeebled, and so beclouded that sacred things would not be discerned, but placed upon the low level with common things. Light has come just as soon as God's people could bear it in regard to disease caused by using this gross article of food. Have you heeded the light? p. 83, Para. 1, [150T].

You have gone directly contrary to the light God has been pleased to give in regard to the use of tobacco. The indulgence of your appetite has eclipsed the light given of Heaven, and you have made a god of this hurtful indulgence. It is your idol. You have bowed to this instead of God, and at the same time professing great faith in the visions, and acting entirely contrary to them. You have not advanced one step in the divine life for years, but have been growing weaker and weaker, darker and darker. You have felt sadly afflicted over the course Bro. ----- has pursued in opposing the truth as he has done. You have ascribed the weak, discouraged state of the church to his opposition. He has been a great hindrance to the advancement of the cause of God in ----- . But the course you have pursued, who have

professed to know the truth and to have an experience in the cause of God, has been a greater hindrance than his course. If you had stood in the counsel of God, and been sanctified through the truth you professed to believe, Bro. ----- would not have had all the doubts he has had. Your position as a defender of the visions has been a stumbling block to those who were unbelieving. I was shown that your brother tried to stand up under the heavy burdens which the sad condition of the church brought upon him until he nearly fell under the weight he was bearing, and left for his life. I saw that God's care was over Bro. and Sr. ----- . If their faith was unwavering, they would yet see the salvation of God in their own house and in the church. p. 83, Para. 2, [150T].

I was shown the case of dear Bro. and Sr. -----, They had been passing through the dark waters, and the billows had nearly gone over their heads; yet God loved them, and if they would only trust their ways to him he would bring them forth from the furnace of affliction purified. Bro. ----- has looked upon the dark side, and doubted whether he was a child of God, doubted his salvation. I saw that he should not labor too hard to believe, but should trust in God as a child would confide in its parents. He worries too much, he worries himself out of the arms of Jesus, and gives the enemy a chance to tempt and annoy him. God knows the feebleness of the body, and of the mind, and will require no more of him than he will give him strength to perform. He has tried to be faithful and true to his profession. He has failed in his life in a number of things, all ignorantly. In regard to the discipline of his children, he has considered it his duty to be strict, and has carried this discipline too far. He has treated small offences with too great a degree of severity. This has had an influence to wean, in a degree, the affection of the son from the father. During his sickness he has had a diseased imagination. His nervous system has been all deranged, and he has thought that his children did not feel for him and love him as they should; but this was the result of disease. Satan wished to destroy him, and dishearten and discourage his poor children. But God has not laid this to his charge. His children have greater burdens to bear than many that are older than they, and they deserve careful discipline, judicious training, mingled with sympathy, love, and great tenderness. p. 84, Para. 1, [150T].

The mother has had especial strength and wisdom of God to

encourage and help her husband, and to do much in binding her children to her heart and strengthening their affection for their parents and for one another. I saw that angels of mercy were hovering over this family, although prospects looked so dark and foreboding. Those who have had bowels of compassion for Bro. ----- will never have cause to regret it, for he is a child of God, beloved of him. The depressed state of the church has been very detrimental to his health. I saw him looking on the dark side, distrustful of himself, and looking down into the grave. He must not dwell on these things, but look to Jesus, a pattern that is unerring. He must encourage cheerfulness and courage in the Lord, talk faith, talk hope; rest in God, and not feel that a severe, taxing effort is required on his part. All that God requires is simple trust, to drop into his arms with all his weakness, and brokenness, and imperfectness, and Jesus will help the helpless, and strengthen and build up those who feel that they are very weakness itself. God will be glorified in his affliction through the patience, faith, and submission, exemplified by him. Oh! this will prove the power of the truth we profess; it is consolation when we need it; it is support when every prop of an earthly nature, which has been a measurable support, is removed away. p. 85, Para. 1, [150T].

I was also shown the case of Bro. ----- . He has placed himself in a condition of bondage that God did not call him to. God is not pleased with aged fathers' placing their stewardship out of their hands into the hands of unconsecrated children, even if they profess the truth. But when these children are enemies to God, to place that which he has entrusted to them into the hands of their unbelieving children, he is dishonored, for they have placed that which they should retain in the ranks of the Lord into the enemy's ranks. Again, Bro. ----- has used tobacco, and acted the part of a deceiver. He would have his brethren think that he did not use it. I saw that this sin has caused him to make no advancement in the divine life. He has a work to do in his advanced age to abstain from fleshly lusts which war against the soul. He has loved the truth, and has suffered for the truth's sake. Now he should so estimate the eternal reward, the treasure in the Heavens, the immortal inheritance, the crown of glory that is unfading, that he can cheerfully sacrifice the gratification of depraved appetite, let the consequence or suffering be ever so great, in order to accomplish the work of purification of the flesh and of the spirit. p. 85,

Para. 2, [150T].

I was then shown his daughter-in-law. She is beloved of God, but held in servile bondage, fearing, trembling, desponding, doubting, and very nervous. This sister should not feel that she must yield her will to a godless youth who has less years upon his head than herself. She should remember that her marriage does not destroy her individuality. God has claims upon her higher than any earthly claim. Christ has bought her with his own blood. She is not her own. She fails to put her entire trust in God, and submits to yield her convictions, her conscience, to an overbearing, tyrannical man, fired up by Satan whenever his Satanic majesty can make it effectual to work through him to intimidate this trembling, shrinking soul, who has so many times been thrown into agitation that her nervous system is torn to pieces, and she is merely a wreck. Is this the will of the Lord that this sister should be in this state, and God robbed of her service? No. Her marriage was a deception of the Devil. Yet now she should make the best of it, treat her husband with tenderness, make him as happy as she can, when she can do so and not violate her conscience; for if he remains in his rebellion, this world is all the heaven he will have. But to deprive herself of the privilege of meetings to please and gratify an overbearing husband, possessing the spirit of the dragon, is not according to God's will. He wants this trembling soul to flee to him. He will be a covert to her. He will be like a great rock in a weary land. Only have faith and trust, and he will strengthen and bless. All three of her children are susceptible of the influences of the truth and spirit of God. Could these children be as favorably situated as many Sabbath-keeping children are, all would be converted, and enlist in the army of the Lord. p. 86, Para. 1, [150T].

I was then shown a young girl of the same place, who had departed from God, and was enshrouded in darkness. Said the angel, She did run well for a season, what did hinder her? I was pointed back, and saw that it was a change of surroundings. She was associating with youth like herself, who were filled with hilarity and glee, pride, and love of the world. Had she regarded the words of Christ she need not have yielded to the enemy. "Watch and pray always, lest ye enter into temptation." Temptation may be all around us, but this does not make it necessary that we should enter into temptation. The truth is worth everything. Its

influence is not to degrade, but to elevate, refine, purify, and exalt to immortality and the throne of God. Said the angel, Will ye have Christ, or the world? Satan presents the world with its most alluring, flattering charms to poor mortals, and they gaze upon it, and its tinsel and glitter eclipses the glory of Heaven, the immortal life, which is as enduring as the throne of God. A life of peace, happiness, joy unspeakable, which shall know nothing of sorrow, sadness, pain nor death, is sacrificed for a short lifetime of sin. All who will turn from the pleasures of earth, and with Moses choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of the world, will, with faithful Moses, receive the unfading crown of immortality, and the far more exceeding and eternal weight of glory. p. 87, Para. 1, [150T].

The mother of this girl has been at different times susceptible to the influences of the truth, but she has soon lost the impression through indecision. She lacks decision of character, is too vacillating, and is affected too much by unbelievers. She must encourage decision, fortitude, steadiness of purpose, which will not be swerved to the right or left by circumstances. She must not be in a state of such vacillation. If she does not reform in this respect she will be easily ensnared, and taken captive by Satan at his will. She will have to possess perseverance and firmness in the work of overcoming, or she will be overcome and lose her soul. The work of salvation is not child's play, to be taken hold of at will and let alone at pleasure. It is the steady purpose, the untiring effort that will gain the victory at last. It is he that endureth to the end that shall be saved. It is they who by patient continuance in well doing shall have eternal life and the immortal reward. If this dear sister had been true to her convictions, and possessed steadiness of purpose, she might have been the means of exerting a saving influence in her family over her husband, and been a special help to her daughter. All who are engaged in this warfare with Satan and his host have a close work before them. They must not be as impressible as wax, that the fire can melt into any form. They must endure hardness as faithful soldiers, stand at their post, and be true every time. p. 87, Para. 2, [150T].

God's spirit is striving with this entire family. He will

save them if they are willing to be saved in his appointed way. Now is the hour of probation. Now is the day of salvation. Now, now, is God's time. In Christ's stead we beseech them to become reconciled to God while they may, and in humility, with fear and trembling, work out their salvation. p. 88, Para. 1, [150T].

I was shown that it was the work of Satan to keep the church in a state of insensibility, that the youth may be secured in his own ranks. I saw that the youth were susceptible of the influences of the spirit of the truth. If the parents would consecrate themselves to God, and labor with interest for the conversion of their children, God would reveal himself to them and magnify his name among them. p. 88, Para. 2, [150T].

I was then shown in the case of Bro. -----, that Satan had been fastening his bands about him, and leading him away from God and his brethren. Bro. ----- has had an influence to greatly darken this brother's understanding with his unbelief. I was pointed back and shown that the wisest course was not pursued in this brother's case. There was not sufficient reason why he should have been left out of the church. He should have been encouraged, even urged, to unite with his brethren in church capacity. He was in a more fit state to come into the church than several who were united with it. He did not understand things clearly, and the enemy used this misunderstanding to his injury. God who seeth hearts, has been better pleased with the life and deportment of Bro. ----- than some of those who were united with the church. It is the Lord's will that he should come close to his brethren, be a strength unto them, and they a strength unto him. His wife can be reached by the truth. Her deportment in many respects is not as questionable as some who profess to believe all the truth. Yet she must not look at the failures and wrongs of those who profess better things, but earnestly inquire, What is truth? She can exert an influence for good in connexion with her companion. These souls sanctified through the truth, can in the strength of God be pillars in the church, and have a saving influence upon others. These dear souls are accountable to God for the influence they exert. They either gather with Christ or scatter abroad. God requires the weight of their influence on the side of truth in his cause. Jesus has bought them by his own blood. They are not their own, for they have been bought with a price. Therefore the work is before them to glorify God in their bodies and spirits,

which are his. We are doing up work for eternity. It is of the highest importance that every hour be employed in the service of God, and thus to secure a treasure in Heaven. p. 88, Para. 3, [150T].

I was shown your case, Bro. -----, in connection with the church at ----- two years ago. The vision related to the past, present, and future. As I stand before the people in different places as we travel, the spirit of the Lord brings before me clearly the cases I have been shown, reviving the matter previously given me. I was shown you as receiving the Sabbath, while you stood opposed to important truths connected with the Sabbath. You were not fortified with all the truth. I then saw your mind directed in the channel of unbelief, of doubt, and distrust, and seeking to obtain those things which were calculated to strengthen unbelief and darkness. Instead of searching for evidence to strengthen faith, you took the opposite course, and Satan directed your mind in a course to suit his own purposes. You love to combat, and when you enter the field of battle you know not when to lay down your arms. You love to argue, and have indulged in this until it has led you from the light, led you from the truth, and from God, where you have been enshrouded in darkness, and unbelief has taken possession of your mind. You have been blinded by Satan. You have, like faithless Thomas, considered it a virtue to doubt unless you could have unmistakable evidence, removing all cause for doubting from your mind. Did Jesus commend the unbelieving Thomas as he granted him the evidence he declared he would have before he believed? He said unto him, Be not faithless, but believing. Thomas answered, "My Lord and my God." He is now compelled to believe. There is no room to doubt. Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed." You were represented to me as uniting your efforts with the rebel leader and his host to annoy, perplex, dishearten, discourage, and overthrow those who are battling for the right: who are standing under the blood-stained banner of Prince Immanuel. Your influence, I was shown, has turned souls from keeping the Sabbath of the fourth commandment. You have employed your talents and your skill to manufacture weapons to place in the hands of the enemies of God, to fight those who are trying to obey God in keeping his commandments. While angels have been commissioned to strengthen the things that remain to withstand and counteract your influence, they have looked with the

deepest grief upon your work to dishearten and destroy. You have caused pure, sinless, holy angels to weep. Those who are living amid the perils of the last days, which are characterized by the masses turning from the truth of God to fables, will have close work to turn from the fables which are prepared for them on every hand, and have an appetite to feast upon unpopular truth. Those who turn from these fables to truth, are despised, hated, and persecuted by those who are presenting fables to the people for their reception. Satan is at war with the remnant who are endeavoring to keep the commandments of God and the testimony of Jesus. Evil angels are commissioned to employ agents who are men upon the earth, who can the most successfully exert their influence to make Satan's attacks effective against the remnant whom God calls "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." This, Satan is determined to hinder. He will employ every one who will engage in his service to hinder the chosen people of God from showing forth the praises of him who has called them from darkness into his marvelous light. To hide, to cover up this light, to cause people to distrust it, to disbelieve it, is the work of the great rebel and his host. While Jesus is purifying his people unto himself, redeeming them from all iniquity, Satan will employ his forces to hinder the work and prevent the perfection of the saints. Satan does not exert his power upon those who are all covered up with deception, and walled in by fables and error, and who make no effort to receive and obey the truth. He knows he is sure of them; but those who are seeking for truth, that they may obey it in the love of it, are the ones who excite his malice and stir his ire. He is so gratified, so pleased, when he can lead them from right in a course of disobedience, because he can never weaken them while they keep close to Jesus. p. 89, Para. 1, [15OT].

When we disobey and sin against God there is a disposition to fall behind Jesus a day's journey and separate from his company because it is distasteful, for every ray of light from his divine presence points to the sin, the wrong, we have been guilty of. Satan exults over the errors and wrongs he has induced souls to commit, then he takes all these failures and sins, and makes the most of them. He rehearses them to the angels of God and taunts them with these weaknesses and failures. He is in every sense an

accuser of the brethren, and exults over every sin and wrong God's people are deceived and beguiled to commit. You, Bro. -----, have been engaged in this same work to quite an extent. You have taken the things which you have called wrongs, weaknesses, which appeared to you like errors, in the ranks of Sabbath-keeping Adventists, and have brought them to the notice of the enemies of our faith who were warring against that company whom angels of Heaven were ministering unto, and Jesus their advocate pleading their cause before his Father. He cries, Spare them, Father, spare them, they are the purchase of my blood, and lifts to his Father his wounded hands. You have been guilty before God of a great sin. You have been taking advantage of those things which grieve, which bring anguish upon the people of God as they see some of their numbers unconsecrated and frequently overcome by Satan. Instead of aiding in the work to help these erring souls get right, you have triumphantly made their errors conspicuous to those who hated them because they professed to keep the commandments of God and the faith of Jesus. You have made it very hard for those who were engaged in the work of saving the erring, hunting up the lost sheep of the house of Israel. For their disobedience and departure from God, he suffered them to be brought into close places, and adversity to come upon them, their enemies to make war with them, to humble them and lead them to seek God in their trouble and distress. "Then came Amalek and fought with Israel in Rephidim." This took place immediately after the children of Israel had given themselves up to their rebellious murmurings, and unjust, unreasonable, complaints against their leaders whom God had qualified and appointed to lead his people through the wilderness to the land of Canaan. p. 91, Para. 1, [15OT].

The Lord directed their course where there was no water, purposely, to prove them, to see after they had received so many evidences of his power, if they had learned to turn to him in their affliction, and had repented of their, past rebellious murmurings against him, by charging Moses and Aaron with selfish motives in bringing them from Egypt to kill them and their children with hunger, that they might be enriched with their possessions. In doing this they ascribed to man that which they had received unmistakable evidence was from God alone, whose power is unlimited. These wonderful manifestations of the power of God he would have them ascribe to him alone, and magnify his name upon the earth. The Lord brought them over the same ground of

trial repeatedly, to prove them, to try them, if they had yet learned his dealings and repented of their sinful disobedience and rebellious murmurings. In Rephidim, when the people thirsted for water, they were again proud and again showed that they yet possessed an evil heart of unbelief, of murmuring, of rebellion, which revealed the fact that it would not yet be safe to establish them in the land of Canaan. If they would not glorify God in their trials and adversity, in their travels through the wilderness to the Canaan in prospect, while God was continually giving them unmistakable evidence of his power, and his care for them and his glory, they would not magnify his name and glorify him when established in the land of Canaan, surrounded with blessings and prosperity. Because the people thirsted for water, they were provoked, so that Moses feared for his life. When assailed by the Amalekites, Moses gave Joshua directions to fight with their enemies while he would stand with the rod of God in his hand, with his hand raised toward Heaven in the sight of the people, showing to rebellious, murmuring Israel that their strength and power was in God. He was their might and the source of their strength. There was no power in that rod, God wrought through Moses. Moses had to receive all his strength from above. When Moses held up his hands, Israel prevailed; when he let down his hands, Amalek prevailed. When Moses became weary, preparations were needful to keep his weary hands continually raised toward heaven. Aaron and Hur prepared a seat for Moses to sit upon, and then both engaged in holding up his weary hands until the going down of the sun. These men, thus doing, showed to Israel their work to sustain Moses in his arduous work, while he should receive the word from God to be spoken to them. Also to show Israel that God alone held their destiny in his hands, that he was their acknowledged leader. "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of the people; for I will utterly put out the remembrance of Amalek from under heaven. For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not

forget it." p. 92, Para. 1, [150T].

As the angel of God presented these facts in the travels and experience of the children of Israel, I was deeply impressed with the especial regard that God had for his people. Notwithstanding their errors, their disobedience, and their rebellion, they were God's chosen people still. He had especially honored them by coming down from his holy habitation upon Mount Sinai, and in majesty, and glory, and awful grandeur, spake the ten commandments in the audience of all the people, and wrote them with his own finger on the tables of stone. The Lord says of his people Israel, "For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers." p. 94, Para. 1, [150T].

I was shown that those who are trying to obey God and purify their souls through obedience to the truth, are God's chosen people, his modern Israel. God says of them, through Peter, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." p. 95, Para. 1, [150T].

As it was a crime for Amalek to take advantage of the children of Israel in their weakness, their weariness, to annoy, perplex, and discourage them, so it was no small sin for you to be closely watching to discover the weakness, the haltings, the errors and sins of God's afflicted people, and expose the same to their enemies. You were doing Satan's work, not the work of God. Many of the Sabbath-keeping Adventists in -----, have been very weak. They have been miserable representatives of the truth. They have not been an honor to the cause of present truth, and the cause would have been better off without them. You have taken the unconsecrated lives of Sabbath keepers as an excuse for your occupying the position of doubt and unbelief. It has also strengthened your unbelief to see that some of these unconsecrated ones were professing strong faith in the visions, vindicating them when opposed, and defending them with warmth, while at the same time they

professed so much zeal, they were disregarding the teachings given through vision, and were going directly contrary to them. In this respect they were stumbling blocks to Bro. -----, and were, by their course, bringing the visions into disrepute. Bro. -----, I was shown that you had a proud heart, and when you thought your writings at the Review Office were slighted, your pride was touched, and you commenced a warfare which has been like Paul's kicking against the pricks. You have joined hands with those who turn the truth of God into a lie. You have strengthened the hands of sinners, opposed the counsel of God against your own soul. You have been warring against that which you had no knowledge of. You have not known what work you were doing. I saw your wife wrestling with God in prayer, with her faith firmly grasping you, and at the same time fixed upon the throne, pleading the never-failing promises of God. Her heart has ached as she has seen you persisting in your warfare against the truth. I was shown that you were doing this ignorantly, blinded by Satan. While engaged in this warfare you were not increasing in spirituality and devotion to God. You had not the witness that your ways pleased God. You had a zeal, but not according to knowledge. You had no experience in my calling, had scarcely seen me, and had no knowledge of my work. p. 95, Para. 2, [150T].

You possess, Bro. -----, qualifications which would make you of special service in the church at -----, or in any other church, were your talents devoted to the upbuilding of the cause of God. I saw that your children were now in a state to be impressed with the truth, and Jesus was pleading for you, Bro. -----, "Spare him a little longer." I was shown that if Bro. ----- was converted to the truth, he would make a pillar in the church, and could honor God by his influence, sanctified through the truth. p. 96, Para. 1, [150T].

I saw angels of mercy hovering about Bro. ----- . I was shown that he was greatly deceived in the moral worth and standing before God of that class who have withdrawn from the body. A few honest ones are among them; these will be rescued; but the most of them have long been unconsecrated in heart, and the close testimonies have been in their way, a yoke of bondage to them. They have thrown off the yoke and retained their corrupt ways. God calls upon you to separate from them. Cut loose from these whose delight it is to war against the truth of God. A little from this true

character will be developed. They are of that class who loveth and maketh a lie. p. 96, Para. 2, [150T].

If your whole interest is in the truth and the preparatory work for this time, you will be sanctified through the truth and receive a fitness for immortality. You are in danger of being too exacting with your children, not as patient as is necessary. The thorough work of preparation must go on with all who profess the truth, until we stand before the throne of God without fault, without a spot, or wrinkle, or any such thing. God will cleanse you if you will submit to the purifying process. E. G. W. p. 96, Para. 3, [150T].

Testimony for the Church
No. 16

By Ellen G. White

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TESTIMONY FOR THE CHURCH:
INTRODUCTION

Dear Brethren and Sisters: The Lord has again manifested himself to me. June 12, 1868, while speaking to the brethren in the house of worship at Battle Creek, Mich., the Spirit of God came upon me, and in an instant I was in vision. The view was extensive. I have commenced to write the fifth volume of Spiritual Gifts; but as I had testimonies of a practical nature which you should have immediately, I left that work to prepare this little pamphlet. p. 2, Para. 1, [160T].

In this last vision, I was shown that which fully justifies my course in publishing personal testimonies. When the Lord singles out individual cases, and specifies their wrongs, others, who have not been shown in vision, frequently take it for granted that they are right, or nearly right. If one is reproved for a special wrong, brethren and sisters should carefully examine themselves to see wherein they have failed, and wherein they were guilty of the same things. They should possess the spirit of humble confession. If others think them right, it does not make them so. God looks at the heart. He is proving and testing souls in this manner. In rebuking the wrongs of one, he designs to correct many. But if they fail to take the reproof to themselves, and flatter themselves that God passes over their errors, because he does not especially single them out, they deceive their own souls, and will be shut up in darkness, and be left to their own ways, to follow the imagination of their own hearts. p. 2, Para. 2, [160T].

Many are dealing falsely with their own souls, and are in a great deception in regard to their true condition before

God. He employs ways and means to best serve his purpose, and to prove what is in the hearts of his professed followers. He will make plain the wrongs of some, and then it is his design that others may be warned, and fear, and shun the errors they see are rebuked in another. By self-examination, they may find that they are doing the same things which God condemns in another. If these are really desirous to serve God from the heart, and fear to offend him, they will not wait for their sins to be specified before they make confession and with humble repentance return unto the Lord. They will forsake these things which have displeased God, according to the light given to others. If, on the contrary, those who are not right see that they are guilty of the very things that have been reprov'd in others, yet continue in the same unconsecrated course, because they have not been especially named, they endanger their own souls, and will be led captive by Satan at his will. p. 3, Para. 1, [160T].

MOVING.

In the vision given me June 12, 1868, I was shown that a great work might be accomplished in bringing souls to the knowledge of the truth, were proper exertions made. In every town, and village, and city, there are more or less who would embrace the truth if it was brought before them in a judicious manner. Missionaries are needed among us, self-sacrificing missionaries, who, like our great Exemplar, would not please themselves, but live to do others good. p. 3, Para. 2, [160T].

I was shown that as a people we are deficient. Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. I was shown that we should awake from the dead, and Christ will give us life. p. 4, Para. 1, [160T].

There is a strong inclination with many of our brethren and sisters to live in Battle Creek. Families have been coming to reside there from all directions, and many more have their faces set that way. Some who have come to Battle Creek held offices in the little churches from whence they moved, and their help and strength were needed there. When

such arrive at Battle Creek, and meet with the numerous Sabbath-keepers there, they frequently feel that their testimonies are not needed, and their talent is therefore buried. p. 4, Para. 2, [16OT].

Some choose Battle Creek because of the religious privileges it affords, yet wonder that their spirituality decreases after their sojourn there a few months. Is there not a cause? The object of many has been to advantage themselves pecuniarily, to engage in business which will yield them greater profits. Their expectations in this particular may be realized, while they have dearth of soul, and become dwarfed in spiritual things. They do not take any special burden upon themselves, because they think they would be out of place. They do not know where to take hold to labor in so large a church, and therefore become idlers in their Master's vineyard. All who pursue this course only increase the labor of those who have the burden of the work in the church upon them. They are as so many dead weights. There are many in Battle Creek who are fast becoming withered branches. p. 4, Para. 3, [16OT].

Some who have been workers, and who have an experience in the cause of present truth, move to Battle Creek and lay off their burden. Instead of feeling the necessity of double energy, watchfulness, prayer, and diligent performance of duty, they do scarcely anything at all. Those who have burdens to bear in the Office, and have not time for duties aside from their work, are obliged to fill responsible positions in the church, and have important, taxing labor to perform in the church, which if they do not do will remain undone, because these others will not take the burden. p. 5, Para. 1, [16OT].

Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not his precious life, should move into towns and villages where there is but little or no light, and where they can be of real service, and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have his witnesses scattered all over the land, that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known. The brethren should not flock together because it is more

agreeable to them, but seek to fulfill their high calling to do others good, to be instrumental in the salvation of at least one soul. But more may be saved than one. p. 5, Para. 2, [160T].

The sole object of this work should not be merely to increase our reward in Heaven. Some are selfish in this respect. In view of what Christ has done for us, and has suffered for sinners, we should, out of pure, disinterested love for souls, imitate his example in sacrificing our own pleasure and convenience for their good. The joy set before Christ, which sustained him in all his sufferings, was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master. In thus doing, we please God and manifest our love and devotion to him as his servants. He first loved us, and withheld not from us his beloved Son, but gave him from his bosom to die that we might have life. p. 6, Para. 1, [160T].

Love, true love for our fellowmen, evinces love to God. We may make a high profession, yet without this love it is nothing. Our faith may lead us to even give our bodies to be burned, yet without love, self-sacrificing love, such as lived in the bosom of Jesus, and was exemplified in his life, we are as sounding brass and a tinkling cymbal. p. 6, Para. 2, [160T].

There are families which receive spiritual strength by moving to Battle Creek. It is just the place to help some, while it would be the wrong place for others. Bro. and Sr. Booth are a sample of the class who may be benefitted in moving to Battle Creek. The Lord directed them to take this course. Battle Creek was just the place to benefit that family, and has proved a blessing to the entire family. They have, in coming here, gained strength to plant their feet firmly upon the platform of truth, and if they continue in the path of humble obedience, they may rejoice for the help they have received in Battle Creek. p. 6, Para. 3, [160T].

TO MINISTERS.

In the vision given me June 12, 1868, I was deeply impressed with the great work to be accomplished to prepare a people for the coming of the Son of man. I saw that the harvest is great, but the laborers are few. Many who are at the present time in the field laboring to save souls, are

feeble. They are greatly lacking in physical strength. They have borne heavy burdens, which have tried and worn them. Yet, I was shown, that with some of our ministers there has been too great an expenditure of strength, which was not actually required. Some pray too long, and too loud, which greatly exhausts their feeble strength, and needlessly expends their vitality. p. 7, Para. 1, [16OT].

In preaching, their discourses are protracted, frequently one-third or one-half longer than they should be. In thus doing, they become excessively weary, and the interest of the people decreases before the discourse closes, and much is lost to them, for they cannot retain it. One-half that was said would be better than more. Although all the matter may be important, the success would be much better were the praying and talking less lengthy. The result would be reached without so great weariness. Vitality is being used up needlessly, and strength wasted, which, for the good of the cause, it is so necessary to retain. It is the long-protracted effort, after laboring to the point of weariness, which wears and breaks. p. 7, Para. 2, [16OT].

I saw that it was this extra labor, when the system was exhausted, that consumed the life of dear Bro. Sperry, and brought him prematurely to the grave. Had he worked with reference to health, he might have lived to labor until the present time. It was, also, this extra labor that exhausted the life-force of our dear Bro. Cranson, and caused his life of usefulness to be extinguished. p. 8, Para. 1, [16OT].

Much singing wearies to a great degree, as well as long and protracted praying and talking. Our ministers generally should not continue their efforts longer than one hour. They should leave preliminaries, and come to the subject at once. They should study to close the discourse while the interest is the greatest. They should not continue the effort until their hearers desire them to cease speaking. They are often too weary to be benefitted by what they may hear. Much of this extra labor is lost upon the people, and who can tell how great is the loss that is sustained by the ministers who thus labor? Nothing in the end is gained by this draft upon the vitality. p. 8, Para. 2, [16OT].

The strength is frequently exhausted at the commencement of a protracted effort. And at the very time when there is much to be gained or much to be lost, the devoted minister

of Christ, who has an interest, a will to labor, cannot command the strength. He used that up in singing, in lengthy prayers, and protracted preaching, and the victory is lost for want of earnest, well-directed labor at the right time. The golden moment is lost. Impressions that were made were not followed up. It would have been better had no interest been awakened; for when convictions have been once resisted and overcome, it is very difficult to impress the mind again with the truth. p. 8, Para. 3, [160T].

I was shown in regard to our ministers, that in the space of one year, with the care that should be exercised to preserve the strength, instead of needlessly expending it, much more could be accomplished by judicious, well-directed labor, than by long talking, and praying, and singing, which exhausts and wears. In this case, the people are frequently deprived of labor which they much need at the right time, but cannot have it, for the laborer is in need of rest, and will endanger his health and life if he continue his effort. p. 9, Para. 1, [160T].

Our dear Brn. D. T. Bourdeau and Matteson have made a mistake here, and should reform in their manner of laboring. They should speak short and pray short. They should come to the point at once, and stop short of exhaustion in their labors. They can both accomplish more good by doing thus, and at the same time preserve strength to continue their labors which they love, without breaking down entirely. p. 9, Para. 2, [160T].

LOOK TO JESUS.

In the vision given me June 12, 1868, I was shown the danger of the people of God in looking to Bro. and Sr. White, and thinking that they must come to us with their burdens, and seek counsel of us. This ought not so to be. They are invited by their compassionate, loving Saviour, to come unto him, when weary and heavy laden, and he will relieve them. In him they will find rest. In taking their perplexities and trials to Jesus, they will find the promise in regard to them fulfilled. As they experience the relief in their distress, which is found alone in Jesus, they obtain an experience which is of the highest value to them. Bro. and Sr. White are striving for purity of life, and to bring forth fruit unto holiness; yet they are nothing but erring mortals. Many come to us with the

inquiry, Shall I do this? Shall I engage in this enterprise? Or, in regard to my dress, shall I wear this article or that? I tell them, You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour, when he lived among men upon the earth. Imitate his life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what you must do, you will look to us to guide you, instead of going directly to Jesus for yourselves. Your experience will be founded in us. You must have an experience for yourselves, which shall be founded in God. Then can you stand amid the perils of the last days, and be purified and not consumed amid the fire of affliction, through which every saint must pass, in order to have the impurities removed from their character preparatory to their receiving the finishing touch of immortality. p. 9, Para. 3, [160T].

Many of our dear brethren and sisters think that they cannot have a large gathering unless Bro. and Sr. White attend. In many places they realize that something must be done to move the people to more earnestness and decided action in the work and cause of truth. They have had ministers to labor among them, yet they realize that a greater work must be done, and look to Bro. and Sr. White to do it. This, I saw, was not as God would have it. In the first place, there is a deficiency with some of our ministers. They lack thoroughness. They do not take on the burden of the work and reach out to lift just where the people need help. They do not possess discernment to see and feel just where the people need to be corrected, reprov'd, built up, and strengthened. Some of them labor weeks and months in a place, and there is actually more to do when they leave than when they commenced. Systematic Benevolence is dragging. It is one part of the minister's labor to keep up this branch of the work. Because this is not agreeable, some neglect their duty. They talk the truth from the word of God, but do not impress the people with the necessity of obedience. Therefore many are hearers, but not doers. The people feel the deficiency. Things are not set in order among them, and they look to Bro. and Sr. White to make up the deficiency. p. 10, Para. 1, [160T].

Some of our ministering brethren have glided along without settling deep into the work, and getting hold of the hearts of the people. They have excused their lack with the thought that Bro. and Sr. White would bring up these

things. They were especially adapted to the work. These men have labored, but not in the right way. They have not borne the burden. They have not helped where help was needed. They have not corrected deficiencies which needed to be corrected. They have not entered, whole heart, and soul, and energies, into the wants of the people, and time has passed, and they have nothing to show for it. The burden of their deficiencies falls back on us. And they encourage the people to look to us. They present the idea that nothing will accomplish the work but our special testimony. God is not pleased with this. Ministers should take greater responsibilities and not entertain the thought that they cannot bear that message which will help the people where they need help. If they cannot do this, they should tarry in Jerusalem till they be endowed with power from on high. They should not engage in a work which they cannot perform. They should go forth weeping, bearing precious seed, and return from their effort rejoicing, bringing their sheaves with them. p. 11, Para. 1, [16OT].

Ministers should impress upon the people the necessity of individual effort. No church can flourish unless its members are workers. The people must lift where the ministers lift. But I saw that nothing lasting can be accomplished for churches in different places unless they are aroused to feel that a responsibility rests upon them. Every member of the body should feel that the salvation of their own souls depends upon their own individual effort. Souls cannot be saved without exertion. The minister cannot save the people. He can be a channel through which God will impart light to his people; but then, after the light is given, it is left with the people to appropriate the light, and, in their turn, let their light shine forth to others. The people should feel that an individual responsibility rests upon them, not only to save their own souls, but to earnestly engage in the salvation of those who remain in darkness. Instead of the people's looking to Bro. and Sr. White to help them out of their darkness, such should be earnestly engaged in helping themselves. If they should begin to hunt up others worse off than themselves, and should try to help them, they would help themselves into the light sooner than in any other way. If the people lean upon, and trust in, Bro. and Sr. White, God will humble them among you, or remove them from you. You must look to God and trust in him. Lean upon him, and he will not forsake you. He will not leave you to perish. Precious is the word of God. "Search the Scriptures, for in them ye

think ye have eternal life." These are the words of Christ. The words of inspiration, carefully and prayerfully studied and practically obeyed, will thoroughly furnish you unto all good works. Ministers and people must look to God. p. 12, Para. 1, [160T].

We are living in an evil age. The perils of the last days thicken around us. Because iniquity abounds, the love of many waxes cold. Enoch walked with God three hundred years. Now the shortness of time seems to be urged as a motive to seek righteousness. Should it require that the terrors of the day of God be held before us in order to compel us to right action? Enoch's case is before us. Hundreds of years he walked with God. He lived in a corrupt age, when moral pollution was teeming all around him. He trained his mind to devotion, to love purity. His conversation was upon heavenly and divine things. He educated his mind to run in this channel, and he bore the impress of the divine. His countenance was lighted up with the light which shineth in the face of Jesus. Enoch had temptations as well as we. He was not surrounded with society any more friendly to righteousness than we. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. And so may we remain as pure and uncorrupted as did the faithful Enoch. He was a representation of the saints living amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, those who are alive and remain, who are faithful, will be translated to Heaven. They will be removed from a sinful and corrupt world to the pure joys of Heaven. p. 13, Para. 1, [160T].

The course of God's people should be upward and onward to victory. A greater than Joshua is leading on the armies of Israel. One is in our midst, even the Captain of our salvation, who has said for our encouragement, "Lo! I am with you always, even unto the end of the world. Be of good cheer. I have overcome the world." He will lead us on to certain victory. What God promises, he is able at any time to perform. And the work he gives his people to do, he is able to accomplish by them. If we live the life of perfect obedience, his promises will be fulfilled toward us. p. 14, Para. 1, [160T].

God requires his people to shine as lights in the world. It is not merely the ministers who are required to do this,

but every disciple of Christ. Their conversation should be heavenly. And while they enjoy communion with God, they will wish to have intercourse with their fellowmen, in order to express by their words and acts the love of God which animates their hearts. In this way will they be lights in the world, and the light transmitted through them will not go out, or be taken away. It will indeed become darkness to those who will not walk in it; but it will shine with increasing brightness on the path of those who will obey and walk in the light. p. 14, Para. 2, [160T].

The Spirit, wisdom, and goodness of God, revealed in his word, are to be exemplified through the disciples of Christ, and will condemn the world. God requires of his people according to the grace and truth given them. All his righteous demands must be fully met. Accountable beings must walk in the light that shines upon them. If they fail to do this, their light becomes darkness, and their darkness is great according to the degree that their light was abundant. Accumulated light has shone upon God's people. Many have neglected to follow the light, and for this reason are in a state of great spiritual weakness. p. 15, Para. 1, [160T].

It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. The truth that has reached their understanding, the light which has shone on the soul, that has not been cherished, and which they have neglected, or refused to be led by, will condemn them. Those who never had the light to reject, will not be in condemnation. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon them; but the light will not save them, unless they consent to be saved by it, and fully live up to the light, and transmit their light to others in darkness. God calls upon his people to act. It is an individual work of confessing and forsaking of sins and returning unto the Lord, which is needed. One cannot do this work for another. Religious knowledge has accumulated, which has increased corresponding obligations. Great light has been shining upon the church, and they are condemned by the light, because they refuse to walk in it. If they were blind, they would be without sin. But they have seen light, and have heard much truth, yet are not wise and holy. Many have not advanced in knowledge and true holiness from what they were years since. They are spiritual dwarfs. Instead of going

forward to perfection, they are taking back tracks to the darkness and bondage of Egypt. Their minds are not exercised unto godliness and true holiness. p. 15, Para. 2, [160T].

Will the Israel of God awake? Will every one who professes godliness seek to put away from them every wrong, confess to God every secret sin, and afflict the soul before him? Will they, with great humility, investigate the motives of every action, and know that the eye of God reads all, searches out every hidden thing. Let the work be thorough, the consecration to God be entire. He calls for a full surrender of all that we have and are. Ministers and people need a new conversion, a transformation of the mind, without which we are not savors of life unto life, but of death unto death. Great privileges belong to the people of God. Great light has been given them, that they may attain to their high calling in Christ Jesus; yet they are not what God would have them to be, and what he designs they shall be. p. 16, Para. 1, [160T].

FOR THE CHURCH AT -----.

Dear Brethren and Sisters: God designed that the light of the church should increase, and grow brighter and brighter, unto the perfect day. p. 17, Para. 1, [160T].

Precious promises are made to God's people, upon condition of obedience. If, like Caleb and Joshua, you had wholly followed the Lord, he would have magnified his power in your midst. Sinners would have been converted, and backsliders reclaimed, by your influence; and even the enemies of our faith, although they might oppose and speak against the truth, could but admit that God was with you. p. 17, Para. 2, [160T].

Many of the professed, peculiar people of God are so conformed to the world that their peculiar character is not discerned, and it is difficult to distinguish "between him that serveth God and him that serveth him not." God would do great things for his people if they would come out from the world and be separate. He would make them a praise in all the earth, if they would submit to be led by him. Says the True Witness, "I know thy works." Angels of God, who minister unto those who shall be heirs of salvation, are acquainted with the condition of all, and understand just the measure of faith possessed by each individual. The

unbelief, pride, covetousness, and love of the world, which have existed in the hearts of God's professed people, have grieved the sinless angels. The grievous and presumptuous sins, which exist in the hearts of many, have caused angels to weep, as they have seen that God has been dishonored because of the inconsistent, crooked course of professed followers of Christ. And yet those the most at fault, those who cause the greatest feebleness in the church, and bring upon their holy profession a stain, do not seem to be alarmed, or convicted, but seem to feel that they are flourishing in the Lord. p. 17, Para. 3, [160T].

Many believe themselves to be on the right foundation, that they have the truth, and rejoice in the clearness of truth, and boast of the powerful arguments in proof of the correctness of our position, and reckon themselves among the chosen, peculiar people of God, yet they experience not his presence and power to save them from yielding to temptation and folly. These profess to know God, yet in works deny him. How great is their darkness. The love of the world with many, the deceitfulness of riches with others, has choked the word, and they have become unfruitful. p. 18, Para. 1, [160T].

I was shown that the church at ----- have partaken of the spirit of the world, and become lukewarm to an alarming extent. When efforts are there made to set things in order, and bring the people up to the position God would have them occupy, a class will be affected by the labor, and will make earnest efforts to press through the darkness to the light. But many do not persevere in their efforts long enough to realize the sanctifying influence of the truth upon their hearts and lives. The cares of the world engross the mind to that degree that self-examination and secret prayer are neglected. The armor is laid off, and Satan has free access to them, benumbing their sensibilities, and causing them to be unsuspecting of his wiles. p. 18, Para. 2, [160T].

Some do not manifest a desire to know their true state, and escape from Satan's snares. They are sickly, and dying. They are occasionally warmed by the fire of others, yet are so nearly chilled by formality, pride, and the influence of the world, that they have no sense of their need of help. p. 18, Para. 3, [160T].

There are many who are deficient in spirituality and the

Christian graces. A weight of solemn responsibility should daily rest upon them as they view the perilous times in which we live, and the corrupting influences which are teeming around us. Their only hope of being partakers of the divine nature, is to escape the corruption that is in the world. These brethren need a deep and thorough experience in the things of God. This experience cannot be obtained without effort on their part. Their position requires them to possess earnestness and unabated diligence, so as not to be found sleeping at their post. Satan and his angels sleep not. p. 19, Para. 1, [160T].

Christ's followers should be instruments of righteousness, workmen, living stones, that emit light, that they may encourage the presence of heavenly angels. They are required, as it were, to be channels through which the spirit of truth and righteousness shall flow. Many have partaken so largely of the spirit and influence of the world, that they act like the world. They have their likes and dislikes, and discern not excellence of character. Their conduct is not governed by the pure principles of Christianity, therefore they think only of themselves, their pleasure, and enjoyment, to the disregard of others. They are not sanctified through the truth, therefore realize not the oneness of Christ's followers the world over. Those who are most loved of God are those who possess the least self-confidence, and are adorned with a meek and quiet spirit; whose lives are pure and unselfish, and whose hearts are inclined, through the abundant measure of the spirit of Christ, to obedience, justice, purity and true holiness. p. 19, Para. 2, [160T].

If all were devoted to God a precious light would shine forth from them, which would have a direct influence upon all who are brought in contact with them. But all need a work done for them. Some are far from God, variable, and unstable as water. Some, I saw, have no idea of sacrifice. When they desire any pleasure, or any article of dress, or any special indulgence, they do not consider whether they can do without the article, or deny themselves of the pleasure, and make a freewill offering to God. How many have considered that they were required to make some sacrifice? Although it may be of less value than that of the wealthy man in possession of his thousands, yet that which really costs self-denial would be a precious sacrifice, and an offering to God. It would be a sweet-smelling savor, and come up from his altar like sweet

incense. p. 20, Para. 1, [16OT].

The youth are not authorized to do just as they please with their means, regardless of the requirements of God. With David, they should say, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." Quite an amount of means have been expended to multiply copies of their pictures. Could all enumerate the amount given to the artist for this purpose, it would swell to quite a large sum. This is merely one way in which means are squandered. In this direction much means are invested for self-gratification, from which no profit is received. They are not clothed nor fed by this outlay. The widow and the fatherless are not relieved, the hungry are not fed, the naked are not clothed. Your stinted offerings are brought to God almost unwillingly, while, in self-gratification, means are spent lavishly. How much of the wages earned finds its way into the treasury of God to aid in the advancement of his work in saving souls? They give a mite each week, and feel that they do much. But they have no sense that they are each of them stewards of God over the little, as the wealthy over his larger possession. God has been robbed, and yourselves indulged, your pleasures consulted, your tastes gratified, without a thought that God would make close investigation of how you have used your Lord's goods. While you unhesitatingly gratify your supposed wants (which are not wants in reality), and withhold from God the offering you ought to make, he will no more accept the little pittance you hand in to the treasury, than he accepted the offering of Ananias and his wife Sapphira, who purposed to rob God in their offerings. p. 20, Para. 2, [16OT].

The young among us, are, as a general thing, allied to the world. But few maintain a special warfare against the internal foe. But few have an earnest, anxious desire to know and do the will of God. But few hunger and thirst after righteousness. But few know anything of the Spirit of God as a reprover or comforter. Where are the missionaries? Where are the self-denying, self-sacrificing ones? Where are the cross-bearers? Self and self-interest have swallowed up high and noble principles. Things of eternal moment bear with no special weight upon the mind. God requires you individually to come up to the point, to make an entire surrender. Ye cannot serve God and mammon. Ye cannot serve self and at the same time be servants of Christ. You must die to self, die to your love of pleasure,

and learn to inquire, Will God be pleased with the objects for which I purpose to spend this means? Shall I glorify him? We are commanded, Whether we eat or drink, or whatsoever we do, to do all to the glory of God. How many have conscientiously moved from principle rather than from impulse, and obeyed this command to the letter? How many of the youthful disciples in ----- have made God their trust and portion, and have earnestly sought to know and do his will? There are many who profess to be servants of Christ in name, but they are not so in obedience. Where religious principle governs, the danger of committing important errors is small; for selfishness, which always blinds and deceives, is subordinate. The sincere desire to do others good so predominates that self is forgotten. To have firm religious principles is an inestimable treasure. It is the purest, highest, and most elevated influence mortals can possess. Such have an anchor. Every act is well considered, lest its effect be injurious to another, and lead away from Christ. The constant inquiry of the mind is, Lord, how shall I best serve and glorify thy name in the earth? how shall I conduct my life to make thy name a praise in the earth, and lead others to love, serve, and honor thee? Let me only desire and choose thy will. Let the words and example of my Redeemer be the light and strength of my heart. While I follow and trust in him, he will not leave me to perish. He shall be my crown of rejoicing. p. 21, Para. 1, [16OT].

If we get the wisdom of man before us as the wisdom of God, we are led astray by the foolishness of man's wisdom. Here is the great danger of many in ----- . They have not an experience for themselves. They have not been in the habit of prayerfully considering for themselves, with unprejudiced, unbiased judgment, questions and subjects that are new, which are liable to arise. They wait to see what others will think. If they dissent, that is all that is needed. The evidence in their minds then is positive that it is all of no account whatever. This class is not small; yet for all their numbers are large, it does not change the fact that they are weak-minded through long yielding to the enemy, inexperienced, and will always be sickly as babes, walking by others' light, living on others' experience, feeling as others feel, acting as others act. They act as though they had not an individuality. Their identity is submerged in others. They are merely shadows of others whom they think about right. These will all fail of everlasting life unless they become

sensible of their wavering character, and correct it. They will be unable to cope with the perils of the last days. They will possess no stamina to resist the Devil; for they do not know that it is he. Someone must be at their side to inform them whether it is a foe approaching, or a friend. They are not spiritual, therefore spiritual things are not discerned. They are not wise in those things which relate to the kingdom of God. None, young or old, are excusable in trusting to another to have an experience for them. Said the angel, "Cursed is man who trusteth in man, and maketh flesh his arm." A noble self-reliance is needed in the Christian experience and warfare. p. 23, Para. 1, [160T].

Men, women, and youth, God requires you to possess moral courage, steadiness of purpose, fortitude and perseverance, minds which will investigate, and prove, and try, for themselves before receiving or rejecting, minds that cannot take the assertions of another, but will study and weigh evidence, take it to the Lord in prayer, and flee to Him who has invited them to come. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him." Now the condition: "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord." This petition for wisdom is not to be a meaningless prayer, out of mind as soon as finished. It is a prayer that expresses the strong, earnest desire of the heart, arising from a conscious lack of wisdom and knowledge to determine the will of God. If, after the prayer is made to God, the answer is not immediately realized, do not become unstable and weary of waiting. Waver not. Cling to the promise, "Faithful is he that calleth you, who also will do it." Like the importunate widow, urge your case, being firm in your purpose. Is the object important and of great consequence to you? It certainly is. Well, waver not; for your faith may be tried. If the thing you desire is valuable, it is worthy of a strong, earnest effort. You have the promise, watch and pray. Be steadfast, and the prayer will be answered; for is it not God who hath promised? If it cost you something to obtain it, the more will you prize it when obtained. You are plainly told that if you waver you need not think that you shall receive anything of the Lord. A caution is here given not to become weary, but to rest firmly upon the promise. If you ask, he will give you liberally and upbraid not. p. 24, Para. 1, [160T].

Here is where many make a mistake. They waver from their purpose, and their faith fails. This is the reason they receive nothing of the Lord. God is our source of strength. None need go in darkness, stumbling along like a blind man. God hath provided light if they will accept it in his appointed way, and not choose their own way. God requires of all a diligent performance of every-day duties, and especially from those in the -----, who are engaged in a solemn, important work, upon whom rests the more weighty responsibilities of the work, down to the least hand there employed. This can only be done in looking to God for ability to enable them faithfully to perform what is right in the sight of Heaven, doing all things as though governed by unselfish motives, as if the eye of God was visible to all, looking upon all, and investigating the acts of all. p. 25, Para. 1, [16OT].

The sin which is indulged to the greatest extent, which separates us from God and produces so many spiritual disorders, and which are contagious, is selfishness. There can be no returning to God except by self-denial. Of ourselves we can do nothing. Through God strengthening us, we can live to do good to others, and in this way shun the evil of selfishness. We need not go to heathen lands to manifest our desire to devote all to God in a useful, unselfish life. We should do this in the home circle, in the church, among those with whom we associate, and also those with whom we do business. Right in the common walks of life is where self is to be denied, and kept in subordination. Paul could say, "I die daily." It is the daily dying to self in the little transactions of life that makes us overcomers. Forget self, in the desire to do good to others. Many, instead of faithfully performing their duty, seek rather their own pleasure, from selfish motives. There is a decided lack of love for others. God positively enjoins upon all his followers a duty to bless others with their influence and means, to seek that wisdom of him which will enable them to do all in their power to elevate the thoughts and affections of those who come within their influence. In doing for them, a sweet satisfaction will be experienced, an inward peace, which will be a sufficient reward. In a faithful discharge of life's manifold duties, actuated by high and noble motives to do others good, there is true happiness. This will bring more than an earthly reward; for every faithful, unselfish performance of duty is noticed by the angels, and shines in the life record. In

Heaven none will think of self, nor seek their own pleasure; but all, from pure, genuine love, will seek the happiness of the heavenly beings around them. If we wish to enjoy heavenly society in the earth made new, we must be governed by heavenly principles here. Every act of our lives affects others for good or evil. Our influence is tending upward or downward. Our influence is felt, acted upon, and reproduced by others to a greater or less degree. If we aid others by our example in the development of good principles, we give them power from our own acts to do good. In their turn they exert the same beneficial influence upon others, and thus hundreds and thousands are affected by our unconscious influence. If we by acts strengthen or force into activity the evil powers possessed by those around us, we share their sin, and will have to render an account for the good we might have done them and did not do, because we made not God our strength, our guide, and counselor. p. 25, Para. 2, [160T].

True love is not a strong, fiery, impetuous passion. It is, on the contrary, an element calm and deep. It looks beyond mere externals, and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding. p. 27, Para. 1, [160T].

God tests and proves us by the common occurrences of life. It is the little things which reveal the chapters of the heart. It is the little attentions, the numerous small incidents and simple courtesies of life that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which helps compose the sum of life's wretchedness. The self-denials for the good and happiness of those around us, will be found to constitute a large share of the life record in Heaven. And the care of self irrespective of others' good and happiness, will reveal the fact that none of these things are beneath the notice of our Heavenly Father. p. 27, Para. 2, [160T].

Bro. -----, the Lord is working for you, and will bless you, and strengthen you, in the course of right. You understand the theory of truth, and should be obtaining all the knowledge you can of God's will and work, prepared to fill a more responsible position if God requires it of you, and if he sees you can glorify his name best in so doing. But you have yet an experience to gain. You are too easily affected by circumstances, are too impulsive. God is

willing to strengthen, stablish, settle you, if you will earnestly and humbly seek wisdom of him who is unerring, and who has promised that you shall not seek in vain. In teaching the truth to others you are in danger of talking too strong, in a manner that your short experience will not sustain you in. You take in things at a glance, and can see the bearings of subjects readily. All are not organized as yourself, and cannot do this. You will not be prepared to patiently, calmly wait for others to weigh evidence who can not see as readily as yourself. You will be in danger of urging others too much, to see at once as you see, and feel all that zeal and necessity of action you feel. If your expectations are not realized you will be in danger of becoming discouraged and restless, and wishing a change. You must shun a disposition to censure, to bear down. Keep clear of every thing that savors of a denunciatory spirit. It is not pleasing to God for this spirit to be found in any of his servants of longer experience; but for a youth to manifest ardor and zeal is all proper if graced with humility and the inward adorning; but when a rash zeal and a denunciatory spirit are manifested by a youth who has but a few years of experience, it is most unbecoming, and positively disgusting. Nothing can destroy his influence as soon as this. Mildness, gentleness, forbearance, long-suffering, being not easily provoked, forbearing all things, hoping all things, enduring all things, is the fruit growing upon the precious tree which is of heavenly birth, Love. This tree, if it is nourished, will prove to be an evergreen. Its branches will not decay, its leaves will not wither. It is immortal, eternal, watered continually by the dews of Heaven. p. 27, Para. 3, [160T].

Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consists in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love

works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, or of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were the wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that never is to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility. p. 29, Para. 1, [16OT].

"Whatsoever ye would that men should do to you, do ye even so to them." Blessed results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to ourselves what we wish others to do unto us, we are to do unto others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence, and the desire for the esteem of others, may produce a well ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, yet the motives be deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life, and the fruits of true holiness, being destitute of the principles of pure love. Love should be

cultivated. It needs cherishing, for its influence is divine. p. 30, Para. 1, [160T].

When the amusements were introduced into the Institute, some in ----- manifested their superficial character. They were well pleased and gratified. It just suited their frivolous turn of mind. The things which were recommended for invalids they thought were good for them; and Dr. ----- is not accountable for all the results accruing from the counsel given to his patients. Those in different churches abroad, who were unconsecrated, seized upon the first semblance of an excuse to engage in pleasure, hilarity, and folly. As soon as it was known that at the Institute established for invalids the physicians had recommended the patients to get their minds off from themselves into a more cheerful train of thought, and had arranged plays and amusements to have this effect, it went like fire in the stubble; and the young in ----- and other churches thought that they had need of just such things, and the armor of righteousness was laid off by many. As they were no longer held in by bit and bridle, they engaged in these things with as much earnestness and perseverance as though everlasting life depended upon their zeal in this direction. Here was an opportunity to discern the conscientious followers of Christ from those who were self deceived. Some had not the cause of God at heart. They had not the work of true holiness wrought in the soul. They had not made God their trust, and were unstable, and only needed a wave to raise them from their feet and toss them to and fro. Such showed that they possessed but little stability and moral independence. They had not experience for themselves, and therefore walked in the sparks of others' kindling. They had not Christ in their heart, to confess to the world. They professed to be his followers, but things earthly and temporal held in subjection their frivolous, selfish hearts. p. 31, Para. 1, [160T].

There were others who did not seem to possess anxiety in regard to the amusement question. They felt that confidence in God, that he would make all right. Their peace of mind was not disturbed. They decided that a prescription for invalids did not mean them, therefore would not be troubled. They decided that whatever others might do, or whatever was being done in the world, it was nothing to them; for, said they, whom have we to follow but Christ. He has left us a command to walk even as he walked. We must live as seeing him who is invisible, and do what we do

heartily unto the Lord, and not unto men. p. 32, Para. 1, [160T].

When such things arise, character is developed. Moral worth can then be truly estimated. It would be no difficult thing to ascertain where those are to be found who profess godliness, yet have their pleasure and happiness in this world. Their affections are not upon things above, but upon things on the earth, where Satan reigns. They walk in darkness. and cannot love and enjoy heavenly and divine things, because they cannot discern or know them. They are alienated from the life of Christ, having their understandings darkened. The things of the Spirit are foolishness unto them. Their pursuits are according to the course of this world, and their interests and prospects are joined with the world, and with earthly things. If such can pass along with the name of Christians, yet serve both God and mammon, they are satisfied. Things will occur to reveal the hearts of these souls, who are only a weight, a burden, and curse, to the church. p. 32, Para. 2, [160T].

The spirit existing in the church is such as to lead away from God and the path of holiness. Many of the church have ascribed their state of spiritual blindness to the influence growing out of the principles taught at the Institute. This is not all correct. Had the church stood in the counsel of God, the Institute would have been controlled. The light of the church would have been diffused to that branch of the work, and the errors would not have existed there that did. It was the moral darkness of the church that had the greatest influence to create the moral darkness and spiritual death in the Institute. Had the church been in a healthy condition, she could have sent a vitalizing, healthful current to this arm of the body. But the church was sickly, had not the favor of God, and enjoyed not the light of his countenance. A sickly, deathly influence was circulated all through the living body, until the disease was apparent everywhere. p. 33, Para. 1, [160T].

Dear Bro. ----- has not understood the condition his own heart. Selfishness has found a lodgment there, and peace, healthful, calm peace has departed. What you all lack is the element, love, love to God, and love to your neighbor. The life that you now live, you do not live by faith on the Son of God. There is a lack of firm trust, a withholding, a fearfulness to resign all into the hands of God, as though

he could not keep that which is committed to his trust. You are afraid some evil is designed, which will do you harm unless you assume the defensive, and commence a warfare in your own favor. The children of God are wise and powerful according to their reliance upon his wisdom and power. They are strong and happy according to their separation from the wisdom and help man. Daniel and his companions were captives in a strange land, but God suffered not the envy and hatred of their enemies to prevail against them. The righteous have ever obtained help from God. How often have the enemies of God united their strength and wisdom to destroy the character and influence of a few simple persons who trusted in God. Because the Lord was for them none could prevail against them. Only let the followers of Christ be united in one and they will prevail. Let them be disjoined from their idols. and be separate from the world, and the world shall not separate them from God. Christ is our present, all-sufficient Saviour. In him all fullness dwells. It is the privilege of Christians to know indeed that Christ is in them of a truth. This is the victory that overcometh the world, even our faith. All things are possible to him that believeth; and whatsoever things we desire when we pray, if we believe that we receive them we shall have them. This faith will penetrate the darkest cloud, and bring rays of light and hope to the drooping, desponding, soul. It is the absence of this faith and trust which brings perplexity, distressing fears, and surmisings of evil. God will do great things for his people when they put their entire trust in him. Godliness with contentment is great gain. Pure and undefiled religion will be exemplified in the life. Christ will prove a never-failing source of strength, a present help in every time of trouble. p. 33, Para. 2, [16OT].

I was shown in the case of sister Hannah More that the neglect of her was the neglect of Jesus in her person. Had the Son of God come in the humble, unpretending manner in which he journeyed from place to place when he was upon earth, he would have met with no better reception. It is the deep principle of love that dwelt in the bosom of the humble man of Calvary, that is needed. Had the church lived in the light, they would have appreciated this humble missionary whose whole being was aglow to be engaged in her Master's service. Her very earnest interest was misconstrued. Her externals were not just such as would meet the approval of the eye of taste and fashion; for familiarity with strict economy and poverty had left its

impress upon her apparel. But the hard-earned means had been exhausted as fast as earned to benefit others; to get light to those whom she hoped to lead to the cross of truth. Even the professed church of Christ, with their exalted privileges and high professions, discerned not the image of Christ in this self-denying child of God, because they were so far removed from Christ themselves that they reflected not his image. They judged by the external appearance, and took not special pains to discern the inward adorning. Here was a woman whose resources of knowledge and genuine experience in the mysteries of godliness exceeded those of anyone residing at -----, and whose manner of address to youth and children was pleasing, instructive, and salutary. She was not harsh, but correct and sympathetic, and would have proved one of the most useful laborers in the field, to fill positions as an instructor of the youth, and an intelligent, useful companion and counselor to mothers. She could reach hearts by her earnest, matter-of-fact presentation of incidents in her religious life which she had devoted to the service of her Redeemer. Had the church emerged from darkness and deception into the clear light, their hearts would have been drawn out after the lonely stranger. Her prayers, her tears, her distress to see no way of usefulness open to her, have gone up to Heaven. God has heard. Talents and help the Lord offered to his people, but they were rich and increased with goods, and had need of nothing. They turned from, and rejected a most precious blessing of which they will yet feel the need. Had Elder ----- stood in the clear light of God, imbued with his Spirit, when this servant of Jesus, lonely, homeless, and thirsting for a work to do for her Master, was brought to his notice, spirit would have answered to spirit, as face answereth to face in a mirror, and his heart would have been drawn out after this disciple of Christ, and he would have understood her. Thus also with the church. They had been in such spiritual blindness they had lost the sound of the voice of the true Shepherd, and were following the voice of a stranger, who was leading them from the fold of Christ. p. 35, Para. 1, [160T].

Many look upon the great work to be accomplished for God's people, and their prayers go up to God for help in the great harvest. But like the Jewish nation, if help does not come in just the manner they have arranged, they will not receive it, but turn from that help as the Jewish nation turned from Christ, because disappointed in the manner of his appearing. Too much poverty and humility marked his

advent, and in their pride they refused him who came to give them life. In this God would have the church humble their hearts, and see the great need of correcting their ways before him, lest he visit them with judgment. Pride of dress and the external adorning is made of far more importance with many who profess godliness, than the inward adorning. Had the church all humbled themselves before God, and corrected their past errors so fully as to meet the mind of God, they would not be so deficient in estimating moral excellence of character. The light of Sr. Hannah More has gone out, which now might be burning brightly to illuminate the pathway of many who are walking in the dark paths of error and rebellion. God calls upon the church to arouse from their slumber, and with deep earnestness inquire into the grounds and causes of this self-deception among professors whose names are on the church book. Satan is deluding and cheating them in the great concern of salvation. Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He will mingle with amusements and folly, some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his in-comings. Oh! how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying, and maintaining a form of religious duties, for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus advances his cause wonderfully. The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and his angels with insults, "I have them! I have them! I have prepared my deception for them. Your blood is worthless here. Your intercessions and power and wonderful works may as well cease; I have them! They are mine! for all their high profession as subjects of Christ, for all they once enjoyed the illuminations of his presence, I will secure them to myself in the very face of Heaven, which they are talking

about. It is such subjects as these that I can use to decoy others." Solomon saith, "He that trusteth in his own heart is a fool;" and there are hundreds of such to be found among professors of godliness. Says the apostle, "We are not ignorant of his devices." Oh! what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the delusive idea that some good is to be gained. And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their illy-built confidence that they are the children of God. They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? where is their Bible? and how much is it studied? And where are their thoughts? upon Heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's word is uninteresting to them. It does not possess that which excites and fevers the mind, and the natural, unrenewed heart will prefer some other book, to the study of God's word. His attention is engrossed in self. They have no deep, earnest longings for the influence of the Spirit of God upon the mind and heart. God is not in all their thoughts. How can I have it that most of the youth in this age will come short of everlasting life? Oh! that their sound of instrumental music may cease, and they no more while away so much precious time in pleasing their own fancy. Oh! that they would devote less time to dress and vain conversation, and send forth their earnest, agonizing prayers to God, for a sound experience. There is a necessity for close self-examination, and to closely investigate in the light of God's word, Am I sound, or am I rotten at heart? Am I renewed in Christ, or am I still carnal at heart, with an outside, new dress put on? Rein yourself up to the tribunal of God, and see as in the light of God, if there be any secret sin, any iniquity, any idol you have not sacrificed. Pray, yes, pray as you have never prayed before, that you may not be deluded by Satan's devices, that you may not be given up to a heedless, careless, and vain spirit, and attend religious duties to quiet your own conscience. It is inappropriate for Christians in every age of the world to be lovers of pleasure, but how much more so now, when the scenes of this earth's history are so soon to close. Surely the foundation of your hopes of everlasting life cannot be laid too sure.

The welfare of your soul, and your eternal happiness, depend upon whether your foundation is built upon Christ. While others are panting after earthly enjoyments, be ye panting after the unmistakable assurance of the love of God, earnestly, fervently crying, Who will show me how to make my calling and election sure? One of the sins that constitute one of the signs of the last days, is, that professed Christians are lovers of pleasures more than lovers of God. Deal truly with your own souls. Search carefully. How few, after a faithful examination, can look up to Heaven and say, I am not one of those thus described. I am not a lover of pleasure more than a lover of God. How few can say, "I am dead to the world; the life I now live, is by faith on the Son of God. My life is hid with Christ in God, and when He who is my life shall appear, then shall I appear with him in glory." The love and grace of God! Oh! precious grace! more valuable than fine gold. It elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, the conversation is in Heaven, from whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. His converse with God, and contemplation of things above, transforms the soul into the likeness of Christ. p. 36, Para. 1, [160T].

In the case of Sr. -----, there needed to be a great work accomplished. Those who united in praying for her, needed a work done for them. Had God answered their prayers, it would have proved their ruin. In these cases of affliction, where Satan has control of the mind, before engaging in prayer there should be the most close self-examination to discover if there are not sins which need to be repented of; confessed, and forsaken. Deep humility of soul before God is necessary, and firm, humble reliance upon the merits of the blood of Christ alone. Fasting and prayer will accomplish nothing, while the heart is estranged from God by a wrong course of action. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shalt thou call, and the Lord shall answer thou shalt cry, and he shall say, Here I am. If thou take away from the

midst of thee the yoke, the putting forth of the finger and speaking vanity, and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not." p. 41, Para. 1, [160T].

It is heart work God requires, good works springing from a heart filled with love. Carefully and prayerfully should the above scriptures be considered, and the motives and actions investigated. The promise of God to us, is on condition of obedience; compliance with all his requirements. "Cry aloud [saith the prophet Isaiah,] spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge?" p. 42, Para. 1, [160T].

A people are here addressed who make high professions, and who are in the habit of praying, and delight in religious exercises; yet there is a lack. They realize that their prayers are not answered, and their zealous, earnest efforts are not observed in Heaven, and they earnestly inquire why God makes them no returns? It is not because there is any neglect on the part of God. The difficulty is with the people professing godliness. They do not bear fruit to the glory of God. Their works are not what they should be. They are living in neglect of positive duties. Unless these are performed, God cannot answer their prayers according to his glory. In the case of offering prayers for Sr.-----, there was a confusion of sentiment. Some were fanatical, and moved from impulse. They possessed a zeal, but not according to knowledge. Some looked at the great thing to be accomplished in this case, and began to triumph before the victory was gained. There was much of the Jehu spirit manifested: Come and see my zeal for the Lord. In the place of this self-confident assurance there should have been a spirit of humbleness, distrustful of self, and with a broken heart and contrite spirit, presenting the case to God. p. 42, Para. 2, [160T].

I was shown that in case of sickness, where the way is clear for the offering up of prayer for the sick, the case should be committed to God in calm faith; not with a storm of excitement. He alone is acquainted with the past life of the person, and what his future will be. He who is acquainted with the hearts of all men, knows whether the person, if raised up, would glorify his name, or dishonor him by backsliding and apostasy. All that we are required to do is to ask God to raise them up if in accordance with his will, believing that God hears our reasons which we present, and the earnest, fervent prayers offered. If the Lord sees it will best honor him, he will answer the prayer. But to urge recovery, recovery, without submission to the will of God, is not right. p. 43, Para. 1, [160T].

What God promises he is able at any time to perform, and the work he gives his people to do, he is able to accomplish by them. If his people will live according to every word he has spoken, in so much every good word and promise is fulfilled toward them. If they come short of perfect obedience, the great and precious promises are afar off, and they cannot reach the fulfillment. p. 43, Para. 2, [160T].

All that can be done in praying for the sick is to earnestly importune God in their behalf, and rest their case in his hands, in perfect confidence. If we regard iniquity in our hearts the Lord will not hear us. The Lord can do what he will with his own. He will glorify himself in working in them and by them that wholly follow him, so that it shall be known that it is the Lord, and that their works are wrought in God. "If any man serve me, him will my Father honor." When we come to him we should pray that we might enter into, and accomplish, his purpose, and that our desires and interests might be lost in his. We should acknowledge our acceptance of his will, not praying him to concede to ours. It is better for us that God does not always answer our prayers just when we desire, and in just the manner we wish. He will do more and better for us than to accomplish all our wishes; for our wisdom is folly. We have united in earnest prayer around the sick bed of men, women and children, and have felt in regard to our earnest prayers, they were given us back from the dead. In these prayers we thought we must be positive, and if we exercised faith, we must ask for nothing less than life. We dared not say, If it would glorify God, fearing it would admit a

semblance of doubt. We have interestedly and anxiously watched these cases which have been given back, as it were, from the dead. We have seen some of these, especially youth, raised to health, and forget God, become dissolute in life, causing sorrow and anguish to parents and friends. They lived not to honor and glorify God, but to curse him with their life of vice, and a shame to those who feared to pray. If their life can glorify Thee, let them live, nevertheless not as we will, but as thou wilt. We no longer mark out a way, nor seek to bring the Lord to our wishes. Our faith can be just as firm, and more reliable, by committing the desire to the all-wise God, and trusting, with unfeverish anxiety, all in perfect confidence with him. We have the promise. We know that he hears us if we ask according to his will. Our petitions must not take the form of a command, but of intercession for God to do the things we desire of him. When the church are united they will have strength and power, but when part of them are united to the world, and many are given to covetousness, which God abhors, he cannot do much for them. Unbelief and sin shut them away from God. We are so weak that we cannot bear much spiritual prosperity, lest we should take the glory, and accredit goodness and righteousness to ourselves as the reason of the signal blessing of God, when it was all because of the great mercy and loving kindness of our compassionate Heavenly Father, and not because any good was found in us. p. 44, Para. 1, [16OT].

There should be an influence which will be sanctifying on those around us. This saving, ennobling influence has been very feeble at Battle Creek. Friendship for the world has separated many from God, while some have mingled with, and partaken of the spirit and influence of; the world. Jesus has passed a day's journey in advance of them. They can no longer hear his voice counsel, advise, and warn them, and they follow their own wisdom and judgment. Many follow a course which appears right in their own eyes, but afterward proves to be folly. God will not allow his work to be mixed with worldly policy. Shrewd, calculating men of the world are not the men to bear leading positions in this most solemn, sacred, holy work. They must either be converted, or engage in that calling appropriate to their world-loving inclinations, which does not involve such eternal consequences. God will never enter co-partnership with worldlings. Christ gives every one his choice: Will ye have me or the world? Will you suffer reproach and shame, be peculiar, and zealous of good works, even if hated of the

world, and take my name, or will you choose the esteem, the honor, the applause and profits the world has to give, and have no part in me? "Ye cannot serve God and mammon." p. 45, Para. 1, [16OT].

Epistle Number One.

Dear Bro. -----: I have been shown that you were greatly deficient in your duties as a minister. You lack essential qualifications. You do not possess a missionary spirit. You have not a disposition to sacrifice your ease and pleasure to save souls. There are men and women and youths, to be brought to Christ, and who would embrace the truth could they have the light presented to them. I was shown that in your own vicinity there were those who had an ear to hear. p. 46, Para. 1, [16OT].

I saw you seeking to instruct some, but at the very time when you needed perseverance, courage, and energy, you became faint hearted, distrustful, discouraged, and dropped the work. You desired your own ease, and allowed an interest which might have been on the increase, to go down. There might have been an ingathering of souls, but the golden opportunity passed for that time, because of your lack of energy. I saw that unless you decide to gird on the whole armor, and are willing to endure hardness as a good soldier of the cross of Christ, and feel that you can spend and be spent to bring souls to Christ, you should give up your profession as a minister, and choose some other calling. p. 46, Para. 2, [16OT].

Your soul is not sanctified to the work. You do not take the burden of the work upon you. You choose an easier lot than that which is appointed to the minister of Christ. He counted not his life dear unto himself. He pleased not himself. He lived for others' good. He made himself of no reputation, and took upon himself the form of a servant. It is not enough to be able to present the arguments of our position before the people. The minister of Christ must possess an undying love for souls, a spirit of self-denial, of self-sacrifice. He should be willing to give his life, if need be, to the work of saving his fellow men for whom Christ died. p. 47, Para. 1, [16OT].

You need a conversion to the work of God. You need wisdom and judgment to apply yourself to the work, and direct your labor. Your efforts and labors are not required among the

churches. You should go out in new places and prove your work. Go with a spirit to labor to convert souls to the truth. If you feel the worth of souls, the least indication for good will rejoice your heart, and you will persevere, although there may be labor and weariness in the effort. Leave not a place where there are the least indications for good, after you have once agitated the subject of truth among the people. Do you expect a harvest without labor? Do you expect Satan will yield up his subjects readily to pass from his ranks to the ranks of Christ? Every effort will be made on his part to keep subjects bound in fetters of darkness under his black banner. Can you expect to be victorious in winning souls to Christ without earnest effort, when you have such a foe to face and battle? p. 47, Para. 2, [160T].

You must have more courage, more zeal, and put forth greater efforts, or you will have to decide that you have been mistaken in your calling. An easily-discouraged minister does injury to the cause he desires to promote, and injustice to himself. All who profess to be ministers of Jesus Christ should learn wisdom by studying the history of the man of Nazareth, and also the history of Martin Luther, and the lives of other reformers. Arduous were their labors, and they endured hardness as faithful soldiers of the cross of Christ. You should not shun responsibilities. With modesty, you should be willing to be advised, to be instructed. After you have received counsel from the wise, the judicious, there is yet a counsellor whose wisdom is unerring. Fail not to present your case before him, and entreat his direction. He has promised that if you lack wisdom and ask of him, he will give it to you liberally, and upbraid you not. The sacred, solemn work in which we are engaged, calls for whole-hearted, thoroughly-converted men, whose lives are interwoven with the life of Christ. They draw from the living vine, sap and nourishment, and flourish in the Lord. Although they feel the magnitude of the work, and are led to exclaim, "Who is sufficient for these things?" yet they will not shrink from labor and toil, but will labor earnestly and unselfishly to save souls. If the under shepherds are faithful in all their duty, they will enter into the joy of their Lord, and have the satisfaction of seeing souls saved in Heaven through their faithful efforts. E. G. W. p. 48, Para. 1, [160T].

Epistle Number Two.

Dear Bro. -----: I have been waiting for an opportunity to write to you, but have been hindered. After my last vision I felt it to be my duty to speedily lay before you what the Lord was pleased to present to me. p. 49, Para. 1, [160T].

I was pointed back and shown that for years in the past, even before your marriage, there had been a disposition to overreach in trade. You possessed a spirit of acquisitiveness, a disposition for close dealing, which was detrimental to your spiritual advancement, and greatly injured your influence. Your father's family viewed these matters from a worldling's standpoint, rather than from the high, exalted standard quoted by our divine Lord: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself." In this you have failed. p. 49, Para. 2 [160T].

To deal in any way closely and unjustly is displeasing to God. He will not pass over errors and sins in this direction without thorough confessing and forsaking. p. 49, Para. 3, [160T].

I was pointed far back, and shown the loose manner in which you regarded these things. The Lord noticed, he marked the transaction of carrying to the market that load of ----- that were so inferior that they could not be profitable to keep, therefore, were made to be food and carried to the market to be bought and introduced into the stomach as food. That ----- was placed upon the table for some time to feed our large family in the days of our poverty. You were not the only one to be blamed in this. Others of your family were alike guilty as yourself. It matters not whether that was designed to be bought by us and eaten by us, or by worldlings who would purchase them of you. It is the principle of the thing which displeased God. You transgressed the commandment of God. You did not love your neighbor as yourself; for you would have been unwilling to have one do the same thing to you. You would have considered yourself insulted. An avaricious spirit led to this departure from Christian principles to descend to a species of trading, advantaging yourself at others' disadvantage. p. 50, Para. 1, [160T].

When the meat-eating question was presented before me five years since, showing how little the people knew what they

were eating for food in the shape of flesh-meats, this transaction of yours was shown me. The effects upon those who eat the meat of these unhealthy animals, are fevers, diseased blood, and sickness. Many instances of the kind were shown me as being acted over daily by worldlings. You, my dear brother, have not seen this wrong on your part as the Lord sees it. You have never felt over this matter, that it was a great sin on your part. Many things of like character have taken place in your life which you will find the recording angel has faithfully chronicled, and you will meet them again, unless by repentance and confession you make these wrongs right. p. 50, Para. 2, [160T].

I was bidden to wait and see. I was directed to speak plainly, give general principles, and leave you to make the application yourself. I was shown that God would not frequently point out wrongs, that were committed by his people, but would cause to be given in their hearing general principles, close, pointed truths, and all should be open to conviction to see, to feel, and understand whether "In this saying thou condemnest us also." You have not dealt closely and faithfully with your own soul. Said the angel, "I will prove him, I will test him, I will walk contrary unto him, until he acknowledges the hand of God in thus dealing with him." p. 51, Para. 1, [160T].

I saw that while in W. those connected with your family did not move aright. You manifested a close spirit, savoring of overreaching and dishonesty. You could have had no influence for good in that place until you should redeem the past by an entire change of conduct in dealing with your fellow men. Your light was darkness to the people, and your influence while there was a great detriment to the cause of present truth. You brought reproach upon the truth, and caused your name to be a by word before the people for your close dealing. In this you worked frequently below the standpoint of many worldlings in regard to honorable dealing. Elder ----- can do no good in W. His words are as water spilt upon the ground, for the reason that he was connected with you, and took part in this close trading. He became like a worldling in many respects in business transactions. He was close, and fast becoming selfish. His course in many things was calculated to destroy his influence, and was not becoming a minister of Christ. p. 51, Para. 2, [160T].

Said the angel, in the vision given at Rochester, 1866,

"My hand shall bring adversity. He may gather, but I will scatter until he redeems the past, and makes clean work for eternity." Every true Christian should feel above condescending to the low, bartering, trading, spirit of worldlings. p. 52, Para. 1, [160T].

You are not a miser; you love to be benevolent, free, open-hearted and open-handed, but it is the spirit mentioned in this letter, of not loving your neighbor as yourself; this neglect of seeing and making right your wrongs, when the clear, pure, forcible, light of truth has told you too plainly your duty, that is wrong in you. You are a lover of hospitality, and God will not give you over to be deceived by the great deceiver of mankind; but will come directly to you and show you where you err that you may retrace your steps. God now calls upon you to redeem the past, and to come up upon a higher plane of action, and let your life record be unspotted with avarice, or selfish love of gain. p. 52, Para. 2, [160T].

Your judgment in worldly things will become foolishness unless you dedicate all to God. You and your wife are not devotional. Your spirituality is not what God would have it to be. Paralysis seems to be upon you; yet you are both capable of exerting a strong influence for God and for his truth, if you adorn your profession with well-ordered lives and godly conversation. You frequently get in too great a hurry, and then order in a hurried manner your help. You are frequently impatient, and fret. This is all detrimental to your spiritual advancement. p. 52, Para. 3, [160T].

Time is short, and you have no time to delay the preparation of heart necessary to labor earnestly and faithfully for your own souls, and for the salvation of your friends and neighbors, and all who come under your influence. Ever aim to so live in the light that your influence can be sanctifying upon those with whom you are associated in business capacity, or in common intercourse. p. 53, Para. 1, [160T].

There is a fullness in Jesus. Strength you can obtain from him which will qualify you to walk even as he walked. No separation is allowed in your affections from God. He requires the entire man, the soul, body, and spirit. The Lord will work for you, and bless you, and strengthen you by his rich grace, when you do all on your part which he requires. E. G. W. p. 53, Para. 2, [160T].

Epistle Number Three.

Dear Bro. -----: A very great solemnity has rested upon my mind since the vision given me Friday evening, June 12. I was shown that you do not know yourself. You have not felt reconciled to the testimony given in your case, and have not made thorough work to reform. I was referred to Isaiah. "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that ye bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" If you do these things, the blessings promised will be given. p. 53, Para. 3, [16OT].

You may be making the inquiry, "Wherefore have we fasted, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?" God has given reasons why your prayers were not answered. You have thought that you had found reasons in others, and charged the fault upon them, and that a lack in them has hindered your prayers. p. 54, Para. 1, [16OT].

Dear brother, I saw that there exists sufficient reasons in yourself. You have a work to do to set your own heart in order. You should realize that the work must begin with yourself. You have oppressed, you have taken advantage of the necessities of the destitute to advantage yourself. In regard to means, you have been close, and dealt unjustly. You have not possessed a kind, noble, and generous spirit, which should ever characterize the life of a follower of Jesus Christ. You have oppressed the hireling in her wages. You saw one poorly clad, working hard, who you knew was conscientious and God-fearing. Yet you took advantage of her because you could do so. I saw that the neglect of seeing and understanding her wants, and the small wages, are all written in Heaven as done to Jesus in the person of one of his saints. As ye have done this unto the least of Christ's disciples, ye have done it unto him. All your closeness to those who have served in your house, Heaven has regarded, and it will stand faithfully chronicled against you unless it is repented of and restitution is made. One wrong move does more harm than can be undone in years, which, if the wrong doer could see the extent of the evil, would wring from his soul cries of anguish. You are

selfish in regard to means. In the case of Bro. -----, the angel of God pointed to you and said, "Inasmuch as ye have done this to one of Christ's disciples, ye have done it to Jesus in his person." The cases I have mentioned are not the only ones. I would you could see these things as Heaven has opened them before me. p. 54, Para. 2, [160T].

It is the religion of Christ that you need. There is a sad deception upon minds. Christ pleased not himself. He lived for others' good. He lived to benefit others. You have a work to do, and should lose no time in humbling your heart before God, and by humble confessions remove the blots from your Christian character. Then can you engage in the solemn work for the salvation of others without making so many mistakes. p. 55, Para. 1, [160T].

What has the time amounted to, spent as it has been? engaged in a work which God did not set you about? Impressions have been made, experiences gained, which will require much labor for them to unlearn, and take back. Souls will wander in darkness, and unbelief, and perplexity, and some will never recover. With deep heart-searching, with earnest prayer, with fasting, with stern, self-examination of the life, lay bare the soul, and let no act escape your critical examination. Then, with self dead, and the life hid with Christ in God, offer the humble petition. If ye regard iniquity in your hearts the Lord will not hear you. If God had heard your prayers you would have been exalted. Satan has stood by prepared to make the most of the advantage he has gained. p. 55, Para. 2, [160T].

Oh! how important it is that faithfulness in little things characterize our lives, and true integrity mark all our course of action, we ever bearing in mind that angels of God are taking cognizance of every act. That which is meted to others shall be meted to us again. p. 56, Para. 1, [160T].

A fearfulness should ever attend you lest you should deal unjustly, selfishly. The Lord will by sickness and adversity remove from us much more than we obtain by grinding the face of the poor. A just God truly estimates all our motives and actions. p. 56, Para. 2, [160T].

I was shown Bro. and Sr. ----- . The love of the world has so eaten out true godliness, and benumbed the powers of the

mind to estimate the truth, that its influence does not affect the life and character sufficiently to have a transforming power. The love of this world has closed their hearts to compassion, and to a consideration of the wants of others. The spirit of the world has separated them from God. Bro. and Sr., you have a work to do to get from beneath the rubbish of the world, and make earnest efforts to overcome your love of the world, your selfishness, and your penuriousness. This is the sin which is cursing God's people. I was pointed back to the community in which you lived previous to your moving to ----- . You were close and exacting in deal, taking advantage in every place where you could well do so. I tried to find acts in your lives of noble self-sacrifice and benevolence, but could not, they were so rare. Your light has shone before others in such a manner that they have felt disgusted with you and your faith. The truth has been reproached by your closeness in deal, and your overreaching. May God help you to see all, and have that hatred for this evil that he has. Self and self-interest have marked your course. Let your light so shine that others by seeing your good works may be led to glorify your Father who is in Heaven. God has been, and is still, displeased with your course. He will deal with you in judgment unless you rid yourself of this spirit of littleness, and seek to be sanctified through the truth. Faith without works is dead, being alone. Faith will never save you unless it is justified by works. God requires of you to be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life. p. 56, Para. 3, [160T].

I was shown that you have oppressed hirelings in their wages. You have taken advantage of your chances, and secured your help at the lowest figures, taking advantage of circumstances. This has not been pleasing to God. You should have paid your help liberally, all that they earned. God knows. He sees. He reads. The Searcher of hearts is acquainted with the thoughts, the purposes, and intents of the heart. And every dollar that has been gained to you in this way, if retained, will be scattered through adversity and affliction. The world, the world, the world, has been the order of the day with you. The salvation of the soul has become secondary. Oh! that you could see in the light of eternity, just how God views these things. You would be alarmed, and would not rest until you had made restitution. p. 56, Para. 4, [160T].

You had light upon health reform, and yet you did not receive it, and live up to it. You gratified the appetite, and indulged your boy to eat when and what he chose, teaching him a sad lesson. You continued the work upon the high-pressure plan in your love for the world. The hand of God was removed, and you were left to your own weakness. Then you both tottered over the brink of the grave; yet you learned not the lesson in many things God would have you learn. You retained your love for the world. Your selfish love for gain, your small, close dealing was not put away. You did not appreciate the kind care, sympathy, and watchful tenderness of the one who had the care of you in your sickness. If you had, it would have led you to manifest a spirit of noble benevolence above any cheap dealing with her who had been true to you. You have ground the face of the poor; you have dealt unjustly. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." It seemed to me as these things were presented before me, that Satan had possessed such power to blind minds through a love of the world, that even professed Christians forgot, or lost all sense of the fact, that God lives, and that his angels are making a record of all the doings of the children of men: that every mean act, every small deal, is placed upon the life record. Every day bears its burden of record of unfulfilled duties of neglect, of selfishness, of deception, of fraud, of overreaching. What an amount of works, evil works, are accumulating for the final judgment! When Christ shall come, his reward is with him, and his works before him, to render to every man according as his works have been. What a revelation will then be made! What confusion of face to some as the acts of their life are revealed upon the pages of history! p. 58, Para. 1, [160T].

"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful for the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." You may believe all the truth, yet if its

principles are not carried out in your lives, your profession will not save you. p. 59, Para. 1, [160T].

Satan believes and trembles. He works. He knows his time is short, and he has come down in great power to do his evil works according to his faith. Yet God's professed people do not support their faith by their works. They believe in the shortness of time, yet are just as eager, grasping after this world's goods as though the world was to stand as it is now, a thousand years. Selfishness marks the course of action of many. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight." p. 59, Para. 2, [160T].

Divest yourselves of selfishness, and make thorough work for eternity. Redeem the past, and do not represent the holy truth you profess in as you have where you have lived hitherto. Let your light so shine that others by seeing your good works, may be led to glorify our Father in Heaven. Stand upon the elevated platform of eternal truth. Regulate all your business transactions in this life, in strict accordance with the word of God. E.G. W. p. 60, Para. 1, [160T].

Epistle Number Four.

Dear Bro. -----: When we met you at -----, we were anxious to help you, and we feared you would not receive the help there which you needed. I proposed your coming to our place and associating with us, and others of God's dear children, and be learning the lessons so important for you to learn before you could be strong to endure the temptations and perils of these last days. I recollected your countenance as one that the Lord had shown me who had been struggling for the mastery over powerful evil habits, which were leading you to the destruction of your own body and your eternal destruction hereafter. You have gained victories, but you have still great victories to gain, battles to

fight with internal foes, which, unless overcome, will greatly mar your present happiness and the happiness of all who associate with you. p. 60, Para. 2, [160T].

These bad fruits must be overcome. You must take hold of the work with earnest, humble prayer to God, feeling your helplessness without his special grace. The belief of the truth has already wrought a reformation in your life, yet this work is not as thorough as it must be in order for you to meet the measurement of God. You love the truth, and it must take a deeper hold of your life, and influence your words and all your deportment. p. 61, Para. 1, [160T].

You have a great lesson to learn, and should lose no time in learning it. You have not educated yourself to self-control. Here is a special victory for you to gain. You have more of the elements of war in your organization than of peace. You need to cultivate courtesy and true Christian politeness. "In honor preferring one another." "Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than themselves." p. 61, Para. 2, [160T].

Your combativeness is large, and you stand braced, prepared to rebut everything where you have a chance. You do not labor to see how near you can see as others see, and have union with their ideas and views; but you stand all ready to differ if there is a possible chance for you to do so. This injures your own soul, retards your spiritual advancement, and not only grieves and wounds those who would be your sincere friends, but sometimes disgusts them, so that your society is not agreeable and pleasant, but annoying. It is as natural as your breath to consider the views and opinions of others inferior, and your own superior to theirs. You often greatly err here, and have not all that wisdom and knowledge which you give yourself credit for. You often set your opinions up above men and women who have had many years of experience more than yourself, and who are better, far better, qualified to direct and give words of wise judgment than yourself. But you have not seen these disagreeable besetments, and therefore have not realized the ill and bitter fruit they produced. You have long indulged a spirit of contention, of war. Your peculiar turn of mind leads you to exult in opposites. p. 61, Para. 3, [160T].

Your education has been deplorable, not favorable to your

having now a correct experience in your religious life. You have had almost everything to unlearn and learn anew. You possess a hasty temper which grieves your friends and the holy angels, and wounds your own soul. This is all contrary to the spirit of truth and true holiness. You must learn to cultivate modesty in speaking. Self must be subdued. Self must be kept in subjection. A Christian will not pursue a course of bickering and contention with even the most wicked and unbelieving. How wrong to indulge this spirit with those who believe the truth, and are seeking for peace, love, and harmony. Says Paul, "Be at peace among yourselves." This spirit of contention is opposed to all the principles of Heaven. In Christ's sermon on the mount, he says, "Blessed are the peacemakers, for they shall be called the children of God." "Blessed are the meek, for they shall inherit the earth." You will have trouble everywhere you go, unless you learn the lesson God designs you should. You should be less confident and forward in your own opinion. You should possess a teachable spirit, that of a learner. "He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city." "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." Says James, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." p. 62, Para. 1, [16OT].

A spirit of self-confidence is in keeping with your experience. Had you a more thorough experience in the things of God, you would realize that all these fruits are bad. They are bitter, and nourish no one, but fill all who partake of them with bitterness. You possess an overbearing, dictatorial spirit, which you must overcome. I have strong hope that you, my dear brother, who have shown that you have moral courage to face an enemy in yourself, and fortitude to battle with the foe of appetite and strong evil habits, which girded you about as with iron bands, will come right in this thing, will go to work right here, and gain the victory. You have possessed a reckless spirit, have felt that no one cared especially for you, that most everybody was your enemy, and that it was of no consequence what became of you. The truth found you miserable. You saw in it a power that would exalt you, and impart to you force and strength that you had not. You grasped the rays of light that shone upon you; and if you will now yield yourself fully to the influence of the truth, it will

thoroughly convert you, sanctify you, and prepare you for the finishing touch of immortality. p. 63, Para. 1, [160T].

You possess many good traits of character, have a liberal heart. God wants you to be right, just right. You are unwilling to be dictated, or to be directed. You want to do all that business yourself. But humility you must possess, a teachable spirit, affable, patient, longsuffering, full of gentleness and mercy. p. 64, Para. 1, [160T].

We have an interest for you and want to help you. I pray you to receive these lines with a right spirit, and let them suitably affect your heart and life. E. G. W. p. 64, Para. 2, [160T].

RESPONSE.

Sr. White: The testimony I received yesterday, I look upon as a well-merited rebuke, for which I feel truly thankful to you. I earnestly hope to be an overcomer. I am fully sensible of the magnitude of the work I have to do, yet I trust that by God's assisting grace I shall be able to conquer. p. 64, Para. 3, [160T].

Epistle Number Five.

Dear Bro. and Sr. -----: June 12, 1868, I was shown some things in reference to your cases. You have a work to do, but see it not. You have not been burden-bearers. You should feel greater interest in the work and cause of God than you do. p. 64, Para. 4, [160T].

I was shown that you are blinded by the love of the world, so that you do not see how great an influence the world has over you. You do not feel that a special weight of responsibility rests upon you. You do not realize the importance of the time, and the work to be accomplished. You are like persons asleep. Unity is strength. There are so many backward ones, who take no burdens, that there is great feebleness in the church. You are not workers with Christ. The spirit of the world is shutting from your hearts impressions which the truth should make. It is important that every one now come up to the work, and act as though they were living men, laboring for the salvation of souls who are perishing. If all in the church would come up to the help of the Lord, we should see a revival of his

work such as we have not hitherto witnessed. God requires this of you, and of each member of the church. It is not left with you to decide whether it is best for you to obey the call of God. Obedience is required, and unless you obey, you will stand on worse than neutral ground. Unless you are favored with the blessing of God, you have his curse. He requires you to be willing and obedient, and he says, Ye shall eat the good of the land. A bitter curse is pronounced on those who come not up to the help of the Lord. "Curse ye Meroz, said the angel of the Lord. Curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty." p. 64, Para. 5, [16OT].

Satan and his angels are in the field to oppose every step of advance God's people make, and the help of every one is required. The influence of unbelieving friends affects you more than you are aware of. They bring you no strength, but darkness and unbelief. p. 65, Para. 1, [16OT].

Bro. and Sr.-----, you have an individual work in the vineyard of the Lord. You have thought and cared too much for yourselves. Set your hearts in order, and then be in earnest. Inquire, "Lord, what wilt thou have me to do." God requires of you a deep, earnest reaching out after him. He bids you search your own hearts diligently, to discover all there that prevents your bringing forth much fruit, and that fruit that will remain. Why you possess no more of the Spirit of God is, you do not cheerfully bear the cross of Christ. In the last vision, I saw that you were deceived in regard to your strength of love for this world. The cares of this world, and the deceitfulness of riches, choke the word, and you become unfruitful. God has required us to bear much fruit. He will not command, without giving with the command power for the performance of it. God will not do our part of the work, neither does he require that we do his. It is God that worketh in us, but we must work out our own salvation with fear and trembling. "Faith without works is dead, being alone." Faith must be sustained by works. The doers of the work are justified before God. You displease God in talking of your poverty, while you have abundance. All that you possess belongs to him, yet he has seen fit to make you a steward of it for a short time. God is testing and proving you. How will you bear the test? He will require his own with usury. p. 66, Para. 1, [16OT].

You have fixed your eyes upon the things you have done in

different directions, and it looks large to you. But had you done very much more, you would have done no more than your duty, and you would have been far happier had your hearts expanded, and your hands dispensed to the cause of God and the needy. God calls for you to bring your offering to the altar, and not hold it within reach merely, but lay it on the altar. The altar sanctifies the gift when it is placed upon it, and not before. p. 66, Para. 2, [160T].

You are not as separate from the world as God requires you to be. You see not, and do not understand your danger. You are led astray by your love of the world. You both need to take a deeper draught at the fountain of truth. p. 67, Para. 1, [160T].

Unless you do come into a different condition, where you can honor God with your influence and your substance, the curse of God will come upon you. You may gather, but God will scatter. Instead of your health springing forth speedily, you will become like a withered branch. God calls for workers, men who can and will feel for the salvation of souls, and will sacrifice anything that they may be saved. No other one can do this work for you. The offerings of others, if ever so liberal, can not take the place of yours. It is a surrender to God which you have to make, which no other can make for you. It is only the Spirit's power, working through mighty faith, that can make you able to successfully resist the many snares Satan has laid for your feet. The words and example of your Redeemer will be the light and strength of your heart. If you follow and trust in him, he will not leave you to perish. You fear too much the displeasure of those who do not love and serve God. Why should you wish to keep the friendship of your Lord's enemies? or be influenced by their opinions? "Know ye not that the friendship of the world is enmity with God?" If the heart was right, there would be a more decided separation from the world. p. 67, Para. 2, [160T].

The Lord would have done a great and good work in this vicinity last spring, had all felt the need of this work, and come up to the help of the Lord. There was not union of action. All did not feel the necessity of the work, and engage in it heartily. There was not a surrendering of all to God. You were shown me as being troubled and perplexed, a mist of darkness gathering over you. You were questioning. You were not in a position to receive strength yourselves, nor to impart it to others. It is a solemn,

fearful time. Here is no room for idols, no place for concord with Belial, nor place for friendship with the world. Those whom God accepts and sanctifies to himself are called to be diligent and faithful in his service, being set apart and devoted to him. It is not a form of godliness, nor a name upon the church records, that constitute a "living stone" in the spiritual building. It is being renewed in knowledge and true holiness, being crucified to the world and made alive in Christ, that unites the soul to God. The followers of Christ have one leading object in view. The one great work, the salvation of their fellow men. Every other interest should be inferior to this, and this great enterprise should engage the earnest effort and the deepest interest. p. 68, Para. 1, [160T].

God first requires the heart, the affections. He requires his followers to love and serve him with all their heart, with all their soul, with all their strength. His commandments and grace are adapted to our necessities, and without them we cannot be saved, do what we may. Acceptable obedience he requires. The offering of goods. or any service, will not be accepted without the heart. The will must be brought into subjection. The Lord requires in you a consecration to him, and a greater separation from the spirit and influence of the world. p. 68, Para. 2, [160T].

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Christ has called you to be his followers, to imitate his life of self-sacrifice and self-denial, to be interested in the great work of the redemption of the fallen race. You have no just sense of the work God requires you to perform. Christ is your pattern. That in which you are deficient, is love. This pure principle, holy love, distinguishes the character and conduct of Christians from worldlings. Divine love has a powerful, purifying influence. It is to be found in the renewed heart, and where this exists, love will naturally flow out to your fellow men. p. 69, Para. 1, [160T].

"Love one another," says our Saviour, "as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." Christ has given us an example of pure, disinterested love. You have not as yet seen your deficiency in this respect, and your great need

to have this heavenly attainment, without which, all your good purposes, your zeal, even if it be of that nature that you could give your goods to feed the poor, and your body to be burned, is nothing. Charity you need, which suffereth long, is not easily provoked, beareth all things, believeth all things, hopeth all things, endureth all things. Without the spirit of love, no one can be like Christ. With this living principle in the soul, no one can be like the world. p. 69, Para. 2, [160T].

The conduct of Christians is like their Lord. He has erected the standard, and it is left for us to say whether we will rally around it, or not. Our Lord and Saviour laid aside his dominion, his riches and glory, and sought after us, that he might save us from misery, and make us like himself. He humbled himself; and took upon him our nature that we might be able to learn of him, and follow him, step by step, imitating his life of benevolence and self-denial, and follow him to Heaven. You cannot equal the copy, but you can resemble it, and according to your ability do likewise. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself." That love must dwell in your hearts, that you will be ready to give the treasures and honors of this world, if thereby you may influence one soul to engage in the service of Christ. p. 70, Para. 1, [160T].

God bids you with one hand, faith, take hold his mighty arm, and with the other hand, love, reach perishing souls. Christ is the way, the truth, and the life. Follow him. Walk not after the flesh but after the Spirit. Walk even as he walked. This is the will of God, even your sanctification. The work you have to perform, is to do the will of him who sustains your life for his glory. If you labor for yourselves, it can profit you nothing. To labor for others' good, to be less self-caring, but more in earnest to devote all to God, will be acceptable to him, and be returned by his rich grace. p. 70, Para. 2, [160T].

God has not apportioned you your lot, to merely watch over and care for yourselves. You are required to minister to, and watch over, others, and in this exercise you will develop your errors, that you may correct them, and will strengthen the weak points in your character that need strengthening. To remove from us everything which is not exactly agreeable, is not imitating Christ. This is the

part of the work we have to perform; not impatiently, fretfully, unwillingly, but cheerfully, gladly, in order to reach Christian perfection. You should be very jealous of the honor of God. How circumspectly should you walk, where now your course in some things is not as it should be. If you could see the pure angels with their bright, searching eyes intently fixed on you, watching to record how the Christian glorifies his Master; or could you observe the exulting, yet sneering triumph of the Devil's angels, as they trace out every crooked way, and then quote Scripture which is violated, and compare the life with this Scripture which you profess to follow, but from which you swerve, you would be astonished and alarmed for yourselves. It takes the entire man to make a valiant Christian. Oh, what blind, short-sighted creatures we are! How little do we discern sacred things, and how feebly do we comprehend the riches of his grace. p. 71, Para. 1, [160T].

One thing I wish to impress upon your minds. You have the special mediums of Satan closely connected with you, and their power and influence has a manifest effect upon you, because you do not remain near enough to God to insure the special aid of angels that excel in strength. Your union is altogether too strong with your Lord's enemies, and you perceive not that you are in danger of making shipwreck of your faith. If you encourage, in the least, the temptations of Satan, you place yourselves upon his battleground, and then the conflict will be long and sore before you obtain the victory and triumph in the name of Jesus who has conquered him. p. 71, Para. 2, [160T].

Satan has great advantages. He possessed the wonderful intellect of an angel's powers, of which few form any just idea. Satan was conscious of his power, or he would not have engaged in a conflict with the mighty God, the everlasting Father, and the Prince of Peace. Satan closely watches events, and then will take one who has especially a strong spirit to oppose the truth of God, and will even reveal unfulfilled events, that he may secure himself a seat more firmly in their hearts. He who did not hesitate to brave a conflict with Him who holds creation as in his hand, has malignity to persecute and deceive. He holds mortals in his snare at the present time. He has lost none of his skill and his shrewdness during his experience of nearly six thousand years. All this time he has been a close observer of all that concerns our race. p. 72, Para. 1, [160T].

Those who have bitterly opposed the truth of God, Satan uses as his mediums. He will appear to them, assuming the person and garb of another. He may select a friend of the medium. He will increase their faith by using the words and recounting instances which really have taken place, of which the medium knew nothing, or that are about to take place. Sometimes previous to a death, or an accident, he gives a dream, or personates another and converses with the medium. He even imparts knowledge by means of his suggestions. It is not wisdom from above, but from beneath. The wisdom taught by Satan will be opposed to the truth, unless, to serve his purpose, he clothes himself apparently with the light which enshrouds angels. He will come to a certain class of minds and will sanction a part of what Christ's followers believe to be truth, while the other part he warns them to reject as dangerous and fatal error. p. 72, Para. 2, [16OT].

Satan is a master workman. His infernal wisdom he employs with good success. He is ready and able to teach those who reject the counsel of God against their own souls. He will clothe with every possible good, and make attractive, the bait which he has found will avail in bringing souls into his net, and fasten his hellish grasp upon them. All who are thus ensnared will have learned their lesson at a dreadful expense, that of selling Heaven and immortality for a deception that is fatal in its consequences. This adversary, the Devil, is not void of wisdom or strength. He goeth about like a roaring lion, seeking whom he may devour. He will work "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth that they might be saved." Because they rejected the truth. "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." We have a powerful, deceptive foe to contend with, and our only safety is in Him who is to come, who will consume with the spirit of his mouth, and destroy with the brightness of his coming, this arch deceiver. p. 73, Para. 1, [16OT].

I commend this to you in the fear of God, and implore you to arise from the dead, and Christ shall give you life. E. G. W. p. 74, Para. 1, [16OT].

Epistle Number Six.

Dear Sister ----: It was my intention to have some conversation with you before leaving -----, but I was prevented by many things occurring to hinder me. I do not write with very hopeful feelings that this letter will make any special change in your course of conduct so far as your religious experience is concerned. p. 74, Para. 2, [160T].

I have felt very sad in regard to you. I have dwelt, in the meetings held in -----, upon general principles, and have sought to reach hearts, hoping to bear a testimony which would effect a change in your religious life. I have tried to write as given in Testimony No. 12, in regard to the dangers of youth. That view was given me in Rochester. There I was shown that there had been a mistake made in your instruction from your childhood up. Your parents had thought, and had talked it in your hearing, that you were a natural Christian. Your sisters had a love for you which savored of idolatry more than of sanctification. Your parents have had an unsanctified love for their children, which has blinded their eyes to their defects. At times this has been different, when they have been somewhat aroused. But you have been petted and praised, until your eternal interest is endangered. p. 74, Para. 3, [160T].

I saw that you knew not yourself. You have a self-righteousness which fastens you in deception in regard to your spiritual attainments. You have, at times, felt a sense of the influences of the Spirit of God. But the transformation by the renewing of the mind you are a stranger to. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." You have not had this experience, therefore have no anchor. You are not a Christian; and yet it has been talked to you all your life that you were a natural Christian. You have taken it for granted that you were all right when you were very far from being accepted of God. This deception has grown with your growth, and strengthened with your strength, and threatens to prove your ruin. Your parents have felt jealous for their children, and if reports of supposed slights have been brought to them by their children, they have felt interested, and aroused at once, and have sympathized with them, and stood directly in the way of their spiritual good. p. 75, Para. 1, [160T].

You and your sister ----- have had a great amount of that pride which will be made as stubble in the day of God. Self-love and self-pride, pride of appearance and of dress, have prevailed. Selfishness has held you from good. You both must have a thorough conversion, a thorough renewing of the mind, a thorough transformation, or you will have no part in the kingdom of God. Your appearance, your good looks, your dress, will not bring you into favor with God. It is moral worth that the great I AM notices. There is no real beauty of person nor of character out of Christ. No real perfection of manners or deportment without the sanctifying graces of the spirit of humility, sympathy and true holiness. p. 75, Para. 2, [160T].

I have been shown that there will be souls lost through your influence and example. You have had light. You have had privileges. You will have to render an account for all these. You are not naturally religious or devotional, but have to make special efforts if you keep your minds upon religious things. Self is prominent with you. Your self-esteem is very large, but remember, Heaven looks at moral worth, and estimates the character as precious and valuable by the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price. Costly array, outward adorning, personal attractions, all sink into insignificance in comparison with this valuable attainment, a meek and quiet spirit. Your interest and love for your own enjoyment and gratification, your lack of consecration and of devotion, have been detrimental to many. Those who were backslidden you could not benefit, for your lives were like the worldlings' in general. p. 76, Para. 1, [160T].

Those who visit ----- carry away the impressions which you, with other of the youth, who enjoy not experimental religion, have made upon them, that there is no reality in religion. Pride in them is strengthened, love of show, love of lightness and of pleasure is increased, and the sense of sacred things is not discerned. They receive the impression that they have been too conscientious, too particular. For if those who live in -----, right at the center of the great work, are no more influenced by solemn truths, often presented, why should they be so particular? Why should they be afraid of enjoying themselves, when this seemed to be the aim of those who were of longer experience in -----.

p. 76, Para. 2, [160T].

The influence of the youth in ----- extends everywhere, as far as they are known, and their unconsecrated lives are proverbial; and none have had more influence in the wrong direction than yourselves. You have dishonored your profession, and been miserable representatives of the truth. Says the True Witness, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Were you cold, there would be some hope that you would be converted, but where self-righteousness girds one about, instead of the righteousness of Christ, the deception is so hard to be seen, and the self-righteousness so difficult to be put away, that the case is the most difficult to reach. An unconverted, godless sinner is standing in a more favorable condition than such. p. 77, Para. 1, [16OT].

You are a stumbling block to sinners. Your lack of consecration is marked. You scatter from Christ instead of gathering with him. If God will help me to tear off your self-righteous garments I will have hope that you may redeem the time, and your lives yet be exemplary. You have been frequently aroused, but as often sink back into your former do-nothing, self-righteous condition, having a name to live while you are dead. Your pride threatens to be your ruin. God has spoken to you upon this point. If you make no reformation, affliction will come upon you, and your joy be turned to heaviness, until you humble your hearts under the hand of God. Your prayers God does not accept. They come from hearts filled with pride and selfishness. You, -----, are vain, and you have lived an aimless life, when, had you been humble, and lived to bless others with your life, you would have been a blessing to yourself and to all around you. May God forgive your parents and sisters for the part they have acted in making you what you are, just that which God cannot accept, just that which, if you remain, the same will be stubble for the fire to consume in the day of God. p. 77, Para. 2, [16OT].

When I was shown in regard to the spirit of selfishness existing in those who were working in the Office, that there were some who were merely working for wages, as though engaged in any common enterprise, you were both among the number. You were both selfish and self-caring. Your anxiety was to please yourselves and to obtain higher wages. This spirit has, to quite an extent, cursed the Office, and Heaven frowns upon it. There have been too many

eager to grasp means. All has been wrong. A worldly spirit has come in, and Christ has been shut out. May God pity his people. And I hope you will be converted. p. 78, Para. 1, [160T].

You have possessed a spirit of levity, and have been vain and trifling in your conversation. Oh how seldom has Jesus been mentioned. His redeeming love has not called forth gratitude, and into exercise words of praise, of devotedness, and expressions calculated to magnify his name and his undying, self-sacrificing love. What has been the theme of your conversation? What thoughts dwelt upon with the greatest pleasure? In truth it can be said that Jesus and his life of sacrifice, and his exceeding precious grace, the redemption he has so dearly earned for you, are scarcely in all your thoughts; but trifling things occupy the mind. To please yourselves, to accomplish objects in life which suit your pleasure, this is the burden of the mind. I can but wish you had not professed to be risen with Christ, for you have not complied with the requirement. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." Ask yourselves the question, Have I complied with the requirements here laid down by the inspired apostle? Have I evidenced by my life, my death to the world, that my life is hid with Christ in God? Am I submerged in Christ? Do I draw sustenance and support from him who has promised to be to me a present help in every time of need? You have a formal religion, but have not a special sense of your weakness, your corruption, and your vileness by nature. p. 78, Para. 2, [160T].

"A natural Christian!" This deceptive idea has served many as a garment of self-righteousness, which has led to a supposed hope in Christ, where there was no experimental knowledge of him, his experience, his trials, his life of self-denial, and self-sacrifice. Their righteousness which they count so much upon is only as filthy rags. Says Christ, the beloved teacher, "He that will come after me, let him deny himself, and take up his cross and follow me." Yes, follow him through evil as well as through good report. Follow him in befriending the most needy and friendless. Follow him in being forgetful of self, abundant in acts of self-denial, self-sacrifice to do others good. When reviled, reviling not again. Manifesting love and

compassion for the fallen race. He counted not his life dear, but gave it up for us all. Follow him from the lowly manger to the cross. He was our example. He tells you that if you would be his disciple to take the cross, the despised cross, and follow him. Can ye drink of the cup? Can ye be baptized with the baptism? p. 79, Para. 1, [160T].

Your fruits testify that you are strangers to Christ? Doth a fountain, at the same place, send forth sweet water and bitter? Can the fig tree bear olive berries? either a vine, figs? So can no fountain yield salt water and fresh. Who is wise and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife are, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. p. 80, Para. 1, [160T].

Here are the fruits recounted, which are marked evidences of the change from one walking in the vigor of life to one who has met with a change so marked as to be represented by death. From living, active life, to death! What a striking figure! None need be deceived here. If this transformation has not been experienced by you, rest not. Seek the Lord with all your hearts. Make this the all-important business of your lives. p. 80, Para. 2, [160T].

You have an account to render for the good you might have done during your life, had you been in the position in which God required you to be, and for which he has made ample provision. But you have failed to glorify God upon the earth, and save souls around you, because you did not avail yourselves of that grace and strength, wisdom and knowledge, which Christ has provided for you. You knew his will, but did it not. There will have to be a most manifest reformation in you both, or you will never hear from Jesus, "Well done, good and faithful servant." p. 81, Para. 1, [160T].

In the evening of June 12, after reading the foregoing to

the church, I was shown that while you are careless, proud, selfish, and indifferent to the salvation of souls, Death is doing his work. One after another is leaving you, and passing to the grave. What has been your influence over those who assembled in your social gatherings? What has been said or done to lead souls to Christ? Have you been instant in season, out of season, to do your whole duty? Are you ready to meet at the bar of God those with whom you have mingled in your social gatherings? especially that class who have been thrown under your influence. and who have died out of Christ? Are you prepared to say that your skirts are clear of their blood? I will mention one case, that of ----- . Will no reproach fall upon you from her? You, who were surrounded with good home influences? You, who had every favorable opportunity to develop good Christian characters, felt no burden of souls. Pleasure, vanity and pride were fostered by you, and you acted your part in disgracing your profession and leading this poor soul, who had been tossed about and buffeted by Satan, to doubt the reality of the truth, and the genuineness of the Christian religion. Your frivolous conversation, in common with others of the young, was disgusting. There was nothing noble and elevated in the turn your minds took. It was common chit-chat and gossip, the silly, vain laugh, the jesting, and the joking. Angels have written the scenes you have acted over and over again. Notwithstanding the most solemn appeals have been made to you, and you have been reproved, rebuked and warned, you are more censurable than other youth. You have had longer experience, and greater knowledge of the truth. You have lived the longest at ----- . You were among the first to profess to believe the truth, and to be Christ's followers; and your course of vanity and pride has done more toward shaping the experience of the youth in -----, than any other ones. Those who have been converted to the truth, you have, as it were, taken by the hand and united them to the world. Great guilt and sin rest upon you, and also upon your parents, who have flattered your pride and folly. They have sympathized with you when reproved, and have given you to understand they thought it uncalled for. You, -----, have thought yourself handsome. Your parents have flattered you. You have sought acquaintance with unbelievers. You have acted unbecoming a prudent, modest girl, aside from your profession. But when it is taken into the account that you profess to be a follower of the meek and lowly Jesus, you have disgraced your profession. O -----, did you think those clerks could not see through the gloss you threw about you? Did you

think they were so captivated with your pretty face that they could not see beneath the surface, and read your true superficial character? When you placed upon your head the adorning borrowed from Sr. -----'S store, and then displayed yourself as if on exhibition before those clerks, did you think this was not discerned? Did you think that angels of God were in attendance, and that their pure eyes were reading your thoughts, the intents and purposes of the heart, and taking cognizance of every act, and delineating your true, frivolous character? While you were engrossed with your small talk to the clerk with whom you were fascinated, because he flattered your vanity, could you have stood before the looking glass you would have seen the gestures, the whisperings, among those who were observing you, and laughing, because you were making such a foolish show. You were bringing a stain upon the cause of truth. Could you have entered that store unobserved a short time after you stepped out, and have heard the conversation, after you had lingered as long as decency would permit, you would have learned some things you never thought of before. You would have been wounded and humbled to learn how you were viewed by even frivolous clerks. The very one who flattered you to your face, joined in the laugh and sport of his companions upon your vain course. p. 81, Para. 2, [160T].

You might have an influence for good in ----- and honor your Redeemer. But instead of this you have made yourself the speech of flattering clerks and beardless youth. This unbecoming course has been remarked by very many, and those who have noticed these inconsistencies, unbelievers though they may be, and profess respect for you, yet they despise you in their hearts. You are following the footsteps of --- --, and unless your parents awake and open their eyes to your folly, they will share in your guilt. Sin is upon them, and upon your sisters, for the course they have taken in fostering your pride and flattering your vanity. If you and your sisters were in a saved state you would all feel the perilous condition of the unsaved. The day will come, unless a great change is wrought in you, when you will hear from many lips, I associated with these Christians, yet they never told me of my danger. They never warned me. I thought that if I was in danger of being lost, these would not rest day nor night without arousing me to see my lost condition. Now I am lost. If I had been in their place and had seen one in a similar condition, I would not have rested until I had made them sensible of their state, and

pointed them to the only One who can save them. You have been good and pleasing servants of Satan, while you have professed to be servants of Jesus Christ. p. 84, Para. 1, [16OT].

Sr. -----, you have been so exalted by the esteem you have had of yourself that you have had no just sense of the estimate observers have had of your shallowness of character. They count you a coquette, and you have justly earned this reputation. It would have been much more profitable for you to have heeded the exhortation of the apostle, "Whose adorning let it not be that outward adorning, . . . but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." p. 84, Para. 2, [16OT].

Your parents have greatly failed in the education of their children. They have suffered them to be released from burdens, which it was highly important for them to bear. Because they chose to please themselves they were permitted to remain in bed, dozing away the sweetest and loveliest hours of the morning, while their indulgent parents were up, toiling with life's burdens. These children have not learned to resist their inclinations. They have not learned to wrestle against their own desires. They have not learned to endure hardness. They have been excused in a great measure from home burdens, which has been an injury to them. They have never learned the act of self-denial, or self-sacrifice. To apply themselves to a task which did not meet their taste, they could not submit to do. Their education is greatly deficient. Yet pride, vain, vaunting pride fills the hearts of -----, and ----- has had pride to think herself superior to her associates; that they were not worthy of much attention and courtesy from her. With this she has a set will, stubborn to do about as she pleases, regardless of the wishes, conveniences and necessities of others. Her disposition is an unhappy one, which will cause, unless entirely overcome, many a shadow to darken her pathway, and embitter the life of her best friends. E. G. W. p. 85, Para. 1, [16OT].

Epistle Number Seven.

Dear Brethren and Sisters in -----: I was shown, June 12, that the love of the world was to a great extent taking the place of love to God. You are situated in a pleasant

country, favorable to worldly prosperity. This places you where you are exposed to continual temptations of having your interest swallowed up in the world, and you engaged in laying up treasure upon the earth. Your hearts will be where your treasure is. You are situated where there are temptations to be plunging deeper and deeper into the world, and continuing to accumulate, and while thus engaged the mind has become engrossed in the cares of this life to such an extent as to shut out true godliness. But few realize the deceitfulness of riches. Those who are anxious to acquire means are so bent upon this one object as to make the religion of Christ a secondary matter. Spiritual things are not valued, and are not sought after; for the love of gain has eclipsed the heavenly treasure, and the prize of eternal life, if judged by the effort, zeal, perseverance and earnestness exhibited by these who profess to be Christians, is not half as valuable as earthly possessions. Compare the earnest effort after the things of this earth with the languid, weak, inefficient, sickly effort for spirituality and a heavenly treasure. No wonder that we experience so little of the illuminating influence from the heavenly sanctuary. Our desires are not in that direction, but mostly confined to earthly pursuits, seeking for worldly things, and neglecting the eternal, immortal. Prosperity is blinding the eyes, and deceiving the soul. God may speak, but the rubbish of earth prevents his voice from being heard. p. 86, Para. 1, [16OT].

Our aged father ----- has his affections upon the things of this earth when they should be removed, and he be ripening up for Heaven. The life that he now lives should he live by faith on the Son of God. His affections should be on the better land. He should have less and less interest in the perishable treasures of earth, while eternal things, which are of the greatest consequence, should engage the whole man. The days of his probation are nearly ended. Oh, how little time remains to devote to God. His energies are worn, his mind broken, and at best his services must be weak, yet if given heartily and fully, are wholly acceptable to him. With your age, Bro. -----, has come an increase of selfishness, and a more firm, earnest love for the treasures of this poor world. p. 87, Para. 1, [16OT].

Sr. ----- loves this world. She is naturally selfish. She has suffered much with bodily infirmities. God has permitted this affliction to come upon Sr. -----, and yet

would not permit Satan to take her life. God designed through the furnace of affliction to loosen her grasp upon earthly treasures. Through suffering alone could this be done. Sr. ----- is one of that class whose system has been poisoned by drugs. She, ignorantly, has made herself what she is, by taking drugs; yet God did not suffer her life to be taken. He has lengthened her years of probation and suffering that she might become sanctified through the truth, be purified, made white and tried, and through the furnace of affliction, lose her dross, and become more precious than fine gold, even than the golden wedge of Ophir. Love of the world has become so deeply rooted in the hearts of this brother and sister that it will require a severe trial to remove it. p. 87, Para. 2, [160T].

Dear Bro. and Sr. -----, you lack devotion to God. You are insane in regard to worldly things. The world has power to conform your mind to it, while the spiritual and heavenly do not bear with sufficient weight to transform the mind. p. 88, Para. 1, [160T].

Men and women in -----, who profess to be Christ's followers, why do you not follow him? Why do you exhibit such insanity to acquire a treasure of earthly gain, which misfortune can so easily remove, and neglect the riches of Heaven, the immortal, imperishable treasure? p. 88, Para. 2, [160T].

I was shown the case of Bro. -----'s wife. She has a desire to do right, but has failings which cause herself and her friends much trouble. She talks too much. She lacks experience in the things of God, and will be unable to stand amid the perils of the last days, unless she is converted, and transformed by the renewing of the mind. Heart work is needed. Then the tongue will be sanctified. There is much talking which is sinful, and should be avoided. She should set a strict watch before the door of her lips, and keep her tongue as with a bridle, that her words may not work wickedness. She should cease talking of others' faults, dwelling upon others' peculiarities, and discovering others' infirmities. Such conversation is censurable in any person. It is unprofitable and positively sinful. It tends only to evil. The enemy knows that if this course is pursued by Christ's professed followers, it is opening a door for him to work. p. 88, Para. 3, [160T].

I saw that when sisters who are given to talk get

together, Satan is generally present, for he finds employment. He stands by to excite the mind, and make the most of the advantage he has gained. He knows that all this gossip, and tale-bearing, and revealing of secrets, and dissecting character, separates the soul from God. It is death to spirituality and a calm religious influence. Sr. - ---- sins in her words greatly. She ought in her words to have an influence for good. But this sad failing has been indulged in until she does not know what she is stating herself. She talks frequently at random, and does not always state things correctly. Sometimes her words put a different construction upon things than they will bear. Sometimes there is exaggeration. Then there is misstatement. There is not an intention to misstate, but the habit has been so long cherished of much talking, and upon things that are unprofitable, that she has become careless, and reckless in her words, which destroys any influence she might have for good. It is time there was an entire reform in this respect. Her society has not been prized as it would have been had this sinful talking not been indulged in. p. 89, Para. 1, [16OT].

Christians should be careful in regard to their words. They should never carry unfavorable reports from one of their friends to another, especially if they are aware that there is a lack of union between their mutual friends. It is cruel to hint and insinuate, as though you knew a great deal in regard to this friend or that acquaintance, that others are ignorant of. Such hints go farther, and create more unfavorable impressions, than to frankly relate the facts in an unexaggerated manner. What harm has not the church of Christ suffered from these things? The inconsistent, unguarded course of her members has made her weak as water. Confidence has been betrayed by members of the same church, and yet the guilty did not design to do mischief. The lack of wisdom in the selection of subjects of conversation has done much harm. The conversation should be upon spiritual and divine things; but it has been otherwise. If the association with Christian friends is chiefly devoted to the improvement of the mind and heart, there will be no after regrets, and they can look back on the interviews with a pleased satisfaction. But if the hours are spent in levity and vanity, and the precious time has passed off with those who unite with you in dissecting the lives and characters of others, the friendly intercourse will prove a channel of evil, and your influence will be a savor of death unto death. p. 89,

Para. 2, [16OT].

I cannot call to mind distinctly all the persons in your church shown me; but I saw that many had a great work to perform. There is too much talking by nearly all, and too little meditation and prayer. With many there is too much selfishness. The mind is devoted to self, and not to the good of others. Satan has his power upon you in a great degree. Yet there are precious lights among you, and those who are seeking to walk according to the will of God. The love of the world and pride are the great snares which are so great a hindrance to spirituality and a growth in grace. p. 90, Para. 1, [16OT].

This world is not the Christian's heaven, but merely the workshop of God, where we are to be fitted up, to unite with sinless angels, in a holy Heaven. We should be constantly training the mind to noble, unselfish thoughts. This education is necessary to bring into exercise the powers which God has given us in such a manner as shall best glorify his name upon the earth. We are accountable for all the noble qualities which God has given us, and to put these faculties to a use he never designed we should, is showing base ingratitude to God. The service of God demands the powers of our being, and we fail of meeting the design of God unless we bring to a high state of cultivation the powers of our minds, and educate the mind to love a contemplation of heavenly things, and bring out the energies of the soul, that in exercise it should strengthen, and be ennobled by right actions, operating to the glory of God. p. 90, Para. 2, [16OT].

The females who profess godliness generally fail in the direction of training the mind. They leave the mind uncontrolled, to go where it will. This is a great mistake. Many seem to have no power to think. They have not educated the mind to think and because they have not done this, they suppose they cannot. Meditation and prayer is necessary to a growth in grace. Why there is no more stability, is because of so little mental culture, so little reflection. They leave the mind in a state of inaction, and lean upon others to do the brain work, to plan, and think, and remember for you, and you will grow more and more inefficient. Some need to discipline their minds by exercise. They should force it to think. While they depend upon some one to think for them, and to solve their difficulties, and they refuse to tax the mind with thought,

the inability to remember, to look ahead and discriminate, will continue. Efforts must be made by every individual to educate the mind. p. 91, Para. 1, [16OT].

I was shown that Bro. ----- should seek for more spirituality. You do not possess that calm trust in God which he requires you to have. You do not train your mind to run in the channel of spirituality. You talk too much vain, unnecessary talk, which injures your own soul, and injures your influence. You must encourage calmness, and fortitude of mind. You are easily excited, and feel strong, and express in strong terms your likes and dislikes. You need more sweet, good religion, to have a soothing influence upon you. You have been invited to learn of Christ, who was meek and lowly of heart. Precious lesson! If well learned, it will transform the whole life. Lightness and cheap talk, is all injurious to your spiritual advancement. Perfection of character you should seek after, and let your influence tell for God in your words and acts. You need to earnestly seek the Lord, and to take a deeper draught at the fountain of truth, that its influence may sanctify your life. Your mind is on the world too much. You should have your interest in the better life than this. You have no time to lose. Make haste and improve the few hours of probation. Your wife has had too much pride and selfishness. God has been bringing her through the furnace of affliction, to remove these spots from her character. She must be very careful that the fire of affliction does not kindle upon her in vain. It should remove the dross, and bring her nearer to God, making her more spiritual. Her love of the world must die. Love of self must be overcome; and her will swallowed up in the will of God. p. 92, Para. 1, [16OT].

I was shown that love of the world has to a great extent shut Jesus from the church. God calls for a change, a surrender of all to him. Unless the mind is educated to dwell upon religious themes, and is trained to be exercised in these things, it will be weak and feeble in this direction. It will be strong while engaged in worldly enterprises, for in this direction it has been cultivated, and has strengthened with exercise. Why it is so difficult for men and women to live religious lives is, because they do not exercise the mind unto godliness. It is trained to run in an opposite direction. Unless the mind is constantly exercised in obtaining spiritual knowledge and in seeking to understand the mystery of godliness, it is incapable of

appreciating eternal things, because it has no experience in that direction. This is the reason why religion, by nearly all, is considered up-hill business. p. 93, Para. 1, [16OT].

When the heart is divided, dwelling principally upon the things of the world, but in a small degree upon the things of God, there can be no special advancement or increase of strength. That which claims the largest share of the mind, calling into exercise its powers, is worldly enterprises; therefore in this direction there is strength, and power to claim more and more of the interest and affections, and there is less and less reserved to devote to God. It is impossible for the soul to flourish while prayer is not a special exercise of the mind. Family or public prayer alone is not sufficient. Secret prayer is very important, when in solitude the soul is laid bare to the inspecting eye of God, and every motive is scrutinized. Secret prayer! How precious! The soul communing with God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petition. In secret prayer, the soul is free from surrounding influence, free from excitement. Calmly, and yet fervently, will it reach out after God. Secret prayer is frequently perverted, and its sweet designs lost, by loud vocal prayer. Instead of the calm, quiet trust and faith in God, the soul drawn out in low, humble tones, the voice is raised to a loud pitch, an excitement is encouraged, and secret prayer loses its softening, sacred influence. There is a storm of feeling, a storm of words, making it impossible to discern the still, small voice that speaks to the soul while engaged in its secret, true, heart-felt devotion. Secret prayer, properly carried out, is productive of great good. But prayer, thought to be secret, which is made public to the entire family and neighborhood, is not secret prayer from which divine strength is received. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to answer the prayer arising from the heart. The soul holds communion with God, and gathers to itself, by calm, simple faith, divine rays of light to strengthen and sustain it to endure the conflicts of Satan. God is our tower of strength. p. 93, Para. 2, [16OT].

Jesus has left us word, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto

you, I say unto all, Watch." We are waiting and watching for the Master's return, who is to bring the morning, lest coming suddenly he find us sleeping. What time is here referred to? Not the revelation of Christ in the clouds of heaven to find a people asleep. No; but his return from his ministration in the most holy, laying off his priestly attire, and clothing himself with garments of vengeance, when the mandate goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." p. 94, Para. 1, [16OT].

When Jesus ceases to plead for man, the cases of all are decided forever. This is the time of reckoning with his servants. Those who have neglected the preparation of purity and holiness, fitting them to be waiting ones to welcome their Lord, their sun sets in gloom and darkness, and rises not again. Probation closes. Christ's intercessions cease in Heaven, and it is finally sudden upon all, and those who have neglected the purifying of their souls by obeying the truth, are found sleeping. They became weary of waiting and watching. They became indifferent in regard to the coming of their Master. They longed not for his appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded there was time enough yet to arouse. They would be sure and not lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though his coming was yet in the distance. While their interest was buried up in their worldly gains the work closed in the heavenly sanctuary, and they were unprepared. If they had only known that the work of Christ in the heavenly would close so soon, how differently would they have conducted [themselves]! How earnestly would they have watched! The Master anticipated all this, and gave them timely warning in the command to watch. He distinctly states the suddenness of his coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think he will come, and defer the "Watch ye therefore; for ye know not." Yet this uncertainty, and the suddenness at last, foretold, fails to quicken our watchfulness, and arouse us from

stupidity to earnest wakefulness, for our expected Master. Those not found waiting and watching, are finally surprised in their unfaithfulness. The Master has come, and instead of their being ready to open unto him immediately, they are locked in a worldly slumber, and are lost at last. p. 95, Para. 1, [160T].

A company was presented before me in contrast to the one described. They were waiting and watching. Their eyes were directed heavenward, and the words of their Master were upon their lips, "What I say unto you, I say unto all, Watch." "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping." The Lord intimates a delay before the morning finally dawns. He would not have them give way to weariness, nor relax their earnest watchfulness, because the morning does not open upon them as soon as they expected. The waiting ones were represented to me as looking upward. They were encouraging one another, repeating these words. p. 96, Para. 1, [160T].

The first and second watches are past. We are in the third watch, waiting and watching for the Master's return. There remains but a little period of watching now. I saw some becoming weary, their eyes were directed downward, and they were engrossed with earthly things, and were unfaithful in watching. They were saying, In the first watch we expected our Master, but were disappointed. We thought surely he would come in the second watch, but that passed, and he came not. We may be again disappointed. We need not be so particular. He may not come in the following watch. We are in the third watch, and now we think it best to lay up our treasure on the earth, that we may be secure against want. Many were sleeping, stupefied with the cares of this life, allured, by the deceitfulness of riches, from their waiting, watching position. p. 97, Para. 1, [160T].

Angels were represented to me as looking on with intense interest to mark the appearance of the yet faithful, wearied watchers, lest they be tried too sorely, and sink under the toil and hardships, made doubly severe by their brethren being diverted from their watch, and drunken with worldly cares, and beguiled by worldly prosperity. The heavenly angels grieve that those who were once watching should, by their indolence and unfaithfulness, increase the trial and burdens of those who were trying, with

earnestness and perseverance, to maintain their waiting, watching positions. p. 97, Para. 2, [160T].

I saw that it was impossible to have the affections and interests engrossed in worldly cares, increasing their possessions, laying up treasures upon the earth, and yet be in a waiting, watching position, as our Saviour has commanded. Said the angel, "They can secure but one world. In order to acquire the heavenly treasure, they must sacrifice the earthly. They cannot have both worlds." I saw how necessary was a continuance of faithfulness in watching to escape the delusive snares of Satan. He leads those who should be waiting and watching to take one step of advance toward the world, and they have no intention of going further, but that one step has removed them that much farther from Jesus, which makes it easier to take the next, and thus step after step of advance has been made toward the world, until a profession, a name only, makes the difference between them and the world. They have lost their peculiar, holy character, and there is nothing to distinguish them from the lovers of the world around them, except their profession. Watch after watch, I saw, was in the past. Because of this, should there be a lack of vigilance? Oh! no. There is the greater necessity of unceasing watchfulness, for now the moments are fewer than before the passing of the first watch. Now the period of time for the waiting is necessarily shorter than at first. If we watched with unabated vigilance then, how much more need of double watchfulness in the second watch. The passing of the second watch has brought us to the third, and now it is inexcusable to relax our watching. The third watch calls for threefold earnestness. To become impatient now, would be a loss of all our earnest, persevering watching heretofore. The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have his people perish, has been the reason of so long delay. But the time of the coming of the morning to the faithful, and the night to the unfaithful, is right upon us. By thus waiting and watching, God's people are to manifest their peculiar, separate character from worldlings. By our watching positions, we are to show how truly we are strangers and pilgrims upon the earth. The difference between the lovers of the world and those who love Christ, is so plain as to be unmistakable. The world, all earnestness, interest, and ambition, to secure earthly treasure, while God's people are not conformed to the

world, but transformed, showing by their earnest, watching, waiting position, that their home is not in this world. They are seeking a better country, even an heavenly. p. 98, Para. 1, [160T].

I hope, my dear brethren and sisters, you will not pass your eye over these words without thoroughly considering their import. The men of Galilee stood looking steadfastly toward heaven, to catch, if possible a glimpse of their Saviour as he ascended. Two men in white apparel stood by them, who were heavenly angels, commissioned to comfort them for the loss of the presence of their Saviour. They inquired, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven." p. 99, Para. 1, [160T].

God designs his people shall fix their eyes heavenward looking for the glorious appearing of our Lord and Saviour Jesus Christ. While the attention of worldlings is turned to the various enterprises, ours should be to the Heavens, our faith reaching farther and farther into the glorious mysteries of heavenly treasures, drawing the precious, divine rays of light from the heavenly sanctuary, to shine in our hearts, as it shineth in the face of Jesus Christ. The scoffers mock the waiting, watching ones, and inquire, "Where is the promise of his coming? You have been disappointed. Engage now with us, and you will prosper in worldly things. Get gain, get money, and be honored of the world." The waiting ones are looking upward and answer, "We are watching." They turn from earthly pleasure, and from worldly fame, and from the deceitfulness of riches, and show themselves to be watching. In watching they become strong. They overcome sloth and selfishness, and love of ease. Affliction's fire kindles upon them, and the waiting time seems long. They grieve sometimes, and faith falters; but they rally again, overcome their fears and doubts, and while their eyes are directed heavenward, say to their adversaries, "I am watching, I am waiting the return of my Lord. I will glory in tribulation, in affliction, in necessities." p. 100, Para. 1, [160T].

The desire of our Lord is that we should be so watching, that when he cometh and knocketh, we may open to him immediately. A blessing is pronounced upon those servants that he finds watching. "He will gird himself, and make them sit down to meat, and will come forth and serve them."

Who among us in these last days will be thus especially honored by the Master of assemblies? Are we prepared without delay to open to him immediately and welcome the Master? Watch, watch, watch. This watching and waiting, ready, all ready to welcome our Lord, has ceased with nearly all. We are not ready to open to him immediately. The love of the world has occupied our thoughts, and so filled our minds that our eyes are turned downward to the earth, but not upward. We are hurrying about, engaged in different enterprises, with zeal and earnestness, and God is forgotten, and the heavenly treasure is not valued. We are not in a waiting, watching position. The love of the world and the deceitfulness of riches eclipses our faith, and we do not long for, and love, the appearing of our Saviour. We do too much ourselves, to take care of self. We are uneasy, distrustful, and greatly lack a firm trust in God. Many worry and work, and contrive and plan, fearing they shall suffer need. They cannot afford time to pray, or to attend religious meetings, and, in their care for themselves, leave no chance for God to care for them. The Lord does not do much for them, for they give him no opportunity. They do too much for themselves, and believe and trust too little in God. p. 100, Para. 2, [160T].

The love of the world is terrible upon the Lord's people, whom he has commanded to watch and pray always, lest coming suddenly he find them sleeping. "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." p. 101, Para. 1, [160T].

I have been shown that God's people who profess to believe present truth, are not in a waiting, watching position. They are increasing in riches, and laying up their treasures upon the earth. They are becoming rich in worldly things, but not rich toward God. They do not believe in the shortness of time. They do not believe that the end of all things is at hand. They do not believe that Christ is at the door. They will act out all the faith that they really possess. They may profess much faith but deceive their own souls. Their works show the character of their faith. Many testify to those around them, by their works, that the coming of Christ is not to be in this generation. According

to their faith will be their works. Their preparations are being made to remain in this world. They are adding house to house, and land to land, and are citizens of this world. The condition of poor Lazarus feeding upon the crumbs from the rich man's table is preferable to these. If they possessed genuine faith, instead of increasing their treasures upon the earth they would be selling off, freeing themselves from the cumbersome things of earth, and transferring their treasure before them to Heaven. Then their interest and hearts will be where their treasure is. The heart of man is where is his greatest treasure. The most of those who profess to believe the truth testify that that which they value the most is in this world. For this they have care, wearing anxiety and labor. To preserve and add to their treasure is the study of their lives. They have transferred so little to Heaven that their interest is not especially exercised in that better country. They have taken so little stock in the heavenly treasure that their minds are not attracted in that direction. Their investments have been made in the things of this world. They have taken large stock in the enterprises of this earth, and these matters involve the interest, and like the magnet draw down their souls from the heavenly and imperishable to the earthly and corruptible. Where your treasure is there will your heart be also. Selfishness girds them about as with iron bands. It is my farm, my goods, my trade, my merchandise. Even the claims of common humanity by many are disregarded. Men and women professing to be waiting and loving the appearing of their Lord, are shut up to self. The noble, the godlike, they have parted with. The love of the world, the lust of the flesh, the lust of the eyes, the pride of life, have so fastened upon men and women that they are blinded. They are corrupted by the world, and discern it not. They talk of love to God, but their fruits show not the love they express. They rob him in tithes and offerings, and the withering curse of God is upon them. The truth has been illuminating their pathway on every side. God has wrought wonderfully in the salvation of souls in their own households, but where are their offerings, presented to God in grateful thanks for all his tokens of mercy to them? Many of them are as unthankful as the brute creation. The sacrifice for man was infinite, beyond the comprehension of the strongest intellect. Yet, men who claim to be partakers of these heavenly benefits, which were brought to them with so much cost, are too thoroughly selfish to make any real sacrifice for God. The world, the world, the world, their minds are upon. In the

forty-ninth psalm, we read, "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth forever.)" If all would bear in mind, and in a small degree appreciate, the immense sacrifice made by Christ, they would feel rebuked for their fearfulness and their supreme selfishness. "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Because of selfishness, and love of the world, God is forgotten, and many have barrenness of soul, and cry, My leanness, my leanness. God has lent means to his people to prove them, to test the depth of their professed love for him. Some would let go of God, and give up their heavenly treasure, rather than to decrease their earthly possessions and make a covenant with God by sacrifice. God calls for them to sacrifice; but the love of the world closes their ears, and they will not hear. p. 102, Para. 1, [16OT].

I looked to see who of those who professed to be looking for Christ's coming, possessed the spirit of sacrificing offerings to God of their abundance. I could see a few humble, poor ones, who were stinting themselves, and casting in their mite, like the poor widow. Every such offering is accounted of God as precious treasure. But those who are acquiring means, and adding to their possessions, are far behind. They do comparatively nothing to what they might. They are withholding, and robbing God. They are fearful they shall come to want. They dare not trust God. This is one of the reasons, that as a people, we are so sickly, and so many are falling into their graves. The covetous are among us. The lovers of the world, also those who have stinted the laborer in his hire, are among us. Men who had none of this world, who were poor and dependent on their labor, have been dealt with closely and unjustly. The lover of the world has, with a hard face, and harder heart, paid over the small sum earned by hard toil, grudgingly. Just so they are dealing with their Master, whose servants they profess to be. Just in this grudging manner do they put into the treasury of God. Like the man in the parable, who had not where to bestow his goods, and the Lord cut short his unprofitable life, so will he deal

with many. How difficult, in this corrupt age, to keep from growing worldly and selfish. How easy to become ungrateful to the Giver of all our mercies. Great watchfulness is needed, with much prayer, to keep the soul with all diligence. "Take ye heed, watch and pray; for ye know not when the time is." p. 104, Para. 1, [160T].

Testimony For The Church
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By Ellen G. White

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The Sufferings of Christ

In order to fully realize the value of salvation, it is necessary to understand what it cost. In consequence of our limited ideas of the sufferings of Christ, we place a low estimate upon the great work of the atonement. The glorious plan of man's salvation was brought about through the infinite love of God the Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race. Such love as is manifested in the gift of God's beloved Son amazed the holy angels. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This Saviour was the brightness of his Father's glory, and the express image of his person. He possessed divine majesty, perfection and excellence. He was equal with God. "It pleased the Father that in him should all fullness dwell." "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." p. 1, Para. 1, [17OT].

Christ consented to die in man's stead that man, by a life of obedience, might escape the penalty of the transgression of the law of God. The death of Christ did not make the law of God of none effect. His death did not slay the law, lessen its holy claims, nor detract from its sacred dignity. The death of Christ proclaimed the justice and perpetuity of his Father's law in punishing the transgressor, in that he consented to suffer the penalty of the law himself, in order to save fallen man from its curse. The death of God's beloved Son on the cross shows

the immutability of the law of God. His death magnified the law and made it honorable, and gave evidence to man of its changeless character. From his own divine lips is heard, "I came not to destroy the law, but to fulfill." The death of Christ justified the claims of the law. p. 1, Para. 2, [170T].

In Christ was united the human and the divine. His mission was to reconcile God to man, and man to God; to unite the finite with the infinite. This was the only way in which fallen men could be exalted through the merits of the blood of Christ, to be partakers of the divine nature. Taking human nature, fitted Christ to understand the nature of man's trials, and his sorrows, and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ condescended to take man's nature. He was tempted in all points like as we, that he might know how to succor all who should be tempted. p. 2, Para. 1, [170T].

As the human was upon him, he felt his need of strength from his Father. He had select places of prayer. He loved the solitude of the mountain where to hold communion with his Father in Heaven. In this exercise, his holy, human soul was strengthened for the duties and trials of the day. Our Saviour identifies himself with our needs and weaknesses, in that he became a suppliant, a nightly petitioner, seeking from his Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. He is a brother in our infirmities, but not possessing like passions. As the sinless One his nature recoiled from evil. He endured struggles, and torture of soul. in a world of sin. His humanity made prayer a necessity, and privilege. He required all the stronger divine support and comfort which his Father was ready to impart to his Son, who had left the joys of Heaven, chose his home, for the benefit of man, in a cold and thankless world. Christ found comfort and joy in communion with his Father. Here he could unburden his sorrows that were crushing him. He was a Man of Sorrows, and acquainted with grief. p. 2, Para. 2, [170T].

Through the day he labored earnestly to do good to others, to save men from destruction. He healed the sick, he comforted the mournful, and brought cheerfulness and hope to the despairing. He brought the dead to life. After his

work was finished for the day, he went forth, evening after evening, away from the confusion of the city, and his form was bowed in some retired grove, in supplication to his Father. At times the bright beams of the moon shone upon his bowed form. And then again the clouds and darkness shut away all light. The dew and frost of night rested upon his head and beard while in the attitude of a suppliant. He frequently continued his petitions through the entire night. He is our example. If we could remember this, and imitate the pattern, we should be much stronger in God. p. 3, Para. 1, [170T].

If the Saviour of men, with his divine strength, felt the need of prayer, how much more should feeble, sinful mortals, feel the necessity of prayer, fervent, constant, prayer? When Christ was the most fiercely beset by temptation, he ate nothing. He committed himself to God, and through earnest prayer, and perfect submission to the will of his Father, came off conqueror. p. 4, Para. 1, [170T].

Those who profess the truth for these last days, above every other class who take the name of Christian, should imitate the great Exemplar in prayer. "It is necessary for the disciple to follow his Master, and enough for the servant to be as his Lord." Our tables are frequently spread with luxuries not healthful nor necessary, because we love these things more than we love self-denial, freedom from disease, and a sound mind. Jesus sought earnestly for strength from his Father. This he considered, even for himself, the divine Son of God, of more value than to sit at the most luxurious table. He has given us evidence that prayer was essential in order to receive strength to contend with the powers of darkness, and to do the work allotted us to perform. Our own strength is weakness, but the strength which God gives is mighty, and will bring off every one who obtains it, more than conqueror. p. 4, Para. 2, [170T].

As the Son of God in the garden of Gethsemane bowed in the attitude of prayer, the agony of his spirit forced from his pores sweat like great drops of blood. It was here that the horror of great darkness surrounded him. The sins of the world were upon him. He was suffering in man's stead as a transgressor of his Father's law. Here was the scene of temptation. The divine light of God was receding from his vision, and he was passing into the hands of the powers of

darkness. In the agony of his soul-anguish, he lay prostrate on the cold earth. He was realizing his Father's frown. The cup of suffering, Christ had taken from the lips of guilty man and proposed to drink it himself, and in its place, give to man the cup of blessing. The wrath that would have fallen upon man, was now falling upon Christ. It was here the mysterious cup trembled in his hand. p. 4, Para. 3, [170T].

Jesus had often resorted to Gethsemane with his disciples for meditation and prayer. They were well acquainted with this sacred retreat. Even Judas knew where to lead the murderous throng, that he might betray Jesus into their hands. Never before had the Saviour visited the spot with a heart so full of sorrow. It was not bodily suffering from which the Son of God shrank, and which wrung from his lips, in the presence of his disciples, these mournful words: "My soul is exceeding sorrowful, even unto death." "Tarry ye here," said he, "and watch with me." p. 5, Para. 1, [170T].

He went a little distance from his disciples, leaving them within hearing of his voice, and fell on his face, and prayed. His soul was agonized, and he plead, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." The sins of a lost world were upon him, and overwhelmed him. It was a sense of his Father's frown, in consequence of sin, which rent the heart of the Son of God with such piercing agony, and forced the great blood-drops from his brow down his pale cheeks, falling to the ground, and moistening the earth. p. 5, Para. 2, [170T].

He rose from his prostrate position and came to his disciples, and found them asleep. He said unto Peter, "What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." At the most important time, the disciples were found sleeping at the time when Jesus had made a special request for them to watch with him. He knew that severe conflicts and terrible temptations were before his disciples. He took them with him, that they might be a strength to him, and that the events they should witness that night, and the lessons of instruction they should receive, might be indelibly printed upon their memories. This was necessary, that their faith might not fail, but be strengthened for the test just before them.

p. 6, Para. 1, [170T].

But instead of watching with Christ, they were burdened with sorrow, and fell asleep. Even the ardent Peter was asleep, who, only a few hours before, had declared that he would suffer, and, if need be, die for his Lord. At the most critical moment, when the Son of God was in need of their sympathy and heartfelt prayers, they were found asleep. They lost much by thus sleeping. Our Saviour designed to fortify them for the severe test of their faith to which they would soon be subjected. If they had spent the mournful period in watching with the dear Saviour, and in prayer to God, Peter would not have been left to his own feeble strength to have denied his Lord in the time of trial. p. 6, Para. 2, [170T].

The Son of God went away the second time, and prayed, saying, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." And again he came to his disciples, and found them sleeping. Their eyes were heavy. By these sleeping disciples is represented a sleeping church when the day of God's visitation is nigh. It is a time of clouds and thick darkness, when to be found asleep is most perilous. p. 7, Para. 1, [170T].

Jesus has warned: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; coming suddenly he find you sleeping." The church of God is required to fulfill her night watch, however perilous, whether long or short. Sorrow is no excuse for her to be less watchful. Tribulation should not lead to carelessness, but to double vigilance. Christ has directed the church by his own example to the Source of their strength in times of need, distress, and peril. The attitude of watching is to designate the church as God's people indeed. By this sign the waiting ones are distinguished from the world, and show that they are pilgrims and strangers upon the earth. p. 7, Para. 2, [170T].

The Saviour turned sadly the second time from his sleeping disciples, and prayed the third time, saying the same words. Then he came to them, and said, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners." How cruel for the disciples to permit sleep to close their eyes and slumber to chain their senses, while their divine Lord was

enduring such inexpressible mental anguish. If they had remained watching, they would not have lost their faith as they beheld the Son of God dying upon the cross. This important night watch should have been signalized by noble mental struggles and prayers, which would have brought them strength to witness the unspeakable agony of the Son of God. It would have prepared them, as they should behold his sufferings upon the cross, to understand something of the nature of the overpowering anguish which he endured in the garden of Gethsemane. And they would have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that terrible, trying hour, some rays of hope would have lit up the darkness, and sustained their faith. He had told them before that these things would take place; but they did not understand him. p. 7, Para. 3, [17OT].

The scene of Christ's sufferings was to be a fiery ordeal to his disciples, and hence the necessity of watchfulness and prayer. Their faith needed to be sustained by an unseen strength, as they should experience the triumph of the powers of darkness. p. 8, Para. 1, [17OT].

We can have but faint conceptions of the inexpressible anguish of God's dear Son in Gethsemane, as he realized the separation from his Father in consequence of bearing man's sin. He became sin for the fallen race. The sense of the withdrawal of his Father's love pressed from his anguished soul these words: "My soul is exceeding sorrowful, even unto death." "If it be possible, let this cup pass from me." Then with entire submission to his Father's will, he adds, "Nevertheless, not as I will, but as thou wilt." p. 8, Para. 2, [17OT].

The divine Son of God was fainting, dying. The Father sent a messenger from his presence to strengthen the divine Sufferer, and brace him to tread his bloodstained path. Could mortals view the amazement and the sorrow of the angelic host as they watched in silent grief the Father separating his beams of light, love, and glory, from the beloved Son of his bosom, they would better understand how offensive is sin in his sight. p. 9, Para. 1, [17OT].

The sword of justice was now to awake against his dear Son. He was betrayed by a kiss into the hands of his enemies, and hurried to the judgment hall of an earthly court, there to be derided, and condemned to death, by

sinful mortals. There the glorious Son of God was "wounded for our transgressions, he was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until his "visage was so marred more than any man, and his form more than the sons of men." p. 9, Para. 2, [170T].

Who can comprehend the love here displayed? The angelic host beheld with wonder and with grief Him who had been the majesty of Heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, fired to insane madness by the wrath of Satan. Behold the patient sufferer! Upon his head is the thorny crown. His lifeblood flows from every lacerated vein. All this in consequence of sin! Nothing could have induced Christ to leave his honor, his majesty, in Heaven, and come to a sinful world, to be neglected, despised, and rejected, by those he came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery. p. 9, Para. 3, [170T].

Wonder, O Heavens! and be astonished, O earth! Behold the oppressor and the oppressed. A vast multitude enclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and his humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting derision are passed from lip to lip. Satan was having full control of the minds of his servants. In order to do this effectually, he commences with the chief priests and the elders, and imbues them with a religious frenzy. They are actuated by the same Satanic spirit which moves the most vile and harden wretches. There is a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased. Christ, the precious Son of God, was led forth, and the cross was laid upon his shoulders. At every step was left blood which flowed from his wounds. Thronged by an immense crowd of bitter enemies and unfeeling spectators, he is led away to the crucifixion. "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." p. 10, Para. 1, [170T].

His sorrowing disciples follow him at a distance, behind the murderous throng. He is nailed to the cross, and hangs suspended between the heavens and the earth. Their hearts

are bursting with anguish as their beloved Teacher is suffering as a criminal. Close to the cross are the blind, bigoted, faithless priests and elders, taunting, mocking, and jeering: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross, Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God." Not one word did Jesus answer to all this. While the nails were being driven through his hands, and the sweat-drops of agony were forced from his pores, from the pale, quivering lips of the innocent sufferer a prayer of pardoning love was breathed for his murderers: "Father, forgive them, for they know not what they do." All Heaven was gazing with profound interest upon the scene. The glorious Redeemer of a lost world was suffering the penalty of man's transgressions of the Father's law. He was about to ransom his people with his own blood. He was paying the just claims of God's holy law. This was the means through which an end was to be finally made of sin and Satan, and his host to be vanquished. p. 10, Para. 2, [17OT].

Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of his Father's displeasure which made his cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross; It was the crushing weight of the sins of the world, and a sense of his Father's wrath. p. 11, Para. 1, [17OT].

The Father's glory and sustaining presence had left him, and despair pressed its crushing weight of darkness upon him, and forced from his pale and quivering lips the anguished cry, "My God, my God, why hast thou forsaken me?" Jesus had united with the Father in making the world. While amid the agonizing sufferings of the Son of God, blind and deluded men alone remained unfeeling. The chief priests and elders were reviling the expiring agonies of God's dear Son. Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the sufferings of God's dear son, until they can look no longer, and hide their faces from the horrid sight. Christ is dying! He is in despair! His Father's

approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They could only behold in amazement their loved Commander, the Majesty of Heaven, suffering the penalty of man's transgression of the Father's law. p. 11, Para. 2, [170T].

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to him his coming forth from the tomb a conqueror, and his Father's accepting his sacrifice. The sin of the world, with all its terribleness, was felt to the uttermost by the Son of God. The displeasure of the Father for sin, and its penalty which was death, was all that he could realize through this amazing darkness. His soul was tempted to fear that sin was so offensive in the sight of his Father, that he could not be reconciled to his Son. The fierce temptation that his own Father had left him, caused that piercing cry from the cross, "My God, my God, why hast thou forsaken me?" p. 12, Para. 1, [170T].

Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair, like the pall of death, will gather about their guilty souls, and then they will realize, to the fullest extent, the sinfulness of sin. Salvation has been purchased from them, by the suffering and death of the Son of God. It might be theirs, if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit, if they choose the pleasures and deceitfulness of sin, they can have their choice, and at the end receive their wages which is the wrath of God and eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness, and sacrificed eternal glory, for the pleasures of sin for a season. p. 13, Para. 1, [170T].

Faith and hope trembled in the expiring agonies of Christ, because God had removed the assurance he had heretofore given his beloved Son of his approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened him, that his Father accepted his labors and was pleased with his work. In his dying agony, as he yields up his precious life, he has by faith alone to trust in Him whom it has ever been his joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in

oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be his in the future, he cries with a loud voice, "Lord, into thy hands I commit my spirit." He is acquainted with the character of his Father, his justice, his mercy, and great love. In submission he drops into the hands of his Father. Amid the convulsions of nature are heard, by the amazed spectators, the dying words of the Man of Calvary. Nature sympathized with the suffering of its Author. The heaving earth, the rent rocks, proclaimed that it was the Son of God who died. There was a mighty earthquake. The vail of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and laughing of the chief priests and elders was hushed as Christ commended his spirit into the hands of his Father. The astonished throng began to withdraw, and grope their way, in the darkness, to the city. They smote themselves, "It is an innocent person that has been murdered. What if, indeed, he is, as he asserted, the Son of God." p. 13, Para. 2, [170T].

Jesus did not yield up his life till he had accomplished the work which he came to do, and exclaimed with his departing breath, "It is finished." Satan then was defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered, "It is finished." The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. And there was joy in Heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with him in his mansions in glory. Oh! what is man, that such a price should be paid for his redemption! p. 14, Para. 1, [170T].

When men and women can more fully comprehend the magnitude of this great sacrifice, which was made by the Majesty of Heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts, and upon their lips. Pride and self-esteem cannot flourish in the hearts that keep fresh in memory the

scenes of Calvary. This world will appear of but little value to those who appreciate the costly price of man's redemption, the precious blood of God's dear Son. All the riches of the world are not of sufficient value to redeem one, perishing soul. Who can measure the love Christ felt for a lost world, as he hung upon the cross, suffering for the sins of guilty men? This love was immeasurable. It was infinite. p. 15, Para. 1, [170T].

His love, he was shown, was stronger than death. He was accomplishing man's salvation; and although he had the most fearful conflict with the powers of darkness, yet, amid it all, his love decreased not, but grew stronger and stronger. He endured the hidings of his Father's countenance, until he was led to exclaim, in the bitterness of his soul, "My God, my God, why hast thou forsaken me?" His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul-struggle, the blessed words were uttered, which seemed to resound through creation, "It is finished." p. 15, Para. 2, [170T].

Many who profess to be Christians, will become excited over some worldly enterprise. Their interest is awakened for new and exciting amusements, while they are cold-hearted, and appear as if frozen in the cause of God. Here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. Upon this theme it is sin to be calm, and unimpassioned. The scenes of Calvary call for the deepest emotion. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our most extended thoughts and imaginations can never be able to fully reach, and enable us to comprehend the length, the breadth, the height, the depth, of such amazing love. The contemplation of the matchless depths of a Saviour's love, viewed by faith, fills and absorbs the mind, touches and melts the soul, refines and elevates the affections, and completely transforms the whole character. The language of the apostle is, "I determined not to know anything among you, save Jesus Christ and him crucified." We may look toward Calvary, and also exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." p. 16, Para. 1, [170T].

Considering at what an immense cost our salvation has been purchased, what will be the fate of those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross, as humble disciples of Christ, and follow him from the manger to Calvary? He that gathereth not with me, saith Christ, scattereth abroad. p. 16, Para. 2, [170T].

Some have limited views of the atonement, and think that Christ suffered only a small portion of the penalty of the law of God, and that while the wrath of God was felt by his dear Son, they suppose that he had, through all his painful sufferings, and evidence of his Father's love and acceptance, and that the portals of the tomb before him were illuminated with bright hope that he had the abiding evidence of his future glory. Here is a great mistake. Christ's keenest anguish was a sense of his Father's displeasure. His mental agony, because of this, was of such intensity that man can have but faint conception of it. p. 17, Para. 1, [170T].

The history of the condescension, humiliation and sacrifice of our divine Lord does not with many stir the soul, affect the character and life, any more, nor awaken deeper interest than to read of the death of the martyrs of Jesus. Many have suffered death by slow tortures; others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true he died upon the cross a most cruel death; yet others, for his dear sake, have suffered equally, as far as bodily torture is concerned. Why was the suffering of Christ more dreadful than that of other persons who have yielded their lives for his sake? If the sufferings of Christ consisted in physical pain alone, then his death was no more painful than that of some of the martyrs. Bodily pain was but an item in the excruciating agony of God's dear Son. The sins of the world were upon him, also the sense of his Father's wrath as he suffers the penalty of the law transgressed. It was these that crushed his divine soul. It was the hiding of his Father's face, a sense that his own dear Father had forsaken him, which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary, without one ray of light to brighten the future, oppressed by the powers of darkness, struggling with the power of Satan, he

declaring that Christ was in his power, that he was superior in strength to the Son of God, that God had disowned his Son, and that he was no longer in the favor of God any more than himself. If he was indeed still in favor with God, why need he die? God could save him from death. Christ yielded not in the least degree to the tormenting foe, even in his bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of his Father hidden, legions of evil angels enshrouding him, the sins of the world upon him, that the words were wrenched from his lips, "My God, my God, why hast thou forsaken me." p. 17, Para. 2, [17OT].

The death of the martyrs can bear no comparison with the agony endured by the Son of God. And we should take larger, broader, and deeper views of the life, sufferings, and death of God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the enterprise of everlasting life, every other sinks into insignificance. But how have the counsels of this loving Saviour been despised. The heart's devotion has been to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice and passion, have so filled the hearts of many that Christ can have no room. p. 18, Para. 1, [17OT].

He was eternally rich, "yet for our sakes became poor, that we through his poverty might be made rich." He was clothed with light and glory, surrounded with hosts of heavenly angels, waiting to execute his commands. Yet he put on our nature, and came to sojourn among sinful mortals. Here is love that no language can express. It passes knowledge. Great is the mystery of godliness. Our souls should be enlivened, elevated, enraptured with the theme of the love of the Father and the Son to man. The followers of Christ should learn here to reflect back in some degree that mysterious love preparatory to joining all the redeemed in ascribing "Blessing and honor and glory and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever." p. 19, Para. 1, [17OT].

To The Church at -----.

Dear Brethren:--I have been shown that you are not in the light, as God would have you. In vision, I was pointed back to the ingathering of souls at ----- last spring, and was shown that your minds were not prepared for that work. You were not expecting or believing for the work which was then accomplished among you. This work was carried on, notwithstanding your unbelief, aside from the participation of many among you. p. 19, Para. 2, [170T].

When you had such evidences that God was waiting to be gracious to his people, that Mercy's voice was inviting sinners and backsliders to the cross of Christ, why did you not unite with us, who had the burden of the work upon us? Why did you not come up to the help of the Lord? Some of you seemed benumbed and stupefied, and seemed to be amazed, and were unprepared to participate fully in the work. You assented to it, but the hearts of many were not in it. It was a great evidence of the lukewarm condition of the church. p. 20, Para. 1, [170T].

The worldliness you possess does not incline your hard hearts to throw wide open the door, at the knock you hear from Jesus who is seeking an entrance. The Lord of glory who has redeemed you by his own blood, waited at your doors for admittance, and you did not throw open the door wide and welcome him in. Some opened the door slightly and permitted a little light from his presence to enter, but did not welcome the heavenly Visitor. There was not room for Jesus. The place which should have been reserved for him was occupied with other things. Jesus entreated you: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." There was a work for you to do to open the door. For a time you felt inclined to hear, and open the door, but even this inclination departed, and you failed to secure the communion with the heavenly guest which it was your privilege to have. By some, the door was opened, and Jesus heartily welcomed. p. 20, Para. 2, [170T].

Jesus will not force open the door. The act you have to perform to show your desire for the heavenly Visitor is to open the door wide and give him a sincere welcome. If all had made thorough work in clearing away the world's rubbish, and preparing a place for Jesus, he would have entered and abode with you, and would have done a great work through you for the salvation of others. You were

unprepared for the work. It commenced, notwithstanding, in mighty power among you. Backsliders were reclaimed, sinners were converted, and the sound went out into the region round about. The community was stirred. Had the church come up to the help of the Lord, and had the way been fully opened for further labor, there would have been in ----- and ----- and the region round about, a work accomplished such as you have never witnessed. But the ideas of the brethren were not raised, and they were indifferent, in a great degree, to the matter. Some who had ever been seeking their own interest, could not think of having their minds drawn away from themselves on this occasion, even though the salvation of souls might be at stake. p. 21, Para. 1, [17OT].

The Lord had laid upon us the burden. We were willing to give you all there was of us for a time, if you would come up with us to the help of the Lord. There was a decided failure. There was great ingratitude shown for the manifestations of the power of God among you. Had you received the tokens of God's mercy and loving kindness as you should, with thankful hearts, and united your interest to work with the Spirit of God, you would not now be in the condition that you are. But you have been going down, and withering spiritually since that precious work was done among you. p. 22, Para. 1, [17OT].

The parable of the lost sheep you do not yet understand. You have not learned the lesson the divine Teacher designed you should. You have been dull scholars. Read the parable in Luke xv. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends, and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost." p. 22, Para. 2, [17OT].

Here were the cases of several who had backslidden; who had been in darkness; who had strayed away from the fold. But especially, as a prominent one, was the case of Bro. -- -- ----. He strayed from the fold. All the efforts were not made in wisdom, which should have been made to have prevented his straying from the fold, and then after he had strayed, there were not diligent efforts put forth to bring him back. There was much more gossiping over his case than

sincere sorrow for him. All these things kept him from the fold, and caused his heart to be separated farther and farther from his brethren, making his rescue more and still more difficult. How different was this course from that pursued by the shepherd in the parable, in pursuit of the lost sheep. The whole ninety and nine were left in the wilderness, to care for themselves, exposed to dangers; yet the lone sheep, separated from the flock, was in greater danger, and to secure the one, the ninety and nine were left. p. 23, Para. 1, [170T].

Some of the church had no special anxiety to have Bro. --- return. They cared not enough to unbend from their dignity and pride to make special efforts to help him to the light. They stood back on their dignity, and said, "We will not go after him; let him come to us." It was impossible for him to do this, as he viewed the feelings of his brethren toward him. Had they regarded the lesson taught by Christ, they would have been willing to yield their dignity and pride, and go after the wandering ones. They would have wept over them, prayed for them, implored them to be faithful to God, and the truth, and abide with the church. But the feeling of many was: If he wants to go, let him go. p. 23, Para. 2, [170T].

When the Lord sent his servants to do the work for these wanderers, which you ought to have done, you were even then unprepared to give up your ideas, when you had evidence that the Lord was giving a message of mercy to these poor stray sheep. You did not feel like leaving the ninety and nine, and searching after the lost sheep till you found it. You did not do this. And when the sheep was found, and brought back to the fold with rejoicing, did you rejoice? We tried to arouse you. We tried to call you together as the shepherd called his neighbors and friends, to have you rejoice with us. But you seemed unwilling. You felt that the sheep had done a great wrong in leaving the fold, and instead of rejoicing that he had returned, you were anxious to make him feel that he should be very sorry for leaving, and should come back just according to your ideas. And since the return of the lost sheep, you have had a feeling of jealousy in regard to his return. You have kept your eye out, watching to see if all was right. Some have not felt just satisfied, but have felt an unwillingness in their hearts to have things just as they are. p. 24, Para. 1, [170T].

You are unacquainted with yourselves. Some possess selfishness, which leads to the narrowing up of their influence and efforts. There is more joy in Heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. p. 25, Para. 1, [170T].

Had the church been prepared to appreciate the work the Lord was doing among them, they would since that ingathering have been growing stronger and stronger. But instead of all throwing their whole soul into the work, and feeling a special, sincere interest to do all in their power to bring up the work where we left it, they acted very much as if the work did not concern them especially, but as though they were only spectators, ready to distrust, and find fault if there was a chance. p. 25, Para. 2, [170T].

I was shown the case of Bro. ----. He feels unhappy. He is dissatisfied with his brethren. His mind has been exercised for some time that it was his duty to carry the message. He is capable, as far as his knowledge of the truth is concerned. He has the ability, but he lacks culture. He has not controlled himself. It requires great wisdom to deal with minds. Bro. ---- is not qualified for this work. He understands the theory, but has not educated himself in forbearance, patience, gentleness, kindness, and true courteousness. If things arise which do not meet his mind, he does not stop and consider whether it is not wisdom to take no notice of it, and let it pass for the present until it shall be fully considered. He braces himself at once for battle. He is harsh, severe, denunciatory. He raises disturbance at once, if things do not meet his mind. p. 25, Para. 3, [170T].

He possesses in his organization the elements of war rather than of sweet peace and harmony. He has not wisdom to give to all their portion of meat in due season. "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." This making a difference, Bro. ---- has but little knowledge of. He is rough in his manners, and indiscreet in his dealing with souls. This disqualifies him for making a good, wise, careful shepherd. A shepherd must have courage, fortitude, noble generosity, love, and tenderness, combined. p. 26, Para. 1, [170T].

He will be in danger of tearing down more than he can

build up. He has not had all his powers in subjection to the will of God. He has not been transformed by the renewing of his mind. He is self-sufficient, and does not rely wholly upon the grace of God. His works are not wrought in God. p. 26, Para. 2, [170T].

To be a shepherd is to occupy a very important, responsible position. It is a high and sacred work to feed the flock of God. Bro. ----, the Lord does not regard you fit to be an overseer of his flock. Had you been learning the lesson of self-government in your religious experience, and had you felt the necessity of elevating your mind, and purifying your heart by sanctification of the Spirit, and bringing all your powers into subjection to the Spirit of God, seeking humility and meekness, you might now be in a position to do good, and to exert an influence which would be elevating and saving. p. 27, Para. 1, [170T].

Bro. and Sr. ----, you have a work to do for yourselves, which no one can do for you. You are inclined to murmur and complain. You have something to do to subdue your natural feelings. Live for God yourselves, knowing that you have not to answer for the wrong of others. I saw, Bro. ----, that you would certainly be overcome by Satan, and make utter shipwreck of faith unless you stop your fault-finding, and seek pure and undefiled religion before God. You need to be elevated in your thoughts and conversation. You need a thorough conversion. p. 27, Para. 2, [170T].

Life and death is before you. You should solemnly consider that you are dealing with the great God. Remember, God is not a child that can be trifled with. You cannot serve God at will, and let it alone at pleasure. Your inmost soul needs to be converted. p. 27, Para. 3, [170T].

All who, like you, my brother, have failed to grow in the grace of God, and perfect holiness in his name, will, in these days of peril and trial, meet with great loss. Their foundation will be in danger of proving sliding sand instead of the Rock, Christ Jesus. p. 28, Para. 1, [170T].

You move by impulse. You feel unreconciled with your brethren because you are not sent out to preach the truth. You are not fit for this trust. It would take the care of more than one efficient preacher to follow in your wake, to bind up the wounds and bruises your harsh dealing would make. God is not pleased with you, and I fear that you will

fail of everlasting life. p. 28, Para. 2, [170T].

You have no time to lose in making mighty efforts to rescue yourself from Satan's snare. You need to learn of Jesus, who is meek and lowly of heart, and then you will obtain rest. Oh! what a work you have to do to perfect holiness in the fear of God, and be prepared for the society of the pure and holy angels. You need to humble your heart before God, and seek meekness and righteousness, that you may be hid in the day of the Lord's fierce anger. p. 28, Para. 3, [170T].

Bro. ----, the Lord let his blessing rest upon you last spring; but you did not see the relation which watchfulness and prayer sustain to a progress in the divine life. You have neglected these duties, and the result has been that darkness has enshrouded you. You have been in a state of uncertainty and distrust. You have frequently chosen for your society those who are in darkness, those whom Satan uses to scatter from Christ. You could live among the most corrupt, and remain unstained, unsullied, if God in his providence thus directed you. But it is dangerous for those who wish to honor God to choose for their companions those who fear not God, and be pleased and entertained with their society. Satan is ever surrounding such, and great darkness is around about them; and if those who profess Christ go unbidden into this darkness, they tempt the Devil to tempt them. If God requires us to go amid infernal spirits, where is the blackest darkness, in order to do good and glorify his name, he will encircle us with his angels and keep us unsullied. But if we seek the company of sinners, and are pleased with their coarse jests, and are entertained and amused with their stories, sports, and ribaldry, the pure and holy angels remove their protection, and leave us to the darkness we have chosen. p. 28, Para. 4, [170T].

Bro. ----, I wish to alarm you. I wish to arouse you to action. I wish to entreat of you to seek God while he invites you to come to him that you may have life. p. 29, Para. 1, [170T].

Watch, Pray, Work, are the Christian's watchwords. Satan is vigilant in his efforts. His perseverance is untiring, his zeal earnest and unabated. He does not wait for his prey to come to him, he seeks for it. To wrench souls from the hand of Christ, is his determined purpose; yet souls are asleep in their blindness, insane in their pursuits.

God is not in their thoughts. A vigilant foe is upon the track of the Christian; yet he is in no danger while he makes God his trust. But unless he puts his trust in God, his strength will be weakness, and he will be overcome by Satan. p. 30, Para. 1, [17OT].

Bro. ----, it is dangerous for you to yield to doubts. You must not permit yourself to go any farther in the direction in which you have been going. You are in constant danger. Satan is on your track, suggesting doubts and causing unbelief. Had you stood clear in the counsel of God, you could have had an influence for good over those who love your society now. p. 30, Para. 2, [17OT].

Poor Bro. ----; he felt the influence of the Spirit of God, but was deficient in experience. He did not turn fully from his old habits and customs. There is no concord between Christ and Belial. Bro. ---- failed to make God his strength continually, and his feet have slipped. You might have helped him if you had had hold from above, as you should have had. But your course of inactivity, your manner of conversation, your influence, have strengthened him in his backsliding, and quieted the voice of conscience within him. Your course has not been a reproof to him in his downward track. You could do good, were you living for God. p. 30, Para. 3, [17OT].

Your strength is utter weakness; your wisdom is foolishness; yet you do not realize this. You have been too well satisfied with a theory, a correct form of doctrine, but have not felt the necessity of the power of God. You have neglected the spiritual part of religion. Your whole being should cry out for the Spirit of God, the life and power of religion in the soul, which would lead to the crucifixion of self, and firm trust in your Redeemer. p. 31, Para. 1, [17OT].

You are in terrible darkness, and unless you arise in the name of God, and break the fetters of Satan asunder, and assert your freedom, you will make shipwreck of the faith. p. 31, Para. 2, [17OT].

Notwithstanding your life has not been in accordance with the will of God, your works and ways have been offensive to him, yet such is his great unwillingness to leave you, such is his love toward you, that the Majesty of Heaven condescends to beg the privilege of making you a visit, and

leaving you his blessing. "Behold I stand at the door and knock." The mansions in glory are his. His the joy of the heavenly abode; yet he humbles himself to seek an entrance at the door of your heart, that he may bless you with his light, and make you to rejoice in his glory. His work is to seek and save that which is lost, and ready to perish. He wishes to redeem from sin, and death, as many as he can, that he may elevate them to his throne and give them everlasting life. p. 31, Para. 3, [170T].

Bro. ----, be entreated to arise and cast aside your doubts. What makes you inclined to doubts? It is your life of departure from God. Your life of unconsecration. Your jesting and joking. Your lack of sobriety is endangering your eternal interests. Christ is inviting you to turn from these follies to him. You are not growing in grace and in the knowledge of the truth. You are not an honor to the cause. You are not becoming elevated, but are sinking lower and lower in the scale. You are not forming a character for Heaven, and everlasting life. p. 32, Para. 1, [170T].

You are pleasing yourself, passing away time in frivolity which should be spent with your family, teaching your children the ways and works of God. The hours that you spend in company that is doing you only harm, should be devoted to prayer and the study of God's word. You should feel that a responsibility is upon you, as head of your family, to bring up your children in the nurture and admonition of the Lord. What account will you render to God for misspent time? What influence are you having over those who have not the fear of God before them? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." May God anoint your eyes that you may see your peril. I feel deeply for you. My heart yearns over you. I long to see you coming up to the high standard that it is your privilege to attain. You can do good. Your influence, if exerted on the right side, will tell. Bro. ----, your footsteps are in the downward path. "Turn ye, turn ye, for why will ye die." p. 32, Para. 2, [170T].

Pursue the course you are now traveling, much longer, and you will become infidel in regard to the truth, infidel in regard to the word of God. Watch, and pray always. Dedicate yourself unreservedly to God, and it will not be difficult then to serve God. You have a divided heart. This is the reason that darkness, instead of light, encircles you. p.

33, Para. 1, [170T].

The last message of mercy is now going forth. It is a token of the longsuffering and compassion of God. Come, is the invitation now given. Come, for all things are now ready. This is mercy's last call. Next will come the vengeance of an offended God. p. 33, Para. 2, [170T].

Bro. ----, encourage simplicity, love, forbearance, and sweet union with your brethren. But do not, oh! do not, sell everlasting life so cheaply. You will never know real happiness if you go from the truth. You will be miserable indeed. Heaven is worth making any and every sacrifice for. Break the bands of Satan. Jesus is now inviting you. Will you listen to his voice? You must take a higher stand than you have hitherto done. Make the kingdom of Heaven, and the righteousness of Christ, your first business. Live for God and Heaven, and the eternal reward will be yours at the end of the race. p. 33, Para. 3, [170T].

I was shown Bro. ---- ----. I was pointed back to last spring, in May, when the Lord visited ----. Bro. ---- was not prepared to take stock in that work. His mind and heart were elsewhere. He was contemplating marriage. He could not listen to the invitation of Jesus, "Come, for all things are now ready." His contemplated marriage engrossed his attention. He had no time or inclination to open the door of his heart to the gracious Visitor. Had he done this, Christ would have given him good counsel, which, if heeded, would have been of priceless value to him. He would have presented before him in its true light his danger of yielding to the dictates of a wayward inclination, and setting aside the decisions of sober reason, and the glory of God. He would have charged him to beware how he tread in the footsteps of those who have fallen and been ruined. He did not consider that God had claims upon him; that he should make no move without consulting him who had bought him. We are instructed that whatever we do, we should do all to his glory. p. 34, Para. 1, [170T].

Did you, Bro. ----, as a disciple, a learner of Christ, go to him in humble, sincere prayer, and commit your ways to him? You failed to do this. You did not investigate all your motives, and move with carefulness lest you should bring a reproach upon the cause of Christ, your Redeemer. You did not consider whether this move would have the best effect to increase your spiritual sensibility, quicken your

zeal, and strengthen your efforts in self-denial and steadfastness in the truth. You were ignorant of your own heart. The work of God was seen in the church, but you had no longings for the divine Spirit. The things of Heaven were insipid to you. You were infatuated by your new hopes of uniting your interest with another. You did not consider that a marriage alliance was to affect vitally your interest for life, short though that life must be. p. 35, Para. 1, [170T].

You should have felt that with your own evil heart to subdue, you could not be brought in connection with an influence which would make it more difficult for you to overcome self, and make your path upward to Heaven more rugged. You have now made your religious progress tenfold more difficult than when you stood alone. It is true you were lonely; for you had lost a precious jewel. But if you had counseled with your brethren, and committed your ways to the Lord, he would have opened ways for you, that you could have connected yourself with one who could have helped you instead of being a hindrance. p. 35, Para. 2, [170T].

If you will now turn to the Lord with humility with all your heart, he will pity and help you. But you are just where you are shorn of your strength, and are prepared to compromise your faith and your allegiance to God, to please your new wife. God pity you; for ruin is before you unless you arouse like a true soldier of Christ, and engage anew in the warfare for everlasting life. Your only safety is in keeping with your brethren, obtaining all the strength you can from them to stand in the truth. p. 36, Para. 1, [170T].

You are about to sacrifice the truth for the sake of peace and happiness here. You are selling your soul at a cheap market. It is now your duty to do all you can to make your wife happy, and not sacrifice the principles of truth. You should exercise forbearance, patience, and true courteousness. By thus doing, you can show the power of true grace, and the influence of the truth. p. 36, Para. 2, [170T].

I was shown that the love of money is a snare to you. Money, independent of the opportunity it furnishes for doing good, blessing the needy, and advancing the cause of God, is really of but little value. The little you possess

is a snare to you. Unless you use your talents of means as a wise and faithful steward in the service of your Master it will yield you little else but misery. p. 36, Para. 3, [17OT].

You are a close, penurious man. You need to cultivate a noble and liberal spirit. Unless you separate your affections from the world, you will be overcome. The deceitfulness of riches will so corrupt your soul, that the good will be overborne by evil. Selfishness and love of gain will triumph. p. 37, Para. 1, [17OT].

If you, my dear brother, are saved, it will be indeed a miracle of mercy. Your love of the world is increasing upon you. Carefully consider the words of Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." p. 37, Para. 2, [17OT].

My brother, you have not obeyed either the first or second commandments. You would reach out and advantage yourself although you knew it would greatly disadvantage your neighbor. You look to your own selfish interest, and would say, Am I my brother's keeper? p. 37, Para. 3, [17OT].

You are not laying up your treasure in Heaven, and becoming rich toward God. Self and selfish interest are eating out true godliness from your soul. You are bowing to the [god] of this world. Your heart is alienated from God. An inspired writer says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." p. 38, Para. 1, [17OT].

The steps of a Christian may appear at times feeble and faltering, yet in his conscious weakness he leans upon the mighty One for support. He is sustained, and is surely making progress onward and upward toward perfection. He is gaining new victories daily, and coming nearer and nearer to the standard of perfect holiness. His eye is not downward to the earth, but upward, keeping in view the heavenly pattern. p. 38, Para. 2, [17OT].

Bro. ----, the glitter and tinsel of the corruptible things of the earth, have eclipsed the charms of Heaven,

and have made eternal life of but little value to you. I beg and entreat you, as a servant of Christ, to awaken and see yourself as you are. p. 38, Para. 3, [170T].

The profits you will obtain in the course you are now pursuing, will be eternal loss. You will find you have made a terrible mistake which can never be remedied. p. 38, Para. 4, [170T].

You can now face right about, heed the call of mercy, and live. Rejoice that your probation has not ended, that you may now, by patient continuance in well doing, seek for glory, honor, immortality, and eternal life. Rejoice that she who has been your faithful companion for years shall rise again, that mortality will be swallowed up of life. Look forward to the morning of the resurrection, when she who shared your joys and sorrows for more than a score of years, will come forth from her prison-house. Will you have her look for you, her companion, in vain? Will you be missing then, as her voice is raised in triumph and victory, "O death, where is thy sting? O grave, where is thy victory?" Oh! that day will bring honor to the saints. No shame, no reproach, no suffering; but peace, joy, and immortal praise, upon every redeemed tongue. Oh! that God would speak to your heart, and impress upon your soul the value of eternal life. And may you be led, my brother, to ever possess a spirit of noble generosity, that you may discharge the duties of your stewardship with faithfulness, having your eye single to the glory of God, that the Master may say to you, "Well done, good and faithful servant; enter thou into the joy of thy Lord." p. 38, Para. 5, [170T].

I was shown that some are deceived in regard to themselves. They look to those who have much property, and feel that they are the only ones who are in special danger of covetousness, and who have a love of the world. This is not the case. Those who have means are constantly in danger, and are accountable for all the talents of means which the Master has entrusted to their care. But those who have little of this world are frequently self-caring, and do not do that which is in their power to do, and which God requires them to do. They have opportunities, frequently, of doing good if they were less self-caring; but they have so long cared for self, and studied self-interest, they think there is no other way for them to do. p. 39, Para. 1, [170T].

I was shown that Bro. and Sr. ---- are in danger of having their thoughts centered too much upon themselves, especially is Sr. ---- at fault here. She has almost supreme love for herself. Sr. ----, you are poorly prepared to stand amid the perils of the day of God. You do not imitate the true pattern, Jesus. There was not one selfish act in his whole life. You have a work to do for yourself which no one can do for you. Divest yourself of selfishness, and learn the mind and will of God. Study to show yourself approved unto God. You are impulsive. You are naturally irritable and peevish. You work far beyond your strength. There is no virtue in this. God does not require it. A selfish disposition is at the bottom of this. Your motives are not praiseworthy. You shun responsibility and care-taking, and have felt that you should be considered, you should be favored. It is to be regretted that you have been favored from your childhood. You have been petted, and your will left unsubdued. Now you have the work to do at a more advanced age which should have been done in your childhood. Your husband has yielded to your wishes, and indulged your whims, to your injury. p. 40, Para. 1, [17OT].

Selfishness must die. It manifests itself in a variety of ways, according to circumstances, and the peculiar organization of individuals. If you had children, and your mind was compelled to be called away from yourself to care for them, it would be more to your advantage. You have called forth in your home the attention and forbearance which is required to be exercised toward children. To care for others, to seek to advantage them, you have not thought was any part of your duty. But you require it, and will have it. You are willful, and very set to carry out your own plans. When everything is smooth in your pathway, you manifest the fruits we expect to see in a Christian; but when your path is crossed, you manifest fruits that are not to be found upon a good tree. You have a regular perverse, willful time, like a spoiled child which deserved chastisement. When two compose a family, as in your case, and there are no children to call into exercise forbearance and patience, and true love, there is necessity for constant watchfulness lest selfishness obtain the supremacy, lest yourselves become a center, and you require attention, care and interest, which you feel under no obligation to bestow. The care of children in a family makes it necessary for the culture of mind and heart in

connection with the ordinary cares of domestic life, that a large portion of the time be spent at home. p. 41, Para. 1, [170T].

You neglect to keep your heart, and neglect to use the means God has given you with which to do good. Your influence could benefit, did you feel that anything was required of you toward those who need help, who need encouragement and strength. You have so long studied your pleasure, that you are disqualified to benefit those around you. You need to discipline yourself. Take time for self-examination to bring all your powers in subjection to the mind and will of God. You need secret discipline of your affections which is so important in order that even the thoughts may be brought into subjection. You are shut up to self. It is the privilege of every true Christian to exert an influence for good upon the character of every one with whom he associates. p. 42, Para. 1, [170T].

You, my sister, will be rewarded according as your works have been. Closely investigate your motives, and candidly decide whether you are rich in good works. I was pointed back to last spring, when the Lord was doing a good work in ---- and vicinity. The angels of mercy were hovering over his people, and hearts which knew not God and the truth were deeply stirred. God would have carried forward the work he so graciously commenced, had the brethren been in working order. You had so long consulted your wishes, and had everything bend to your convenience, that the possibility that you might be inconvenienced, led you to close the door which you might have opened to advance the cause. p. 42, Para. 2, [170T].

You acted your part, and some others felt a drawback, fearing the expense, and calculating that they would lose time in attending meetings if the effort should be made. Christian zeal was lacking. A world was before us lying in wickedness, exposed to the wrath of God, and poor souls were held by the prince of darkness, and yet those who ought to be awake and engaged in the most noble object in the universe, the salvation of perishing souls, had not interest enough to call into action every means they could employ, to hedge up the path to destruction, and to turn their footsteps into the path of life. The enterprise of eternal life should engage the deepest interest of every Christian. To be a co-worker with Christ and the heavenly angels in the great plan of salvation! What work can bear

any comparison with this? From every soul saved, there comes to God a revenue of glory, to be reflected back upon the one saved, and also upon the one instrumental in his salvation. There is a noisy zeal without aim or purpose, which is not according to knowledge, which is blind in its operations and destructive in its results. This is not Christian zeal. Christian zeal which is controlled by principle is not spasmodic. It is earnest, deep, and strong, engaging the whole soul, awakening to exercise the moral sensibilities. The salvation of souls and the interests of the kingdom of God are matters of the highest importance. What earthly object is there that would make it more reasonable to be in earnest than the salvation of souls and the glory of God? There are considerations here which cannot be lightly regarded. They are as weighty as eternity. Eternal destinies are at stake. Men and women are deciding for weal or woe. Christian zeal will not exhaust itself in talk, but will feel and act with vigor and efficiency. Yet Christian zeal will not act for the sake of being seen. Humility will characterize every effort, and humbleness will be seen in every work. Christian zeal will lead to earnest prayer and humiliation, and to faithfulness in home duties. In the family circle will be seen the gentleness and love, benevolence and compassion, which are ever the fruits of Christian zeal. p. 43, Para. 1, [170T].

I was shown that you must make an advance move. Your treasure in Heaven, Sr. -----, is not large. You are not rich toward God. May the Lord open your eyes to see, and make your heart feel, and you manifest, Christian zeal. Oh, how few feel the worth of souls! How few would sacrifice, to bring souls to the knowledge of Christ! There is much talking, much professed love for perishing souls. Talk is cheap stuff. It is earnest Christian zeal to act that is wanted. It is zeal to be manifested by doing something, by engaging in the work. Every one must now work for him and herself, and when they have Jesus in their hearts, they will confess him to others. You could no more hinder a soul from confessing Christ, who had him to confess, than you could stop the waters of Niagara from flowing over the falls. p. 45, Para. 1, [170T].

I was shown that Bro. ---- ---- is buried up in the rubbish of the world. He cannot afford time to serve God. He cannot afford time to earnestly study and pray to know what the Lord would have him do. His talent is buried in the earth. The cares of this life have swallowed up eternal

considerations with him. The kingdom of God and the righteousness of Christ are secondary with him. He loves business, but I saw, that unless he changed his course, the hand of God would be against him. He may gather, but God will scatter. He could do good. p. 45, Para. 2, [17OT].

But many have the idea, that if their life is a working, business life, that they can do nothing for the salvation of souls, and to advance the cause of their Redeemer. They say they cannot do things by halves, and therefore turn from religious duties, and religious exercises, and bury up in the world. They make their business primary, and forget God. And God is displeased with them. Any who are engaged in business where they cannot advance in the divine life, and perfect holiness in the fear of God, should change to a business in which they can have Jesus with them every hour. Bro. ----, you are not honoring your profession. Your zeal is a worldly zeal, and your interest is a worldly interest. p. 46, Para. 1, [17OT].

You are dying spiritually. You understand not your perilous condition. The love of the world is swallowing up your religion. You must awake. You must seek God. You must repent of your backslidings. In contrition take words and return to the Lord. Your religious duties have become merely a form. You have not religious enjoyment; for this enjoyment is dependent upon willing obedience. The willing and obedient shall eat the good of the land. You do not possess a bright evidence that you will dwell with God in his kingdom. You occasionally engage in the outward performance of religious duties, but your heart does not engage in the exercise. You occasionally drop a word of warning to sinners, and in favor of the truth; but it is a reluctant service, as though rendered to a task-master, instead of the cheerful service of filial affection. If your heart is aglow with Christian zeal, the most arduous duties will be pleasant and easy. p. 46, Para. 2, [17OT].

Why the Christian life is so difficult to many is because they have a divided heart. They are double-minded, which makes them unstable in all their ways. Were they richly imbued with Christian zeal, which is ever the result of consecration to God, instead of the mournful cry, "My leanness! my leanness!" the language of the soul would be, "Hear what the Lord has done for me." p. 47, Para. 1, [17OT].

In the course you have been pursuing, how limited will be the good you have accomplished, even if you are saved, which is very doubtful. Not a soul will be saved by your instrumentality. Will the Master say to you, "Well done, good and faithful servant"? What have you been doing faithfully? Hard work in the business and cares of this life. Will this bring from the lips of Christ, the gracious words, "Well done, good and faithful servant"? p. 47, Para. 2, [170T].

My brother, Jesus loves you, and invites you to face right about, and take your eyes from the earth, and fix them upon the mark of the prize of your high calling, which is Christ Jesus. Cease lightness and trifling. Let a solemn weight of the time in which we live be borne by you till the war is over. p. 47, Para. 3, [170T].

You should go to work. Your influence, if consecrated to God, will tell. p. 48, Para. 1, [170T].

The family of Bro. ---- are, most of them, in the downward road. ---- lives an aimless life. She is full of folly, vanity, and pride. Her influence does not tend to ennoble, does not lead to goodness and holiness. She does not like the restraint religion imposes; therefore she will not yield her heart to its sacred sway. She loves self, she loves pleasure, and is seeking for her own enjoyment. Sad, sad indeed will be the result unless she now turns square about, and seeks for true genuine godliness. She might exert an influence over her brothers which would be softening, ennobling and elevating in its tendency. God loves these children; but they are not Christians. They can become children of the light, and be missionaries in their own family, and among their associates. They could be workers for God, if they would try to live as humble Christians. p. 48, Para. 2, [170T].

If the youth could only see how much good it is their power to accomplish, if they would make God their strength and wisdom, they would no longer pursue a course of careless indifference toward God; they would be no longer swayed by the influence of those who are unconsecrated. Instead of feeling that an individual responsibility rests upon them, to put forth efforts to do others good, and lead them to righteousness and holiness, they give themselves up to their own amusement. They are useless members of society, and their lives are aimless as the butterfly's.

p. 48, Para. 3, [170T].

The youth may have knowledge of the truth, and believe it, but not live it. They possess a dead faith. Their hearts are not reached so as to affect the conduct and character in the sight of God, and they are no nearer to doing his will than the unbeliever. Their hearts do not conform to the will of God. They are at enmity with God. p. 49, Para. 1, [170T].

Those who are devoted to amusements; who love the society of those who love pleasure, have an aversion to religious exercises. Will the Master say to these youth who profess his name, "Well done, good and faithful servant," unless they are good and faithful? p. 49, Para. 2, [170T].

The young are in great danger. Much evil results from their light and trifling reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep that they might finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh! that the young would reflect upon the influence the exciting story-reading has upon the mind. p. 49, Para. 3, [170T].

Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the word of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You have sinned against your parents in devoting to such a poor purpose the time which belonged to them. You sin against God in using the time thus, which should be spent in devotion to him. It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking, can only be indulged at the expense of barrenness of soul, and the loss of the favor of God. p. 50, Para. 1, [170T].

Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to Christ? or, if they profess Christ, lead them to a closer walk with him? p.

50, Para. 2, [170T].

The young should cultivate a spirit of devotion, and piety. They cannot glorify God unless they aim constantly to the fullness of the stature of Christ, a perfect person in Christ Jesus. Let the Christian graces be and abound in you. Give to your Saviour the best and holiest affection. Render entire obedience to his will. He will accept of nothing short of this. Be not moved from your steadfastness by the jeers and scoffs of those whose minds are given to vanity. Follow your Saviour through good report and evil report. And count it all joy, and a sacred honor, to bear the cross of Christ. Jesus loves you. He died for you. Unless you seek to serve him with your undivided affections, you will fail to perfect holiness in his fear, and you will be compelled to hear at last the fearful words, *Depart.* p. 50, Para. 3, [170T].

The case of Bro. ---- is fearful. This world is his god. He worships money. He has not heeded the warning given him years ago, and overcome his love of the world while in the exercise of all his faculties. The dollars he has accumulated since, have been like so many cords entangling his soul, and binding him to the world. As he has gained in property, the more greedy he has been for gain. p. 51, Para. 1, [170T].

All the powers of his being are devoted to the one object, securing money. This has been the burden of his thoughts, the anxiety of his life. He has turned all the powers of his being in this one direction until he is a worshiper of mammon to all intents and purposes. Upon this subject he is insane. His example before his family is leading them to think the possession of property is to be valued before Heaven and immortality. He is sacrificing his eternal interest for treasures upon the earth. He has for years been educating his mind to acquire property. He believes the truth, he loves the principles of truth, and loves to see others prospering in the truth, but he has made himself so thoroughly a slave to mammon, that he feels bound to serve this master as long as he shall live. The longer he lives, the more devoted will he become to his love of getting gain, unless he tears his soul away from this terrible God, money. It will be like tearing out his vitals, but it must be done if he values Heaven. p. 51, Para. 2, [170T].

He needs the censure of none, but the pity of all. His life has been a terrible mistake. He has suffered imaginary pecuniary want, while surrounded with plenty. Satan has taken possession of his mind, and excited his organ of acquisitiveness, and made him insane upon this subject. The higher, nobler powers of his being have been brought very much into subjection to the close, selfish propensity of acquisitiveness. His only hope is in overcoming this propensity, and breaking the bands of Satan. He has tried to do this, by doing something after his conscience had been wrought upon; but this is not sufficient. This merely making a mighty effort and parting with a little of his mammon, and feeling all the time that he is parting with his soul, is not the fruit of true religion. He must train his mind to good works. He must brace against his propensity to acquire. He must weave into all his life good works. He must cultivate a love of doing good, and get above the little, penurious spirit which he has fostered. p. 52, Para. 1, [17OT].

In trading with the merchants at ----, Bro. and Sr. ---- do not take a course which is pleasing to God. They will dicker to get things as cheap as they possibly can, and linger over a few pennies difference, and talk in regard to it as though money was their *all*, their God. If they could only be brought back, unobserved, to hear the remarks that are made after they leave, they would get a clearer idea of the influence of penuriousness. Our faith is brought into disrepute, and God is blasphemed, by some, on account of this close, selfish dealing. Angels turn from this close, penny deal, in disgust. Everything in Heaven is noble and elevated. All are seeking the interest and happiness of others. No mind is devoted to looking out and caring for self. It is the chief joy of all holy beings to witness the joy and happiness of those around them. p. 53, Para. 1, [17OT].

When these angels come to minister to those who shall be heirs of salvation and witness the exhibition of selfishness, of covetousness, of overreaching, and benefiting self at others' disadvantage, they turn away in grief. When they see those who claim to be heirs to an immortal inheritance so penurious in dealing with those who do not profess any higher ambition than to be laying up treasures on earth, they turn away in shame, for holy truth is reproached. p. 53, Para. 2, [17OT].

There could be no way in which the Lord would be better glorified, and the truth honored, than for unbelievers to see that truth had wrought a great and good work upon the lives of naturally covetous and penurious men. p. 54, Para. 1, [170T].

If they could see that the faith was having an influence to mould their characters, changing them from close, selfish, overreaching, money-loving men, to men who love to do good, who are seeking opportunities to bless those who need to be blessed with their means, they would have evidence that their religion was genuine by visiting the widow and fatherless in their affliction, and by keeping themselves unspotted from the world. Such would let their light so shine that others seeing their good works would be led to glorify our Father which is in Heaven. This fruit would be unto holiness, and they would be living representatives of Christ upon the earth. Sinners would be convicted that there is a power in the truth to which they are strangers. Those who profess to be waiting and watching for the appearing of their Lord should not disgrace this profession by bantering in deal, and standing for the last penny. Such fruit does not grow upon the Christian tree. p. 54, Para. 2, [170T].

Bro. ----, the Lord is not willing you should perish, but rather that you should take hold of his strength, and make peace with him by a conformity of your will to the will of the Divine. If a faithful picture of your course in money-getting could be presented before you, you would be terrified. You would be disgusted with your closeness, your penuriousness, your love of money. You would make it the effort of your life to obtain the transforming grace of God, which would make you a new man. The means which came to you from relatives was a curse to you. It only increased your money-loving propensity, and was an additional weight to sink you to perdition with your god. p. 55, Para. 1, [170T].

"The love of money is the root of all evil." When men employ the powers that God has given them to obtain riches, and can be content with the pleasures of adding to wealth which they can never use, and which will prove a damage to their children, they abuse the powers which God has given them. They show that their characters have been made sordid by the absorbing pursuit of gain. Instead of realizing happiness, they are miserable. They have shut up their

souls to the wants of the needy, and have given evidence that they had no bowels of mercy and compassion for the suffering. p. 55, Para. 2, [170T].

Bro. ----, your heart is not callous to the wants and necessities of others. You have generous impulses, and you love to accommodate. You will frequently do a kind act for a brother or a neighbor readily, but you make money your god, and are in danger of valuing Heaven less than you value your money. In money-getting there is always danger, unless the grace of God is the ruling principle of the soul. When Christians are controlled by the principles of Heaven, they will dispense with one hand, while the other gains. This is the only rational and healthy position a Christian can occupy while having, and still making, money. We would ask Bro. ----, what are you going to do with your money? You are God's steward. You possess talents of means, and can with them do much good. You can deposit in the bank of Heaven by being rich in good works. Bless others with your life. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal: for where your treasure is, there will your heart be also." p. 55, Para. 3, [170T].

In laying up treasures in Heaven, remember it is not lost. It is for yourselves. It is securing these treasures to yourselves by a judicious use of the means of which Heaven has made you a steward. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. p. 56, Para. 1, [170T].

There is danger, Bro. ----, of your life being lost, your gifts, bestowed by God, being surrendered to the Devil, and you led captive by him at his will. Can you bear the thought? Can you for this short life choose to serve self, and love your money, and then part with it all, and have no title to Heaven, no right to the life which is eternal? You have a great work, a mighty struggle before you, to separate your affections from this earth's treasure. Where

you treasure is, there will your heart be also. Watch, pray, and work, are the Christian's watchwords. Arouse yourself, I implore you. Seek for those things which are enduring. The things of this earth must soon pass away. Are you ready to exchange worlds? Are you forming a character for everlasting life? If lost at last, you will know what proved your ruin, the love of money. You will cry in bitter anguish: Oh! the deceitfulness of riches! I have lost my soul. I sold it for money. My soul and body I bartered for gain. I sacrificed Heaven, fearing that I should have to sacrifice my money to obtain it. From the Master will be heard. Take ye the unprofitable servant, bind him hand and foot, and cast him into outer darkness. p. 57, Para. 1, [17OT].

We hope this will not be your fate. We hope you will transfer your affections, and remove your treasure to Heaven, and fasten your affections upon God and the immortal treasure. p. 58, Para. 1, [17OT].

I have seen that the entire family were in danger of partaking, in a degree, of the father's spirit. Sr. ----, you have already partaken of this spirit. God help you to see it, and make an entire change. Cultivate a love of doing good. Seek to be rich in good works. You can do, in many things, more than you do. You have an individual responsibility before God. You have a duty to do, from which you cannot be excused. Maintain a close walk with God. Pray without ceasing. You will have close work if you save your soul. p. 58, Para. 2, [17OT].

Seek to have a counteracting influence in your family. Take your stand nobly for God. Your organization is unlike your husband's, and you will be condemned of God unless you act for yourself. Make diligent work in saving your own soul, and in exerting an influence to save your family. Let your example show that your treasure is in Heaven, that you have invested all in a better home and a better life, which are eternal. Train your mind to value heavenly things, to be elevated, to love God, and to manifest a willing obedience to his will. p. 58, Para. 3, [17OT].

You may be tested; you may be proved to see how deep and strong is your affection for the things of this world. You may be made to understand, my sister, a page of your heart with which you are now unacquainted. p. 59, Para. 1, [17OT].

God knows your trials, as you view the state of your husband and children, who so greatly lack saving faith. Much more depends upon you than you realize. You should put the armor on. Spend not your precious strength in exhausting labor which another can do. Encourage your daughter to engage in useful employment, and to aid you in bearing the burdens of life. She needs discipline. Her mind is vain. She needs to render all to God, then she can be useful and please her Redeemer. p. 59, Para. 2, [170T].

Sr. ----, work less, and pray and meditate more. Eternal interests should be primary with you. God forbid that your children should be moulded into money-lovers. p. 59, Para. 3, [170T].

True refinement, and gentleness of manners, can never be found in a home where selfishness reigns. The truly refined always have brains and hearts, always have consideration for others. True refinement does not find satisfaction in the adornment and display of the body. True refinement and nobility of soul, will be seen in efforts to bless others, being useful to others, seeking to elevate others. p. 59, Para. 4, [170T].

The weight of eternal things rests very lightly upon your children. May God arouse them before it shall be too late, and they exclaim in anguish, "The harvest is past, the summer is ended, and we are not saved." p. 60, Para. 1, [170T].

Bro. ---- ----, I was shown your case. You occupy a responsible position. You are entrusted with talents of money, and talents of influence. To every man there is given a work. Something to do, not merely to engage his brain, bone and muscle in common labor; it means more than this. You are acquainted with this work from a worldly point of view, and have some experience in the work in a religious capacity. But for a few years past you have been losing time, and now you will have to work fast to redeem the past. To possess talents is not enough; you must turn these talents to advantage; not merely for yourself, but for Him who bestowed them. All that you have is a loan from your Lord. He will require it again at your hand with interest. p. 60, Para. 2, [170T].

Christ has a right to your services. You are not your own

servant, to serve your own interest, but the interest of him who has employed you. As a professed Christian, your relation to God brings you under obligations as his servant. You have become his servant by grace. It is not your own property entrusted to you for investment. Had it been so, you might have consulted your own pleasure in regard to its use. The capital is the Lord's, and you are responsible for its use or abuse. There are ways and means in which this capital can be invested, put out to the exchangers, where it shall be earning the Lord something. If it is allowed to be buried in the earth, the Lord is not benefited, and you will not be benefited; but will lose all that you had entrusted to you. p. 60, Para. 3, [170T].

May God help you, my brother, to realize your true position as God's hired servant. He has paid the wages of his own blood and suffering to secure your willing servitude and engage your ready obedience. p. 61, Para. 1, [170T].

During the trials of the few past years, you have suffered in mind, and have felt it a relief to turn your attention more fully to the things of the world, to the work of acquiring. God, in his great love and mercy to you, has gathered you again to his fold. Now, new duties and responsibilities are laid upon you. You have a strong love for this world. You have been laying up treasures upon the earth. Now, Jesus invites you to transfer your treasure to Heaven; for where your treasure is, there will your heart be also. In all your deal with your brethren, and with unbelievers, guard yourself. Be true to your profession, and maintain true nobleness of soul, which shall be a credit to the truth which you profess. p. 61, Para. 2, [170T].

You occupy a position where others are looking to you. You possess more than ordinary intellect. Your perception is quick, and you are a man that feels deeply. Some of your brethren have not moved in wisdom. They have watched you, and have felt over your case, and have wished to see you more liberal with your means. They have made themselves unhappy over your case. This is all needless in them. These very ones lack many things. And if they are faithful in the humble service the Master has required of them, they will have all that they can do. They cannot afford to waste their time in anxiously fearing their neighbor, who has a larger work entrusted to him, will not do his work well.

While so interested in the case of another, their own work is neglected, and they are really slothful servants. They were anxious to do their neighbor's work, instead of that committed to themselves to do. p. 62, Para. 1, [170T].

They think that if they only had the five talents to handle, they could do so much better than the one to whom those talents were entrusted. But the Master knew better than they. None need mourn that they cannot glorify God by talents he never gave them, and for which they are not responsible. They need not say, if I were in another's position in life, I would have done a great amount of good with my capital. God requires no more of them than to improve upon what they have, as stewards of his grace. p. 62, Para. 2, [170T].

The one talent, the humblest service, if wholly consecrated, and exercised to promote the glory of God, will be acceptable as the improvements of the weightiest talents. The varied trusts are proportioned to our varied capabilities. To every man is given according to his ability. None should overlook their work, considering it as so small that they need not be particular to do it well. If they do this, they trifle with their moral responsibilities, and despise the day of small things. Heaven apportioned them their work, and it should be their ambition to do this work well, according to their capabilities. God requires that all, the lowliest, as well as the strongest, fulfill their appointed work. The interest expected will be in proportion to the amount entrusted. p. 63, Para. 1, [170T].

Each should diligently and interestedly attend to his own work, and leave others to their own Master, to stand or fall. There are too many busybodies in ----, too many interested in watching their brethren, and for this reason they are constantly weak. They will bear testimony in meeting, and because they have not Jesus in their hearts to confess, they will try to impress upon their brethren their duty. These poor souls do not know their own duty, and yet they take the responsibility to enlighten others in regard to their duty. If such would attend to their own work, and obtain the grace of God in their hearts, there would be a power in the church which is now lacking. p. 63, Para. 2, [170T].

Bro. ----, you can do good. You possess good judgment, and

God is leading you out of darkness into the light. Use your talents to the glory of God. Put them out to the exchangers, that when the Master cometh he may receive his own with usury. Break your tendrils from the valueless things of earth, and elevate them to entwine about God. The salvation of souls is of greater consideration than the whole world. One soul saved, to live through the endless ages of eternity, to praise God and the Lamb, is of more value than millions of money. Wealth sinks into insignificance when compared with the worth of souls for whom Christ died. You are a cautious man, and will not move rashly. Sacrifice for the truth of God, and become rich toward God. God help you to move as fast as you should, and place the right estimate upon eternal things. p. 64, Para. 1, [170T].

Your children need a deeper work. They need to encourage sobriety and solidity of character. They can, if they are consecrated to God, do good, and exert an influence which will be saving upon their companions. p. 64, Para. 2, [170T].

And let not the poor feel that there is nothing that they can do, because they have not the wealth of their brethren. They can sacrifice in many ways. They can deny self. They can live devotedly. And in their words and acts they can honor their Redeemer. The sisters, especially, can exert a strong influence, if they will cease their gossiping, and devote their time to watchfulness and prayer. They can honor God. They can let their light so shine, that others by seeing their good works will be led to glorify our Father which is in Heaven. p. 64, Para. 3, [170T].

As an illustration of the failure on your part to come up to the work of God, as was your privilege, I was referred to these words: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." What had Meroz done? Nothing. And this was their sin. They came not up to the help of the Lord against the mighty. p. 65, Para. 1, [170T].

Epistle Number One.

Dear Sr. ----: In the vision given me last June, I was shown that you had firmness, and rather a determined will. Your disposition savors somewhat of stubbornness. You are

unwilling to be led, yet you feel anxious to know and do the will of God. p. 65, Para. 2, [170T].

You have been deceived in yourself. You have not understood your own heart. You have thought that your will was in subjection to the will of God, but in this you have not judged aright. You have met with trials, and have permitted your mind to dwell upon disappointed hopes. p. 65, Para. 3, [170T].

Your life, for some years back, has taken a peculiar turn. There has seemed to be a spirit of unrest with you. You have not been happy, although there has been nothing in your surroundings which need to have cast so dark a shadow. You have not disciplined your mind to dwell upon cheerful subjects. p. 66, Para. 1, [170T].

You are capable of exerting a strong influence in favor of truth, if you will only train your mind to run in the right channel. All your words and acts should be such as to honor your Redeemer, and exalt his love, and magnify his charms. p. 66, Para. 2, [170T].

You have fallen into the sad error which is so prevalent in this degenerate age, especially with females. You are too fond of the other sex. You love their society. Your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil." p. 66, Para. 3, [170T].

You do not really understand yourself. You are walking in darkness. You have had something to do with match-making. This is most uncertain business; for you do not know the heart, and may make very bad work, and may be aiding the great Rebel in his work of match-making. He is busily engaged in exerting his influence to lead youth, who are wholly unsuited to each other, to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction. p. 66, Para. 4, [170T].

You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope, but mixed with this have been close inquiries in regard to whether this one or that one was about to marry, making suggestions relative to marriage,

guessing that this one or that one was about to marry. You seem to know considerable about anticipated marriages, and write and talk upon these things, which only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." p. 67, Para. 1, [170T].

You have done great injustice to yourself, in permitting your mind and conversation to dwell upon love and marriage as you have. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then will you find rest of spirit. Your mind dwells upon yourself. It needs to be drawn out away from yourself. By seeking to lighten the cares of others, and in making them happy, you will find happiness, and cheerfulness of Spirit. p. 67, Para. 2, [170T].

You have a diseased imagination. You have thought yourself diseased to quite a degree, which has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted freedom in your presence which should only be permitted in a brother. p. 67, Para. 3, [170T].

I was shown that your influence at ---- was not what it might have been. You permitted your mind to take a low level. You could chit chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a female to occupy in the presence of others. You could have sat as erect as others, if you had only thought so. You could have walked as well as many others, if you had only thought so. The condition of your mind leads to indolence and to a dread of exercise, when this exercise will prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind, and arouse yourself to do, work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not your mind alone that is affected, but others are injured by your example and influence. p. 67, Para. 4, [170T].

You are naturally devotional. If you would train your mind to dwell upon elevated themes which have nothing to do with yourself, but are of a heavenly nature, you could yet be of use. But much of your life has been wasted in dreaming of doing some great work in the future, while the present duty, small though it may appear to you, has been neglected. You have been unfaithful. The Lord will not commit to your trust any larger work until the work now before you has been seen and performed with a ready, cheerful will. Unless the heart is put into the work, it will drag heavily, whatever that work may be. The Lord tests our ability by giving us small duties to perform first. If we turn from these with dissatisfaction and murmuring, no more will be entrusted to us until we take right hold cheerfully of these small duties, and do them well; then, higher and greater responsibilities will be committed to us. p. 68, Para. 1, [170T].

You have been entrusted with talents not to be squandered, but to be put out to the exchangers, that at the Master's coming he may receive his own with usury. God has not distributed these talents indiscriminately. He has dispensed these sacred trusts according to the known powers and capacities of his servants. "To every man his work." p. 69, Para. 1, [170T].

He gives impartially, and he expects a corresponding return. If all do their duty according to the measure of their responsibility, the amount entrusted to them will be doubled, be it large or small. Their fidelity is tested and proved, and their faithfulness is positive evidence of their wise stewardship, and they can be entrusted with the true riches, even the gift of everlasting life. p. 69, Para. 2, [170T].

At the N. Y. Conference, Oct. 1868, I was shown many who are now doing nothing, who might be accomplishing good. There was presented before me a class who are conscious that they are possessed of generous impulses, and devotional feelings, and a love of doing good, yet at the same time are doing nothing. They possess a self-complacent feeling, flattering themselves that if they had an opportunity, or were circumstanced more favorably, they could and would do a large and good work; but they are waiting the opportunity. They despise the narrow mind of the poor niggard who grudges the small pittance to the needy. They see he lives for self, that he will not be

called from himself to do good to others, and bless others with the talents of influence and of means which has been committed to him to use, but not to abuse, nor to lay and rust, nor to be buried in the earth. Those who give themselves up to their stinginess and selfishness, are accountable for their niggardly acts, and are responsible for the talents they abuse. But more responsible are those who have generous impulses, and are naturally quick to discern spiritual things, if they remain inactive, waiting an opportunity they suppose has not come, yet contrasting their readiness to do with the unwillingness of the niggard; and reflecting that their condition is more favorable than their mean-souled neighbors. These deceive themselves. The mere possession of qualities, and yet not using them, only increases their responsibility; and if they keep their Master's talents unimproved, or hoarded, their condition is no better than their neighbors for whom their souls feel such contempt. To them it will be said, Ye knew your Master's will, yet did it not. Had you trained your mind to dwell upon elevated subjects, meditating upon heavenly themes, you could have done much good. You could have had an influence upon the minds of others, to turn their selfish thoughts and world-loving dispositions into the channel of spirituality. You are capable of doing good, were your affections and thoughts brought into subjection to the will of Christ. p. 69, Para. 3, [17OT].

Your imagination is diseased because you have permitted it to run in a forbidden channel. The mind has been allowed to become dreamy. Daydreaming and romantic castle-building have unfitted you for usefulness. You have lived in an imaginary world; have been an imaginary martyr, and an imaginary Christian. p. 70, Para. 1, [17OT].

There is much of this low sentimentalism mingled with the religious experience of the young in this age of the world. My sister, God requires you to be transformed. Elevate your affections, I implore you. Devote your mental and physical force to the service of your Redeemer, who has bought you. Sanctify your thoughts and feelings that all your works may be wrought in God. p. 71, Para. 1, [17OT].

You have been in a sad deception. God would have you investigate closely every thought and purpose of your heart. Deal truly with your own soul. Had your affections been centered upon God as he has required, you would not have passed through the trials you have. p. 71, Para. 2,

[17OT].

There is a restlessness of spirit which will not be relieved until the thoughts are changed, and day-dreaming and castle-building cease; and you do the work of the present, that which you find to do. p. 71, Para. 3, [17OT].

In your letter writing, leave match-making and guessing about the marriages of your friends. The marriage relation is holy, but in this degenerate age it covers vileness of every description. And Satan is constantly busy to hurry inexperienced youth into a marriage alliance until marriage is abused, and is a crime now which constitutes one of the signs of the last days; even as marriages were a crime the way they were managed previous to the flood. The less we glory in the marriages which are now taking place, the better. p. 71, Para. 4, [17OT].

Marriage which is entered into even now, in this degenerate age, with its claims and sacred natures understood, will be approved of Heaven, and the result will be happiness to both parties, and God will be glorified. May the Lord enable you to do the work before you to do. p. 71, Para. 5, [17OT].

I am about to write upon this wrong, deceptive work which is carried on under the cover of religion. The lust of the flesh has led men and women. The mind has been depraved through a perversion of the thoughts and feelings, and yet the deceptive power of Satan has so blinded their eyes, that poor deceived souls flatter themselves that they are spiritually minded, especially consecrated, when their religious experience is composed of a lovesick sentimentalism, more than of purity, true goodness and humiliation of self; having the mind drawn out of self, and exercised in blessing others, and being elevated by good works. "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor partaker of the purity, and the influences of Heaven, brings angels near, and separates more and more from the spirit and influence of the world. E.G.W. *Battle Creek, Mich.* p. 72, Para. 1, [17OT].

Epistle Number Two.

Bro. ----: Last June I was shown that there is a work before you, to correct your ways. You do not see yourself. Your life has been a mistake. You do not pursue a wise and merciful course in your family. You are exacting. If you continue to pursue the course toward your wife and children that you have been pursuing, her days will be shortened, and your children will fear, but not love you. You feel that your course is in Christian wisdom toward your wife and children, but in this you deceive yourself. p. 72, Para. 2, [170T].

You have peculiar views in regard to managing your family. You exercise an independent, arbitrary power, which permits no liberty of will around you. You think yourself sufficient to be head in your family, and your head sufficient to move every member, as a machine is moved in the hands of the workman. You assume authority and dictation which displeases Heaven, and grieves the pitying angels. You have conducted yourself in your family as though you alone were capable of self-government. It has offended you that your wife should venture to oppose your opinion, or question your decisions. p. 73, Para. 1, [170T].

After much longsuffering on her part, and patient waiting upon your whims, she has rebelled against unjust authority, and has become nervous and distracted, and shown contempt for your course. p. 73, Para. 2, [170T].

You have made the most of those manifestations on her part, and charged her with wrong and sin, and being led by the spirit of the Devil. You were the one at fault. You, as it were, drove her almost to desperation, and then taunted her with it afterwards. p. 73, Para. 3, [170T].

Her life has not been happy. How easy would it have been for you to have made her life cheerful and pleasant. p. 73, Para. 4, [170T].

You have been rather indolent. You have not been ambitious to exercise the strength the Lord has given you. This is your capital. A judicious use of this strength, and persevering, industrious habits would have enabled you to obtain the comforts of life. You have erred, and thought it was pride which led your wife to desire to have things more

comfortable around her. She has been stinted, and dealt closely with by you. She needs things as comfortable and convenient as you can make them. But you have viewed things from a wrong standpoint. You have thought that almost anything which could be eaten was good enough if you could live and retain strength. You plead the necessity of spare diet to your feeble wife. She cannot make good blood or flesh upon the diet to which you could confine yourself, and flourish. Some persons cannot subsist upon the same food, prepared in the same manner, upon which others can do well. p. 73, Para. 5, [170T].

You are in danger of becoming an extremist. Your system could convert a very coarse, poor diet, into good blood. Your blood-making organs are in a good condition. Your wife requires a more select diet than yourself. Let her eat the same food which your system could convert into good blood, and her system could not appropriate it. She needs a generous, strengthening diet. she lacks vitality. She should have a good supply of fruit, and not be confined to the same things from day to day. She has a slender hold of life. She is diseased, and the wants of her system are far different from those of a healthy person. p. 74, Para. 1, [170T].

Bro. ----, you are a man possessing considerable dignity, but have you earned the dignity you have assumed? Oh, no! You have loved your ease. You and hard work have not agreed. Had you not been slothful in business, you could now have had many of the comforts of life which you cannot now command. You have wronged your wife and your children by your indolent habits. Hours have been passed away by you in talking and reading, and taking your ease, which should have been occupied in earnest labor. p. 75, Para. 1, [170T].

You are just as accountable for your capital of strength as the wealthy man is for his riches. Both of you are stewards. To both of you is committed a work. You are to use your strength, not to abuse it, but to acquire, that you may liberally (not stintingly) supply the wants of your family, and have wherewith to render to God by aiding in the cause of present truth. p. 75, Para. 2, [170T].

You have been aware of the existence of pride, and show, and vanity, in ----, and have felt determined that your example should not countenance this pride and extravagance.

In your effort to do this, your sin has been as great on the other side. p. 75, Para. 3, [170T].

You have been greatly at fault in your religious experience. You have stood one side as a looker on, as a spectator watching the deficiencies of others, noticing others' faults, and building yourself up because you see wrongs in them. p. 75, Para. 4, [170T].

You have been careful and upright in deal, and as you have seen slackness in this respect in others who make high professions, you have contrasted their wrong with your principles in reference to deal, and have said in your heart, I am better than they, while at the same time you were standing off from the church, watching and finding fault, yet doing nothing in coming up to the help of the Lord, to remedy the evil. p. 75, Para. 5, [170T].

You had a standard by which you measured others. If they failed to meet your idea, your sympathy was not with them and you had a self-complacent feeling in regard to your case. p. 76, Para. 1, [170T].

You have been exacting in your religious experience. Should God deal with you as you would have dealt with those you supposed in error in the church, and as you have dealt with your own family, your condition would be bad indeed. But a merciful God, who is of tender pity, whose loving-kindness changeth not, has been forgiving, and has not cast you aside, nor cut you off, for your transgressions, your numerous errors, and backslidings. Oh, no! he has loved you still. p. 76, Para. 2, [170T].

Have you really considered that "with what measure ye mete, it shall be measured to you again"? You have seen pride and vanity, and a world-loving spirit in some who profess to be Christians in ----. This is a great evil, and as this spirit is indulged, angels are grieved because the example of the unconsecrated is followed. They are exerting an influence to scatter from Christ, and are gathering in their garments the blood of souls. If they pursue the same course they have done, they will lose their own souls, and will know one day what it is to feel the terrible weight of other souls who have been led astray by their lives of unconsecration, while professing to be governed by religious principles. p. 76, Para. 3, [170T].

You have just reason to be grieved with the pride and lack of simplicity in those who profess better things. You have watched others, and talked of their errors and wrongs, and neglected your own soul. You are not accountable for any of the sins of your brethren, unless your example has caused them to stumble, and their feet to be diverted from the narrow path. p. 76, Para. 4, [170T].

You have a great and solemn work before you to control yourself, to subdue yourself, to become meek and lowly of heart, to educate yourself to be tender-hearted, pitiful in your family, to possess nobleness of spirit and true generosity of soul, which despises everything niggardly. p. 77, Para. 1, [170T].

You have thought there was too much work and cost to the meetinghouse. You have remarked upon the unnecessary expense. It is all needless in you to have these special conscientious scruples. There is nothing in that house which is prepared with too much care, neatness, or order. The work is none to nice. The arrangement is not extravagant. p. 77, Para. 2, [170T].

Do those who are ready to complain of this house of worship consider for whom it was built? that it was made especially to be the house of God; to be dedicated to him; to be a place where the people assemble to meet God? Many act as though the Creator of the heavens and the earth, he who has made every thing that is lovely and beautiful in our world, would be pleased to see a house erected for him put together without order or beauty. Some build large, convenient houses for themselves, and cannot afford to spend much upon a house which they are to dedicate to God. The means in their hands, every dollar of it, is the Lord's. He has lent it to them for a little while, to use to his glory; yet they hand out this means for the advancement of the cause of God as though every dollar thus expended were a total loss. p. 77, Para. 3, [170T].

God would not have his people expend means extravagantly for show or ornament, in the house prepared for him; but he would have them observe neatness, order, taste, and plain beauty in preparing a house for him, where he will meet with his people. Those who build a house for God should manifest as much higher interest, greater care, and nicer taste, in the arrangement, as the object or purpose for which it is prepared, is higher and more holy than common

dwelling houses. p. 78, Para. 1, [170T].

God reads the hearts and purposes of men. Those who have exalted views of the character of God, will feel it their highest pleasure to have every thing which has any connection with God, of the very best work, and displaying the very best taste. But those who can build grudgingly a poorer house to dedicate to God than they would accept to live in themselves, show their lack of reverence for God and for sacred things. Their work shows that their own temporal concerns are higher in their eyes and of more value than matters of a spiritual nature. p. 78, Para. 2, [170T].

Eternal things are made secondary. The choice of good and convenient things is not considered essential for the use of the people of God in his service, but highly essential in the concerns of this life. Men will reveal the true state of the moral tone of the principles of their hearts. The views of many of our people have become narrowed up. Order, neatness, taste, and convenience, are termed pride and love of the world. A mistake is made here. Vain pride, which is exhibited in gaudy trappings and needless ornaments, is not pleasing to God. But he who created for man a beautiful world, and planted a lovely garden in Eden with every variety of trees for fruit and beauty, who decorated the earth with most lovely flowers of every description and hue, has given tangible proofs that he is pleased with the beautiful. Yet he will accept the most humble offering from the poorest, weakest child, who has no better to present. It is the sincerity of the soul that God accepts. The man who has God enshrined in his heart, as exalted above all, will be led to a thorough submission of his will to God, to make an entire surrender of himself to his rule and reign. p. 78, Para. 3, [170T].

Shortsighted mortals do not comprehend the ways and works of God. Their eyes are not directed upward to him as they should be. They do not have exalted views of eternal things. They only look at these things with a clouded vision. They take no special delight in contemplating the love of God, the glory and splendor of Heaven, the exalted character of the holy angels, the majesty and inexpressible loveliness of Jesus, our Redeemer. They have so long kept earthly things before their vision that eternal scenes are all vague and indistinct to them. They have limited views of God, Heaven, and eternity. p. 79, Para. 1, [170T].

Sacred things are brought down upon a level with common; therefore in their dealing with God they manifest the same close, penurious spirit as in dealing with their fellow men. Their offerings to God are lame, sick, or deficient. They carry on robbery with God, such as they have with their fellow men. Their minds do not reach up to an exalted, high, moral standard, but remain on a low level; and they are constantly breathing the impure miasma of the low lands of earth. p. 79, Para. 2, [170T].

Bro. ----, you rule with a rod of iron in your family. You are severe in the government of your children. You will not gain their love by this course of management. To your wife you are not tender, loving, affectionate, and courteous; but harsh, bearing down upon her, and blaming and censuring her. p. 80, Para. 1, [170T].

A well-regulated, orderly family is a pleasing sight to God and ministering angels. You have lessons to learn, to make a home, a pleasant, orderly, comfortable, home. Then adorn that home with a becoming dignity, and the spirit will be received by the children; and order, regularity, and obedience, will be more readily secured by both of you. p. 80, Para. 2, [170T].

Bro. ----, have you considered what a child is? and whither it is going? Your children are the Lord's, and these children are the younger members of the Lord's family, brothers and sisters, intrusted to your care by your Heavenly Father for you to train, to educate for Heaven. When you are handling them so roughly as you have frequently done, do you consider that God will call you to account for this dealing? You should not use your children thus roughly. A child is not a horse nor a dog to be ordered about according to your imperious will, or to be controlled by a stick or whip or by blows with the hand, under all circumstances. Some children are so vicious in their tempers that the infliction of pain is necessary; but very many cases are made much worse by this manner of discipline. p. 80, Para. 3, [170T].

You should control yourself. Never correct your children while under the influence of passion, while impatient or fretful. Punish them in love, manifesting the unwillingness you feel to cause your children pain. Never raise your hand to give them a blow unless you can with a clear conscience

bow before God, and ask his blessing upon the correction you are about to give. p. 81, Para. 1, [170T].

Encourage love in the hearts of your children. Present before them high and correct motives for self-restraint. Do not give them the impression that they must submit to control because it is your arbitrary will; because they are weak, and you are strong; because you are the father, they the children. p. 81, Para. 2, [170T].

If you wish to ruin your family, pursue the course you have done, govern by brute force, and you will surely succeed. p. 81, Para. 3, [170T].

Your wife is easily agitated, is tender-hearted. She feels your harshness of discipline, and it leads her to the opposite extreme. She seeks to counteract your severity, and you charge this as a great lack in her of doing her duty, and controlling her children. You think her indulgent, overfond, and tender. You cannot help her in this respect until you correct yourself, and manifest that parental tenderness you should in your family. p. 81, Para. 4, [170T].

It is your wrong management which leads your wife to be lax in her discipline. You must have your nature softened. You need to be refined by the influences of the Spirit of God. You need a thorough conversion; then you can work from the right standpoint. You need to let love into your soul, and permit it to occupy the place of self-dignity. Self in you must die. p. 81, Para. 5, [170T].

Your wife needs tenderness and love. The Lord loves her. She is much nearer the kingdom of Heaven than yourself. But she is dying by inches, and you are the one who is slowly taking her life. You can make her life happy if you will. You can encourage her to lean upon your large affections, to confide in you and love you. You are weaning her heart from you. She shrinks from opening all the emotions of her soul to you; for you have treated her feelings with contempt; have ridiculed her fears; and pompously advanced your opinion as though there was no appeal from that. Her respect for you will surely die if you continue the course you have commenced; and when respect has gone, love does not abide long. p. 82, Para. 1, [170T].

I implore you to turn right about, and humble yourself to

confess that you have wronged your wife. Your wife is not perfect. She has faults; but she is sincerely desiring to serve God, and patiently as she can, endure your course toward her and your children. You are quick to detect your wife's errors, and when you can pick a flaw, you will. She is weak; yet with her weaker strength, she glorifies God better than you do with your greater and stronger powers. E.G.W. *Battle Creek, Jan. 17, 1869.* p. 82, Para. 2, [17OT].

Epistle Number Three.

Dear Son ----: I write this for your nineteenth birthday. p. 82, Para. 3, [17OT].

It has been a pleasure to have you with us a few weeks in the past. You are about to leave us, yet our prayers shall follow you. p. 83, Para. 1, [17OT].

Another year of your life closes today. How can you look back upon it? Have you made advancement in the divine life? Have you increased in spirituality? Have you crucified self, with the affections and lusts? Have you an increased interest in the study of God's word? Have you gained decided victories over your own feelings and waywardness? Oh! what has been the past year's record of your life, which has passed into eternity, and can never be recalled! p. 83, Para. 2, [17OT].

As you enter upon a new year let it be with an earnest resolve to have your course onward and upward. Let your life be more elevated and exalted, than it was ever hitherto been. Have it not your aim to seek your interest and pleasure, but to advance the cause of your Redeemer. Remain not in a position where you are ever needing help yourself, where others have to guard you to keep you in the narrow way. p. 83, Para. 3, [17OT].

You may be strong to exert a sanctifying influence upon others. You may be where your soul's interest is awakened for the good of others, comforting the sorrowful ones, strengthening the weak ones, bearing your testimony for Christ whenever opportunity offers. Aim to honor God in every thing, always, and everywhere. Carry your religion into everything. Be thorough in everything you undertake. p. 83, Para. 4, [17OT].

You have not experienced the saving power of God, as it is your privilege, because you have not made Christ and his glory the great aim of your life. Let every purpose you form, every work in which you engage, and every pleasure you enjoy, be to the glory of God. Let this be the language of your heart: I am thine, O God, to live for thee, to work for thee, and to suffer for thee. p. 83, Para. 5, [17OT].

Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections, and our best energies? If we are on the Lord's side, our thoughts are of him. We have no friendship with the world; we have consecrated all that we have and are, to him. We long to bear his image, breathe his Spirit, do his will, and please him in all things. p. 84, Para. 1, [17OT].

You should pursue so decided a course that none need to be mistaken in you. You cannot exert an influence upon the world without decision. Your resolutions may be good and sincere, but will prove a failure unless you make God your strength, and move forward with decision and a firm, determined purpose. You should throw your whole heart into the cause and work of God. You should be in earnest to obtain an experience in the Christian life. You should exemplify Christ in your life. p. 84, Para. 2, [17OT].

You cannot serve God and mammon. You are either wholly on the Lord's side, or on the side of the enemy. "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Some persons make their religious life a failure because they never seem decided. They are always wavering, and do not have determination. They are frequently convicted, and come almost up to the point, and fall back again. While in this state, the conscience is hardening, and becoming less and less susceptible of the impressions of the Spirit of God. The Spirit has warned, has convicted, and has been disregarded, until it is nearly grieved away. God will not be trifled with. He shows duty clearly, and if there is a neglect to follow the light, it becomes darkness. p. 84, Para. 3, [17OT].

God bids you be a worker with him in his vineyard. Commence just where you are. He bids you come to the cross and there renounce self, the world, and every idol. Take

Jesus into your heart fully. You are in a hard place to preserve consecration and have an influence which shall lead others from sin and pleasure and folly to the narrow way, cast up for the ransomed of the Lord to walk in. p. 85, Para. 1, [170T].

You have a consecration to make to God; an entire surrender, a yielding up of everything unreservedly, and thus to seek for that peace which passes understanding. You cannot draw nourishment from Christ unless you are in him. If not in him, you are a branch that is withered. You do not feel your want of purity and true holiness. You should feel an earnest desire for, and come to God in earnest for, his Holy Spirit. You cannot expect the blessing of God without seeking for it. If you used the means within your reach, you would experience a growth in grace, a rise to a higher life. p. 85, Para. 2, [170T].

It is not natural for you to love spiritual things, but you can acquire that love by exercising your mind, the strength of your being, in that direction. The power of doing is what you need. True education is the power of using our faculties so as to achieve beneficial results. Why is it that religion occupies so little of our attention, while the world has the strength of brain, bone and muscle? It is because the whole force of our being is bent in that direction. We have trained ourselves to engage with earnestness and power in worldly business, until it is easy for the mind to take that turn. This is why Christians find a religious life so hard, and a worldly life so easy. The faculties have been trained to exert their force in that direction. In religious life there has been an adoption of the truths of God's word, but not a practical illustration of them in the life. p. 85, Para. 3, [170T].

Religious thoughts and devotional feelings have not been a part of the education of the mind. These should influence and control the entire being. There is wanting the *habit* of doing right. There are influences which create spasmodic action, but to think naturally and readily upon divine things, and have this the ruling principle of the mind, is not the case. p. 86, Para. 1, [170T].

There is no need of being spiritual dwarfs, if there is a continual exercising of the mind in spiritual things. Merely praying for this, and about this, will not meet the necessities of the case. You must habituate the mind to

concentrate upon heavenly and spiritual things. Exercise will bring strength. Many professed Christians are in a fair way to lose both worlds. To be half a Christian and half a worldly man, makes you about one hundredth part a Christian, and all the rest worldly. p. 86, Para. 2, [170T].

Spiritual living is what God requires, yet thousands are crying out "I don't know what is the matter, I have no spiritual strength, I do not enjoy the Spirit of God." Yet the same ones will become active and talkative upon their worldly enterprises, will even become eloquent when talking upon worldly matters. Listen to such ones in meeting, there are about one dozen words spoken in scarcely an audible voice. They are men and women of the world. They have cultivated worldly propensities until their faculties by exercise have become strong in that direction. Yet in regard to spiritual things they are weak as babes. They should become intelligent in regard to heavenly things. They do not love to dwell upon the mystery of godliness. They know not the language of Heaven, and are not educating their minds so as to be prepared to sing the songs of Heaven, or to delight in the spiritual exercises which will engage the attention of all. Professed Christians, worldly Christians, are unacquainted with heavenly things. They will never be brought to the gates of the New Jerusalem to engage in exercises which have not hitherto especially interested them. They have not trained their minds to delight in devotion, and meditation upon things of God and Heaven. How, then, can they engage in the services of Heaven? how delight in the spiritual, the pure, the holy, in Heaven, when it was not a special delight to them upon earth. The very atmosphere they breathe will be purity itself. They are unacquainted with it all. But when in the world, in their worldly vocations, they knew just where to take hold, just what to do. The lower order of faculties have been in so constant exercise, that they have been growing, while the higher, the nobler powers of the mind have not been strengthened by use, and they are incapable of awaking at once to spiritual exercises. Spiritual things are not discerned, because they are viewed with world-loving eyes, which cannot estimate the value and glory of the divine above the temporal. p. 87, Para. 1, [170T].

The mind must be educated and disciplined to a love of purity. A love for spiritual things should be encouraged; yea, must be encouraged if you grow in grace, and in the

knowledge of the truth. Desire for goodness and true holiness is right so far as it goes, but if you stop here, they will avail nothing. Good purposes are right, but will prove of no avail unless determinedly carried out. p. 88, Para. 1, [17OT].

Many will be lost, hoping and desiring to be Christians, but they made no earnest effort, therefore they will be weighed in the balances and found wanting. The will must be exercised in the right direction. I *will* be a whole-hearted Christian. I *will* know the length and breadth, depth and height of perfect love. Listen to the words of Jesus. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Ample provisions are made by Jesus Christ to satisfy the hungering and thirsting soul for righteousness. p. 88, Para. 2, [17OT].

The pure element of love will expand the soul for higher attainments, for increased knowledge of divine things, so that it will not be satisfied short of the fullness. The most of professed Christians have no sense of the spiritual strength they might obtain were they as ambitious, zealous, and persevering to gain a knowledge of divine things as they are to obtain the paltry, perishable things of this life. The masses professing to be Christians have been satisfied to be spiritual dwarfs. They have no disposition to make it their highest object to seek first the kingdom of God and his righteousness; hence, godliness is a hidden mystery to them, they cannot understand it. They know not Christ by experimental knowledge. Let men and women who are satisfied with their dwarfed, crippled condition in divine things, be suddenly transported to Heaven, and for an instant witness the high, holy state of perfection that ever abides there, every soul filled with love; joy beaming from every countenance; the high melodious strains of enchanting music in honor of God and the Lamb; the ceaseless streams of light that flow from the face of him who sitteth upon the throne, and from the Lamb, upon the faces of his saints; and yet higher and greater joy to experience (for the more they receive and exercise the enjoyment of God, the more is their capacity increased to bear more, to rise higher in eternal, immortal enjoyment, and thus continue to receive new and greater supplies from the ceaseless sources of glory and bliss inexpressible); and could such persons mingle with the heavenly throng, participate in their songs, and endure the high, pure, exalted, spiritual, transporting glory that emanates from

God and the Lamb? Oh, no! their probation was lengthened for years that they might become partakers of the divine nature, having escaped the corruption that is in the world through lust. But they had a selfish business of their own to engage the powers of their minds, and the energies of their beings. They could not afford to serve God unreservedly, and make this a business. Worldly enterprises must come first, and take the best of their powers, and a transient thought is devoted to God. Are such to be transformed after the final decision, He that is holy, let him be holy still, he that is filthy, let him be filthy still? Such a time is coming. p. 88, Para. 3, [170T].

Those who have trained the mind to delight in spiritual exercises, are the ones who can be translated and not be overwhelmed with the sacred purity and transcendent glory of Heaven. You may have a good knowledge of the arts, you may have an acquaintance with the sciences, you may excel in music and penmanship, your manners may please your associates, but what have these things to do with a preparation for Heaven? What have they to do to prepare you to stand before the tribunal of God? p. 90, Para. 1, [170T].

Be not deceived. God is not mocked. Nothing but holiness will prepare you for Heaven. It is sincere, experimental piety alone that can give you a true, pure, elevated character, and enable you to enter into the presence of God, who dwelleth in light unapproachable. The heavenly character must be acquired on earth, or it can never be acquired at all. Begin, then, at once. Flatter not yourself that a time will come when you can make an earnest effort easier than now. Every day increases your distance from God. It is a preparation for eternity such as you have not yet engaged in. Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and above all, the hour when the soul communes with God. Become heavenly minded if you would unite with the heavenly choir in the mansion above. p. 90, Para. 2, [170T].

A new year of your life commences. A new page is turned in the book of the recording angel. What will be the record upon its pages? Shall it be blotted with neglect of God, with unfulfilled duties? God forbid. Let a record be stamped there, which you will not be ashamed to have revealed to the gaze of angels and men. E.G.W. *Greenville, Mich., July 27, 1868.* p. 91, Para. 1, [170T].

Epistle Number Four.

Dear Sr. ----: When the Lord showed me your case, I was pointed back many years in the past, when you became a believer in the near coming of Christ. You looked for, and loved, his appearing. p. 91, Para. 2, [170T].

Your husband was naturally an affectionate, noble-minded man; but he relied upon his own strength, which was weakness. He did not feel the need of making God his strength. Intoxicating drinks benumbed his brain, and finally paralyzed the powers of his mind. His godlike manhood was sacrificed, to gratify his thirst for strong drink. p. 91, Para. 3, [170T].

You suffered opposition and abuse, yet God was your source of strength. While you trusted in him, he sustained you. In all your trials, you were not permitted to be overwhelmed. How often have the heavenly angels strengthened you when desponding, by presenting vividly to your mind passages of Scripture expressing the never failing love of God, and giving evidence that his loving kindness changeth not. Your soul trusted in God. It was your meat and drink to do your Heavenly Father's will. p. 91, Para. 4, [170T].

You, at times, had a firm trust in the promises of God, and then again your faith would be tried to the utmost. God's dealings seemed mysterious, yet you had most of the time the evidence that he looked upon your affliction, and would not cause your burdens to be greater than you could bear. p. 92, Para. 1, [170T].

The Master saw that you needed a work of fitness for his heavenly kingdom. He did not leave you in the furnace for the fire of affliction to consume. As a refiner and purifier of silver, he kept his eye upon you, watching the process of purification until he should discern his image reflected in you. Although you often felt affliction's flame kindling upon you, and at times have thought it would consume you, yet the loving kindness of God has been just as great toward you at these times as when you were free in spirit, and triumphing in him. The furnace was to purify and refine, but not to consume and destroy. p. 92, Para. 2, [170T].

I saw you struggling with poverty, seeking to support

yourself and your children, and many times you knew not what to do. The future looked dark and uncertain. In your distress you cried unto the Lord, and he comforted you, and helped you, and hopeful rays of light shone around you. How precious was God to you at such times! how sweet his comforting love! What a treasure you felt that you had, laid up in Heaven! As you could view the reward of the afflicted children of God, what a consolation to feel that you could claim God as your Father! p. 92, Para. 3, [170T].

Your case was, in reality, worse than if you had been widowed. Your heart was agonized by the wicked course pursued by your husband. But his persecutions, and threats, and violence, did not lead you to trust in your own wisdom, and forget God; so far from this, you felt sensibly your weakness, and that you were incapable of carrying your burdens, and in your conscious weakness you were relieved by bringing your heavy burdens to Jesus, the great Burden-bearer. p. 93, Para. 1, [170T].

How you cherished every ray of light from his presence! and how strong you often felt in his strength! When unexpectedly a storm of persecution and cruelty burst upon you, the Lord did not suffer you to be overwhelmed; but in those times of trial you realized strength, calmness, and peace, which were a marvel to you. p. 93, Para. 2, [170T].

When railing accusations and taunts more cruel than spears and arrows have fallen upon you, the influence of the Spirit of God upon your heart, has led you to speak calmly and dispassionately. It was not in nature to do this. It was the fruit of the Spirit of God. It was the grace of God which strengthened your faith amid all the heartsicknesses of hope deferred. Grace fortified you for the warfare and hardships, and brought you through conqueror. Grace taught you to pray, to love and trust, notwithstanding your unfavorable surroundings. p. 93, Para. 3, [170T].

As you repeatedly realized the answers to your prayers, in a special manner bringing your desires to pass, you did not feel that it was because of any special merit in yourself, but because of your great need. Your necessity was God's opportunity. Your life in those days of trial was to trust in God. And the manifestations of his special deliverance when in most trying places were like the oasis in the desert to the faint and weary traveler. p. 93, Para. 4,

[170T].

God did not leave you to perish. He frequently raised up friends to aid you, when you least expected it. Angels of God ministered unto you, as step by step they led you up the rugged pathway. p. 94, Para. 1, [170T].

You were pressed by poverty, but this was the least of the difficulties with which you had to contend. When ---- exercised his power to abuse and harm you, you felt that the cup you had to drink was bitter indeed; and when he degraded himself to pursue a course of iniquity, and you were outraged and insulted in your own house, he made a gulf between himself and you which could never be passed. Then in your sore distress and perplexity the Lord raised you up friends. He did not leave you alone; but his strength was imparted, and you could say, "The Lord is my helper." p. 94, Para. 2, [170T].

Through all your trials, which have never been fully revealed to others, you have had a never failing Friend, who has said, "I am with you always, even unto the end of the world." While upon the earth, he was ever touched with human woe. Although ascended to his Father, and adored by angels who quickly obey his commands, his heart which loved, pitied, and sympathized, knows no change. It remains a heart of unchangeable tenderness still. p. 94, Para. 3, [170T].

That same Jesus was acquainted with all your trials, and did not leave you alone to struggle with temptations, battle with evil, and be finally crushed with burdens and sorrow. Through his angels, he whispered to you, "Fear not; I am with you." "I am alive for evermore." "I know your sorrows; I have endured them. I am acquainted with your struggles; I have experienced them. I know your temptation; I have encountered them. I have seen your tears; I also have wept. Your earthly hopes are crushed, but let the eye of faith be uplifted, and penetrate the vail, and there anchor your hopes. The everlasting assurance shall be yours that you have a Friend that sticketh closer than a brother." p. 94, Para. 4, [170T].

O my dear sister, if you could only see, as I have seen, the ways and works of God manifested all through your perplexities and trials in the former part of your experience, when pressed by the hand of poverty, you could

never forget him, but your love would increase, and your zeal to promote his glory be untiring. p. 95, Para. 1, [170T].

In consequence of your afflictions and peculiar trials, your health failed. The friends of the cause of God were but few, and many of them were poor; and you could see but little to hope for on the right hand or on the left. You looked upon your children and your destitute, helpless condition, and your heart well nigh fainted. At this time, through the influence of Adventists who had united with the Shakers, and in whom you had confidence because they had been your friends in time of need, you were induced to go among that sect for a time. p. 95, Para. 2, [170T].

The angels of God did not leave you. They ministered unto you, and were as a wall of fire around about you. Especially did the holy angels protect you from the deceptive influences which prevail among that people. The Shakers believed that you would unite your interest with theirs; and they thought that, if they could induce you to become one of them, you would be a great help to their cause; for you would make an ardent member of their society. They would have given you a high position among them. Some of the Shakers had received spiritual manifestations, telling them that you were designed of God to be a prominent member of their society; but that you were one who should not be urged; that kindness would have a powerful influence where force or pressure would cause a failure of their hopes. p. 95, Para. 3, [170T].

There was a powerful spirit of magnetism exercised among them. Through this power they flattered themselves that you would be brought to view things in the same light in which they themselves did. You were not aware of all the arts and deception used, to bring about their purpose. The Lord preserved you. There seemed to be a circle of light around about you, proceeding from the ministering angels; so that the darkness which prevailed about you did not cloud the circle of light. p. 96, Para. 1, [170T].

The Lord opened the way for you to leave that deceived community, and you left unharmed, the principles of your faith as pure as when you went among them. p. 96, Para. 2, [170T].

Your diseased arm was a great affliction. You had turned

to the right hand and to the left for help. You had consented to have a woman try her boasted skill upon you. This woman was a special agent of Satan. Through her experiments, you nearly lost your life. The poison introduced into your system was sufficient to kill a person of the most robust constitution. Here again God interposed, or your life would have been sacrificed. p. 96, Para. 3, [170T].

Every means you had resorted to for the recovery of health had failed. Not only your arm, but your entire system, was diseased. Your lungs were affected, and you were fast going down to death. At this time you felt that God alone could deliver. You could do one thing more: follow the direction of the apostle. Jas. v. p. 97, Para. 1, [170T].

You there made a covenant with God, that if he would spare your life to minister still to the wants of your children, that you would be for the Lord, and him only would you serve; that your life you would dedicate to his glory; and that you would use your strength to advance his cause, and to do good in the earth. Angels recorded the promise there made to God. p. 97, Para. 2, [170T].

We came to you in your great affliction, and claimed the promise of God in your behalf. To look to appearances, we dared not; for in so doing we should be like Peter, whom the Lord bade come to him on the water. He should have kept his eye lifted upward to Jesus; but he looked down at the troubled waves, and his faith failed. p. 97, Para. 3, [170T].

We calmly and firmly grasped the promises of God alone, irrespective of appearances, and by faith claimed the blessing. I was especially shown that God wrought in a wonderful manner, and you were preserved by a miracle of mercy, to be a living monument of his healing power, to testify of his wondrous works to the children of men. p. 97, Para. 4, [170T].

At the time you felt so decided a change, your captivity was turned, and joy and gladness in the place of doubt and distress, filled your heart. The praise of God was in your heart and upon your lips. "Oh! what hath the Lord wrought!" was the sentiment of your soul. p. 98, Para. 1, [170T].

The Lord heard the prayers of his servants, and raised you

up still to live and endure trials, to watch and wait for his appearing, and to glorify his name. p. 98, Para. 2, [17OT].

Poverty and care pressed heavily upon you. As dark clouds at times enshrouded you, you could not forbear inquiring, "O God, hast thou forsaken me?" But you were not left, although you could see no way open before you. The Lord would have you trust in his love and mercy amid clouds and darkness, as well as in the sunshine. p. 98, Para. 3, [17OT].

The clouds would part, and beams of light would shine through, to strengthen your desponding heart, and increase your wavering confidence, and you would again fix your trembling faith upon the sure promises of your Heavenly Father. You would involuntarily cry out, "O God, I will believe; I will trust in thee. Thou hast hitherto been my helper, and thou wilt not leave me now." p. 98, Para. 4, [17OT].

As victory was gained by you, and light again shone upon you, you could not find language to express your sincere gratitude to your gracious Heavenly Father; and you thought you never again would doubt his love, nor distrust his care. p. 98, Para. 5, [17OT].

You did not seek for ease. You did not consider hard labor a burden if the way would only open, that you might care for your children, and shield them from the iniquity prevailing in this age of the world. It was the burden of your heart that you might see them turning to the Lord. You plead before God for your children with strong cries and tears. Their conversion you *so much* desired. Your heart would despond and faint, and you would sometimes fear your prayers would not be answered; then again you would consecrate them to God afresh, and your yearning heart would lay them anew upon the altar. p. 98, Para. 6, [17OT].

When they went into the army, your prayers followed them. They were wonderfully preserved from harm. They called it good luck, but a mother's prayers from an anxious, burdened soul, as she felt the peril of her children and the danger of their being cut off in their youth without hope in God, had much to do with their preservation. How many prayers were lodged in Heaven that these sons might be preserved to

obey God, to devote their lives to his glory. p. 99, Para. 1, [170T].

In your anxiety for your children, you plead with God to return them to you again, and you would seek more earnestly to lead them in the path of holiness. You thought you would labor more faithfully than you had ever done. p. 99, Para. 2, [170T].

The Lord had suffered you to be schooled in adversity and affliction, that you might obtain an experience which would be valuable to yourself and others. p. 99, Para. 3, [170T].

While in the days of your poverty and trial, you loved the Lord, and you loved religious privileges. The nearness of Christ's coming was your consolation. It was a living hope to you that you would soon have rest from labors, and find the end of all your trials; when you would find you had not labored nor suffered too much; for the apostle had declared, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." p. 99, Para. 4, [170T].

To meet with the people of God seemed to you almost like visiting Heaven. Obstacles did not deter you. You could suffer weariness and hunger for temporal food; but you could not be deprived of spiritual food. The grace of God you earnestly sought for, and you did not seek it in vain. Communion with the people of God was the richest blessing you could enjoy. p. 100, Para. 1, [170T].

In your Christian experience, your soul abhorred vanity, pride and extravagant show. You witnessed the expenditure of means among professed Christians to make a display, and to foster pride; and your heart and lips have said, "Oh! if I only had the means handled by those who are unfaithful in their stewardship, I would feel it one of the greatest privileges to help the needy, and to aid in the advancement of the cause of God." p. 100, Para. 2, [170T].

You often realized the presence of God while you sought in your humble way to enlighten others in regard to the truths of these last days. p. 100, Para. 3, [170T].

You had experienced the truth for yourself. That which you had seen, and heard, and experienced, and testified unto,

you knew was no fiction. And you delighted to present before others, in private conversation, the wonderful way in which God had led his people. You recounted his dealings with such an assurance as to strike with conviction, those who listened to you. You talked as though you had knowledge of the things whereof you affirmed. p. 100, Para. 4, [17OT].

When speaking to others in regard to the present truth, you longed for greater opportunities and a more extended influence, that you might bring to the notice of many in darkness, the light which had lightened your pathway. p. 100, Para. 5, [17OT].

At times you looked at your poverty, and your limited influence, and your best endeavors frequently misinterpreted by the professed friends of the cause of truth, and you were nearly discouraged. p. 101, Para. 1, [17OT].

Sometimes you erred in judgment in your unsettled state, and there were those who should have possessed that charity which thinketh no evil, who watched, and surmised evil, and made the most of the errors they thought they saw in you. But the love of Jesus and his tender pity were not withdrawn, but were your support amid the trials and persecutions of your life. The kingdom of Heaven and the righteousness of Christ were primary with you. Your life was marred with imperfections because it is human to err; but from what the Lord has been pleased to show me of your discouraging surroundings in the days of your poverty and trial, I know of no one who would have pursued a course more free from mistakes than you did, were they situated as you were, in poverty and embarrassing trials. It is easy for those who are spared the severe trials to which others are subjected, to look on and question, and surmise evil and find fault. Some are more ready to censure others for pursuing a certain course, than to take the responsibility of saying what should be done, or of pointing out a more correct way. p. 101, Para. 2, [17OT].

You became confused. You knew not where to trust. There were but few Sabbath-keepers in Boston and vicinity who exerted a saving influence. Some who professed the faith, were no honor to the cause of present truth. They did not gather with Christ, but scattered abroad. They could talk loud and long; yet their hearts were not in the work. They

were not sanctified by the truth they professed. These, not having root in themselves, gave up the faith. Had they done this at an earlier period, it would have been better for the cause of truth. Satan took advantage of you, in consequence of these things, and prepared the way for your backsliding. p. 101, Para. 3, [170T].

My attention was called to your desire to possess means. The sentiment of your heart was, "Oh! if I only had means, I would not squander it. I would set an example to those who are close and penurious. I would show them the great blessing there is to be received in doing good." p. 102, Para. 1, [170T].

Your soul abhorred covetousness. As you have seen those who possessed abundance of this world's goods, shut their hearts to the cry of the needy, you have said, "God will visit them; he will reward them according to their works." As you have seen the wealthy walking in their pride, their hearts girt about with selfishness, as with iron bands, you have felt that they were poorer than yourself, although you were in suffering and want. When you have seen these purse-proud men bearing themselves loftily because money has power, you have felt pity for them, and in no case would you have been induced to change places with them. Yet you desired means, that you might so use it as to be a rebuke to the covetous. p. 102, Para. 2, [170T].

The Lord said to his angel who had hitherto ministered unto you; "I have proved her in poverty and affliction, and she has not separated herself from me, nor rebelled against me. I will now prove her with prosperity. I will reveal to her a page of the human heart with which she is unacquainted. I will show her that money is the most dangerous foe she has ever met. I will reveal to her the deceitfulness of riches; that they are a snare, even to those who feel that they are secure from selfishness, and proof against exaltation, extravagance, pride, and love of the praise of men." p. 102, Para. 3, [170T].

I was then shown that a way was opened for you to improve your condition in life, and at length to obtain the means which you had thought you should use with wisdom, and to the glory of God. How anxiously did your ministering angel watch the new trial, to see how you would stand the test. p. 103, Para. 1, [170T].

As means came into your hands, I saw you gradually and almost imperceptibly separating from God. The means intrusted to you were expended for your own convenience, to surround yourself with the good things of this life. p. 103, Para. 2, [170T].

I saw the angels looking upon you with yearning sadness, their faces half averted, loth to leave you. Yet their presence was not perceived by you, and your course was pursued without reference to your angel guard. p. 103, Para. 3, [170T].

The business and cares of your new position claimed your time and attention, and your duty to God was not considered. Jesus had purchased you by his own blood. You were not your own. Your time, your strength, the means you handled, all belonged to your Redeemer. He had been your constant friend, your strength and support, when every other friend had proved as a broken reed. You have repaid the love and bounty of God with ingratitude and forgetfulness. p. 103, Para. 4, [170T].

Your only safety was in implicit trust in Christ, your Saviour. There was no safety for you away from the cross. And how weak human strength seemed in this instance! Oh! how evident that there is no real strength but that which God imparts to those who trust in him! One petition offered up to God in faith has more power than a wealth of human intellect. p. 104, Para. 1, [170T].

You did not in your prosperity carry out the purposes and resolves you had made in adversity. The deceitfulness of riches turned you from your purposes. Cares increased upon you. Your influence became extended. As the afflicted realized relief from suffering, they glorified you, and you learned to love praise from the lips of poor mortals. p. 104, Para. 2, [170T].

You were in a popular city, and thought it necessary for the success of your business, as well as to retain your influence, for your surroundings to be somewhat in accordance with your business. But you carried things too far. You were swayed too much by the opinions and judgment of others. You expended means needlessly, only to gratify the lust of the eye and the pride of life. You forgot that you were handling your Lord's money. When means were expended by you, which would only encourage vanity, you did

not consider that the recording angel was making a record which you would blush to meet again. Said the angel, pointing to you, "You glorified yourself, but did not magnify me." You even gloried in the fact that it was in your power to purchase these things. p. 104, Para. 3, [170T].

A large sum has been expended in needless things which could only answer for show, and encourage vanity and pride that will cause you remorse and shame. p. 104, Para. 4, [170T].

If you had borne in mind the claims Heaven had upon you, and made a right disposition of the means intrusted to your care, in helping the needy and in advancing the cause of present truth, you would have been laying up treasure in Heaven, and would have been rich toward God. p. 105, Para. 1, [170T].

Consider how much means you have invested where no one has been really benefited, no one fed or clothed, and none helped to see the error of their ways, that they might turn to Christ and live. p. 105, Para. 2, [170T].

You have made large investments in uncertain enterprises. Satan blinded your eyes, so that you could not see that the enterprises in which you have invested so much, would yield you no returns. The eternal enterprise has not awakened your interest. Here you could expend means, and run no risks, and meet with no disappointments, and in the end receive immense profits. Here you could invest in the never-failing bank of Heaven. Here you could bestow your treasures where no thief approacheth, nor rust corrupteth. This enterprise is eternal, and is as much higher and nobler than any earthly enterprise as the heavens are higher than the earth. p. 105, Para. 3, [170T].

Your children were not disciples of Christ. They were in friendship with the world, and their natural hearts wanted to be like worldlings. The lust of the eye and the pride of life controlled them, and its influence has extended to you. p. 105, Para. 4, [170T].

You have sought more earnestly to please and gratify your children than to please and glorify God. You have forgotten the claims God has upon you, and the wants of his cause. Selfishness has led you to expend money in ornaments, to

gratify yourself and your children. You did not think that this money was not yours; that it was only lent you, to test and prove you, to see if you would shun the evils you had marked in others. p. 105, Para. 5, [170T].

God made you his steward, and when he cometh and reckoneth with his servants, what account can you give of your stewardship? p. 106, Para. 1, [170T].

Your faith and simple trust in God began to wane as soon as means flowed in upon you. You did not depart from God all at once. Your backsliding was gradual. You ceased the morning and evening devotion, because it was not always convenient. The wife of your son caused you trials of a peculiar, aggravating character, which had considerable to do in discouraging you from continuing in family devotions. p. 106, Para. 2, [170T].

Look back to the days of your earlier experience; would these trials then have driven you from family prayer? Your house became a prayerless house. Your business was made primary; and the Lord and his truth were made secondary. p. 106, Para. 3, [170T].

Here, in the neglect of vocal prayer, you lost an influence in your house which you could have retained. It was your duty to acknowledge God in your family irrespective of consequences. Your petitions should have been offered to God morning and evening. You should have been as priest of the household, confessing your sins and the sins of your children. Had you been faithful, God, who had been your guide, would not have left you to your own wisdom. p. 106, Para. 4, [170T].

Means were expended needlessly for show. This sin in others you had felt deeply grieved over. And while thus using means, you were robbing God. Then the Lord said: p. 106, Para. 5, [170T].

"I will scatter. I will permit her for a time to walk in the way of her own choosing. I will blind judgment, and remove wisdom. I will show her that her strength is weakness, and her wisdom foolishness. I will humble her, and open her eyes to see how far she has departed from me. If she will not then turn unto me with her whole heart, and in all her ways acknowledge me, my hand shall scatter, and the pride of the mother and of the children shall be

brought down, and poverty shall again be their lot. My name shall be exalted. The loftiness of man shall be brought down, and the pride of man shall be laid low." p. 107, Para. 1, [170T].

This view was given me Dec. 25, 1865, in the city of Rochester, N.Y. p. 107, Para. 2, [170T].

Last June, I was shown that the Lord was dealing with you in love, that he now invited you to turn to him, that you might live. I was shown that for years you have felt that you were in a backslidden state. If you had been consecrated to God, you might have done a good and great work in letting your light shine to others. To every one there is given a work to do for the Master. To each of his servants are committed special gifts or talents. "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Every servant has some trust for which he is responsible; and the varied trusts are proportioned to our varied capabilities. p. 107, Para. 3, [170T].

In dispensing his gifts, God has not dealt with partiality. He has distributed the talents according to the known powers of his servants, and he expects corresponding returns. p. 107, Para. 4, [170T].

The Lord imparted to you in your earlier experience talents of influence, but did not give you talents of means, and therefore did not expect you in your poverty to bestow that which you had not to give. Like the widow, you did give what you could, although, had you considered your own circumstances, you would have felt excused from doing even as much as you did. In your sickness, God did not require from you that active energy of which disease had deprived you. p. 108, Para. 1, [170T].

Though you were restricted in your influence and means, yet God accepted your efforts to do good, and to advance his cause, according to what you had, not according to what you had not. God does not despise the humblest offering bestowed with readiness and sincerity. p. 108, Para. 2, [170T].

You possess an ardent temperament. Earnestness in a good cause is praiseworthy. In your former trials and perplexity, you were obtaining an experience which was to

be of advantage to others. You were zealous in the service of God. You loved to present to those who did not believe present truth, the evidences of our position. You could speak with assurance; for these things were a reality to you. The truth was a part of your being; and those who listened to your earnest appeals, had not a doubt of your honesty, but were convicted that these things were so. p. 108, Para. 3, [170T].

In the providence of God your influence has been extended; and added to this, God has seen fit to prove you by adding talents of means. You are laid under double responsibility. p. 108, Para. 4, [170T].

When your condition in life began to improve you said, "As soon as I can get me a home, I will then donate to the cause of God." But when you had a home, you saw so many improvements to make, to have everything about you convenient and pleasant, that you forgot the Lord and his claims upon you, and were less inclined to help the cause of God than in the days of your poverty and affliction. p. 108, Para. 5, [170T].

You were seeking friendship with the world, and separating further and further from God. You forgot the exhortation of Christ: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." p. 109, Para. 1, [170T].

"Let him that thinketh he standeth, take heed lest he fall." p. 109, Para. 2, [170T].

There are three watchwords in the Christian life, which must be heeded if we would not have Satan steal a march upon us: Watch, Pray, Work. Prayer and watching thereunto are necessary for advancement in the divine life. p. 109, Para. 3, [170T].

Never was there a time in your history more important than the present. Your only safety is to live like a watchman. "Watch and pray always." Oh! what a preventive against yielding to temptation, and the snares of the world. p. 109, Para. 4, [170T].

How earnestly should you have been at work the past few years, when your influence was extensive. p. 109, Para. 5,

[170T].

Dear sister, praise of men, and the flattery current in the world, has had greater influence even upon you, than you have been aware of. p. 109, Para. 6, [170T].

You, my sister, have not been improving your talents, putting them out to the exchangers. You possess naturally kindly affections and a generous heart. These have been exercised to a degree, but not as God requires. The mere having these excellent gifts is not enough; God requires them to be kept in constant exercise; for through these qualities he blesses those who need to be helped, and carries forward his work in the salvation of man. p. 109, Para. 7, [170T].

God will not depend upon niggardly souls to take care of the worthy poor, nor to sustain his cause. Such are too narrow in mind, and would grudge the smallest pittance to the needy in their distress. They would also want the cause narrowed down to meet their limited ideas. To save means would be the prominent idea with them. Their means would be more valuable to them than precious souls for whom Christ died. Their lives, so far as God and Heaven are concerned, are worse than a blank. God will not trust his important work with them. p. 110, Para. 1, [170T].

"Curse ye Meroz," said the angel of God, "curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty." What had Meroz done? Nothing. This was their sin. The curse of God came upon them for what they had not done. p. 110, Para. 2, [170T].

The man with a selfish, narrow mind, is responsible for his niggardliness, but those who have kindly affections, generous impulses, and a love for souls, are laid under weighty responsibilities; for if they leave these talents unemployed and wasting, they come under the head of unfaithful servants. The mere possession of these gifts is not enough. Those who have them should realize that their obligation and responsibility is increased. p. 110, Para. 3, [170T].

The Master will require each of his stewards to give an account of his stewardship, that he may learn what they have gained with the talents entrusted to them. Those to

whom rewards are given will impute no merit to themselves for their diligent trading; they will give all the glory to God. They speak of that which was delivered to them, as "Thy pound" (not their own). When they speak of their gain, they are careful to state whence it came. The capital was advanced by the Master. They have traded upon it successfully, and return the principal and interest to the Giver. He rewards their efforts as if the merit belonged to them, when they owe all to the grace and mercy of the bountiful Giver. His words of unqualified approval fall upon their ears: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." p. 111, Para. 1, [170T].

To you, my sister, are committed talents of influence, and talents of money; and your responsibility is great. You should move cautiously, and in the fear of God. Your wisdom is weakness, but the wisdom from above is strong. The Lord designs to enlighten your darkness, and again give you a glimpse of the heavenly treasure, that you may have some sense of the comparative value of both worlds, and then leave you to choose between this world and the eternal inheritance. p. 111, Para. 2, [170T].

I saw that there was yet opportunities to return to the fold. Jesus has redeemed you by his own blood, and he requires you to employ your talents in his service. You have not become hardened to the influence of the Holy Spirit. The truth of God when presented, will meet a response in your heart. p. 111, Para. 3, [170T].

I saw that you should study every move. You should do nothing rashly. Let God be your counselor. God loves your children, and it is right that you should love them; but it is not right to give them the place in your affections that God claims. They have kind impulses and generous purposes. They possess noble traits of character. If they would only see their need of a Saviour, and bow at the foot of the cross, they might exert an influence for good. They are now lovers of pleasure more than lovers of God. They now stand in the enemy's ranks, under the black banner of Satan. Jesus invites them to come to him, to leave the ranks of the enemy, and stand under the bloodstained banner of the cross of Christ. p. 112, Para. 1, [170T].

This will look to them like a work they cannot perform,

for it will require too much self-denial. They have no experimental knowledge of the way. Those who have engaged in their country's warfare, and been subjected to the hardships, and toils, and perils of a soldier's life, should be the last to hesitate and manifest cowardice in this great warfare for everlasting life. In this case they will be fighting for a crown of life, and an immortal inheritance. Their wages will be sure, and their gain, when the war is over, will be everlasting life, happiness unalloyed, and an eternal weight of glory. p. 112, Para. 2, [170T].

Satan will oppose every effort they may make. He will present the world before them in its most attractive light, as he did to the Saviour of the world when he tempted him forty days in the wilderness. Christ overcame all the temptations of Satan, and so may your children. They are serving a hard master. The wages of sin is death. They cannot afford to sin. They will find it expensive business. They will meet with eternal loss in the end. They will lose the mansions Jesus has gone to prepare for those who love him. They will lose that life which measures with the life of God. And this is not all. They must suffer the wrath of an offended God. They have withheld from him their service, and given all their efforts to his worst enemy. Your children have not yet had clear light, and condemnation only follows the rejection of light. p. 112, Para. 3, [170T].

If professed Christians were all sincere and earnest in their efforts to promote the glory of God, what a stir would be made in the enemy's ranks. Satan in his work is earnest and sincere. He does not want souls saved. He does not want his power upon them broken. Satan does not merely pretend. He is in earnest. He beholds Christ inviting souls to come to him that they may have life, and he is earnest and zealous in his efforts to prevent them from accepting the invitation. He will leave no means untried to prevent them from leaving his ranks, and standing in the ranks of Jesus Christ. Why cannot Christ's professed followers do as much for him as his enemies do against him? Why not do all they can? Satan does all he can to keep souls from Christ. He was once an honored angel in Heaven, and although he has lost his holiness, he has not lost his power. He exerts his power with terrible effect. He does not wait for his prey to come to him. He hunts for it. He goeth to and fro in the earth like a roaring lion seeking whom he may devour. He

does not always wear the ferocious look of the lion, but when he can work to better effect he will transform himself into an angel of light. He can readily exchange the roar of the lion for the most persuasive arguments, and for the softest whisper. He has legions of angels to aid him in his work. He will conceal his snares, and allure by pleasing deception. He will charm and delude many by flattering their vanity. He will, through his agents, present the pleasures of the world in an attractive light, and strew the path to hell with tempting flowers, and souls are charmed and ruined. For every step that they advance in the downward road, Satan has some special temptation to lead them still farther on the wrong track. p. 113, Para. 1, [17OT].

If your children were controlled by religious principles, they would be fortified against the vice and corruption surrounding them in this degenerate age. God will be to them a tower of strength if they will put their trust in him. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The Lord will be the guide of their youth if they will believe and trust in him. p. 114, Para. 1, [17OT].

My dear sister, the Lord has been very merciful to you and your family. You are laid under obligation to your Heavenly Father to praise and glorify his holy name upon the earth. In order to continue in his love you should labor constantly for humbleness of mind, and that meek and quiet spirit which is in the sight of God of great price. p. 114, Para. 2, [17OT].

Your strength in God will increase while you consecrate all to him; so that you can say with confidence, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword?" "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." E.G.W. p. 114, Para. 3, [17OT].

Epistle Number Five.

Bro. ----: I have been shown in vision the dangers of youth. Your case was presented before me. I saw that you

had not adorned your profession. You might have done good, and your example might have been a blessing to the youth with whom you have associated, but alas! you have not had your inmost soul converted to God. If you had taken the course a consistent Christian should, your relatives and your friends would have been influenced by your godly course to follow in your footsteps. My brother, your heart is not right with God; your thoughts are not elevated; you permit your mind to run in a wrong channel. Your morals have not taken a high, pure tone. Your habits have been such as to injure your bodily health, and have been death to spirituality. You cannot prosper in religious things until you are converted. p. 115, Para. 1, [170T].

When you realize the transforming influence of the power of God upon the heart, it will be seen in your life. You have lacked a religious experience, but it is not too late for you now to seek God with earnest, heart-felt cries, "What shall I do to be saved?" You can never be a true Christian until you are thoroughly converted. You have been a lover of pleasure more than a lover of God. You have been seeking after pleasure, but have you found real enjoyment in this course? You have sought to make yourself agreeable to young, inexperienced girls. You have had your mind so much upon them, you could not direct it upward to God and Heaven. p. 115, Para. 2, [170T].

"Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." This exhortation is applicable to you. You need to learn the ways, and will, and works, of God. You need pure and undefiled religion. Cease to do evil, and learn to do well. The blessing of God cannot rest upon you until you become more like Christ. You need to cultivate devotional feelings. p. 116, Para. 1, [170T].

I am pained as I see the lack of godliness with the young. Satan takes the mind and turns it in a channel which is corrupt. A self-deception is upon many of the young. They think they are Christians, but have never been converted. Until this work shall be wrought in them, they will not understand the mystery of godliness. "There is no peace to the wicked." God requires truth and sincerity of heart. God sees and pities you, with the youth in general, who are eagerly following childish toys, and wasting short and precious time for things of no value. Christ has bought you at a dear price, and offers you grace and glory if you will receive it; but you turn from the precious promise of the

gift of everlasting life, to the meager and unsatisfactory pleasures of earth. p. 116, Para. 2, [170T].

Your labor in this direction will bring no profit, but great loss. The wages of sin is death. Life and Heaven are before you, but you seem not to know their value. You have not meditated upon the precious things of Heaven. If the inestimable love of Christ be turned from, if Heaven, and glory, and everlasting life, be considered of little value, what motive can we present to move? what inducement to charm? Will the foolish sports and a round of exciting pleasures attract the mind, and separate from God, and deaden the heart to his fear? p. 117, Para. 1, [170T].

Oh! I beg of you, who have so little interest in holy things, to closely investigate your own heart. Oh! what plea will you make before God, for your worldly, unconsecrated life? You will, in that dread day, have no plea to make. You will be speechless. Think, oh, think, in your pleasure-seeking hours, all these things have an end. Did you have correct views of life, endless life with God, how quickly would you turn from a life of pleasure and sin; how quickly would you change your mind, and your course, and your company, and turn the strength of your affection to God and heavenly things. How resolutely would you scorn to yield to temptations which have deceived and captivated you. How earnest and zealous would be your efforts for the blessed life. How earnest and persevering would be your prayers to God for his grace to abide upon you, for his power to sustain you, and to help you resist the Devil. How diligent would you be to improve every religious privilege to learn the ways and will of God. How careful would you be in meditating upon the law of God, and in comparing your life with its claims. How fearful would you be, lest you sin in word or deed; and how earnest to grow in grace and true holiness. Your conversation would not be on trifling things, but in Heaven. Then glorious and eternal things would open before you, and you would not rest until you should increase more and more in spirituality. p. 117, Para. 2, [170T].

But earthly things claim your attention, and God is forgotten. I implore you to face right about, and to seek the Lord, that he may be found of you; call upon him while he is near. E.G.W. p. 118, Para. 1, [170T].

Epistle Number Six.

Dear Bro. ----: While at ---- ---- one week ago, we labored for your interest. I had been shown your dangers, and we were desirous of saving you; but we see you have not had strength to carry out the resolutions there made. I am troubled over the matter, and fear that I was not as faithful as I should have been in bringing all I knew of your case before you. Some things I withheld from you. While in Battle Creek in June, I was again shown that you were not making any advance, and the reason you were not is because you have not made a clean track behind you. You do not enjoy religion; you have departed from God and righteousness. You have been seeking happiness in the wrong way, in forbidden pleasures; and you have not moral courage to confess your sins, and forsake them, that you may find mercy. p. 118, Para. 2, [17OT].

You did not put sin away; you did not view it heinous in the sight of God. You did not make thorough work; and when the enemy came in with his temptations, you did not resist him. Had you seen how offensive sin was in the sight of God, you would not have so readily yielded to temptation. You were not so thoroughly converted as to abhor your life of sin and folly. sin yet seemed pleasant unto you. You were loth to yield up its delusive pleasures. Your inmost soul was not converted, and you soon lost that which you had gained. p. 119, Para. 1, [17OT].

Personal vanity in your case, as well as in many others, has been a special hindrance to you. You have ever had a love of praise. This has been a snare to you. Your professed friends have shown a special pleasure in your society, which has gratified you. Soft and sympathetic women have praised you, and appeared charmed with your society; and you have felt a fascinating power upon you in their company. You did not realize while spending your hours in pleasure-seeking, which belonged to your family, that Satan was weaving his net about your feet. p. 119, Para. 2, [17OT].

Satan has temptations laid for every step of your life. You have not been as economical of means as you should have been. You hate stinginess. This is all right; but you go to the opposite extreme, and your course has been marked with prodigality. p. 119, Para. 3, [17OT].

Christ taught a lesson to his disciples in feeding the

five thousand. He wrought a great miracle, and fed that vast multitude with five loaves and two small fishes. After all had been satisfied, he did not then regard the fragments indifferently, as if they were beneath his dignity to notice. He who had power to work so notable a miracle, and to give food to so large a company, said to his disciples, "Gather up the fragments, that nothing be lost." This is a lesson to us all, which we should not disregard. p. 119, Para. 4, [170T].

You have a great work before you, and you cannot afford to waste another moment of time without taking hold of the work. Bro. ----, I am alarmed for you; but I know that God loves you still, although your course has been wayward. If he did not have a special love for you, he would not present your dangers before me as he has. You have engaged in jesting and sporting with men and women who have not the fear of God before them. Weak-headed and unprincipled superficial women have retained you in their presence, and you were like a charmed bird. You seemed fascinated. Angels of God were upon your track, and faithfully recorded every act, every instance of wrong, of departure from virtue's path. p. 120, Para. 1, [170T].

Yes, every act, however secret you may have thought you were in its committal, has been open to God, to Christ, and to the holy angels. A book is written of all the doings of the children of men. Not an item of this record of acts can be concealed. p. 120, Para. 2, [170T].

There is only one provision made for the transgressor. Faithful repentance and confession of sin, and faith in the cleansing blood of Christ, will bring forgiveness, and pardon will be written against his name. p. 120, Para. 3, [170T].

O my brother, had you made thorough work one year ago, the past precious year need not have been to you worse than a blank. You knew your Master's will, but did it not. You are in a perilous condition. Your sensibilities have been blunted to spiritual things; you have a violated conscience. Your influence is not to gather, but to scatter. You have no special interest in religious exercises. You are not a happy man. Your wife would unite her interest with the people of God, if you would get out of her way. She needs your help. Will you take hold of this work together? p. 120, Para. 4, [170T].

Last June, I saw that your only hope of breaking the chain of your bondage was a removal from your associates. You had yielded to Satan's temptations until you were a weak man. You were a lover of pleasure more than a lover of God. You were fast traveling the downward path. And I have been disappointed that you have continued in the same indifferent state in which you have been for years. p. 121, Para. 1, [170T].

You have known and experienced the love of God; and it has been your delight to do his will. You have delighted in the study of the word of God. You have been punctual at the prayer meetings. Your testimony has been from a heart which felt the quickening influences of the love of Christ. p. 121, Para. 2, [170T].

But you have lost your first love. God now calls upon you to repent, to be zealous in the work. Your eternal happiness will be determined by the course you now pursue. Can you reject the invitations of mercy now offered? Can you choose your own way? Will you cherish pride and vanity, and lose your soul at last? The word of God plainly tells us how few will be saved, and that the greatest number of even those who are called, will prove themselves unworthy of everlasting life. They will have no part in Heaven, but will have their portion with Satan, and experience the second death. p. 121, Para. 3, [170T].

Men and women may escape this doom if they will. It is true, Satan is the great originator of sin; yet this does not excuse any man for sinning; for he cannot force men to do evil. He tempts them to it, and makes sin look enticing and pleasant; but he has to leave it to their own wills whether they will do it or not. He does not force men to become intoxicated, neither does he take hold of them, and compel them by force to remain away from religious meetings; but he will present temptations in a manner to allure to evil, and man is a free moral agent to accept or refuse. p. 122, Para. 1, [170T].

Conversion is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind, and bring it up to Heaven, to understand the unspeakable love of Christ and the charms of his grace, and the excellency of God, till his soul is imbued with divine love, and captivated with the heavenly mysteries. When he

understands these things, his former life will appear disgusting and hateful. He hates sin. He breaks his heart before God, and embraces Christ as the life and joy of the soul. He renounces his former pleasures. He has a new mind, new affections, new interest, new will. His sorrows, and desires, and love, are all new. The lust of the flesh, the lust of the eye, and the pride of life, which have heretofore been preferred before Christ, are now turned from, and Christ is claimed as the charm of his life, his crown of rejoicing. Heaven, which possessed no charms, is now viewed in its riches and glory; and he contemplates it as his future home, where he shall see, love, and praise Him who hath redeemed him by his precious blood. The works of holiness which appeared wearisome, are now his delight. The word of God, which was dull and uninteresting, is now chosen as his study, the man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal. His thoughts, his words, and his deeds are brought to this rule and tested. He trembles at the commands and threatenings, while he firmly grasps the promises, and strengthens his soul by appropriating them to himself. p. 122, Para. 2, [170T].

The society of the most godly is now chosen by him, and the wicked, whose company he once loved, he no longer delights in. He weeps over the sins in them, at which he once laughed. Self-love and vanity are renounced, and he lives unto God, and is rich in good works. This is the sanctification God requires. Nothing short of this will he accept. p. 123, Para. 1, [170T].

I beg of you, my brother, to enter into an earnest search of your heart, and inquire, What road am I traveling, and where will it end? You have reason to rejoice that your life has not been cut off while you have no certain hope of eternal life. God forbid that you should longer neglect this work, and so perish in your sins. Do not flatter your soul with false hopes. You see no way to get hold again, but one so humble that you cannot consent to accept it. p. 123, Para. 2, [170T].

Christ presents to you, even to you, my erring brother, a message of mercy, "Come, for all things are now ready." God is ready to accept you, and pardon all your transgressions, if you will but come. Though you have been a prodigal, and have separated from God, and staid away from him so long, he will meet you even now. Yes; the Majesty of Heaven

invites you to come to him, that you may have life. Christ is ready to cleanse you from sin when you lay hold upon him. What profit have you found in serving sin? what profit in serving the flesh and the Devil? Is it not poor wages you receive? Oh! turn ye, turn ye; for why will ye die? p. 123, Para. 3, [170T].

You have had many convictions and many pangs of conscience. You have had so many purposes, and made so many promises; and yet you linger, you will not come to Christ, that you may have life. Oh! that your heart may feel, and be impressed with, a sense of this time, that you may now turn and live. Cannot you hear the voice of the true Shepherd in this message? How can you disobey? Trifle not with God, lest he leave you to your own crooked ways. It is life or death with you. Which will you choose? It is a fearful thing to contend with, and resist, God. You may have the love of God burning upon the altar of your heart as you have once felt it. You may commune with God as you have done. You may again experience the riches of his grace, and your countenance express his love, if you will make a clean track behind you. p. 124, Para. 1, [170T].

It is not required of you to confess to those who know not your sin and errors. It is not your duty to publish a confession which will lead unbelievers to triumph; but to those to whom it is proper, who will take no advantage of your wrong, confess according to the word of God, and let them pray for you, and God will accept your work, and will heal you. For your soul's sake, be entreated to make thorough work for eternity. Lay aside your pride, your vanity, and make straight work. Come back again to the fold. The Shepherd is waiting to receive you. Repent, and do your first works, and again come into favor with God. E.G.W. p. 124, Para. 2, [170T].

Epistle Number Seven.

Bro. ----: Last June, your case was presented before me in vision. I have been constantly pressed with labor, so that I could not possibly write out the things shown me of individual cases. I wish to write what I have to write, before I hear any account of matters in regard to your case; for Satan might suggest doubts to your mind. This is his work. p. 125, Para. 1, [170T].

I was pointed back to your past life, and was shown that

God had been very merciful to you, in enlightening your eyes to see his truth, rescuing you from your perilous condition of doubt and uncertainty, establishing your faith, and settling your mind, upon the eternal truths of God's word. He established your feet upon the rock, and for a time you felt grateful and humble. For some time you have been separating yourself from God. p. 125, Para. 2, [170T].

When you were little in your own eyes, then you were beloved of God. Music has been a snare to you. You are naturally troubled with self-esteem, and have exalted ideas of your own abilities. Teaching music has been an injury to you. Many women have confided their family difficulties to your ear. This has been an injury to you. It has exalted you, and led you to greater self-esteem. p. 125, Para. 3, [170T].

In your own family, you have occupied a dignified, and rather haughty, position. There are defects in your wife, of which you are aware. They have led to bad results. She is not naturally a housekeeper. Her education in this direction has to be acquired. She has improved some, and should apply herself earnestly to make great improvements. She lacks order, taste, and neatness, in housekeeping and dress. It would be pleasing to God if she should train her mind upon these things wherein she lacks. She does not have good government in her family. She is too yielding, she does not maintain her decisions. She is swerved by the desires and claims of her children, and yields her judgment to theirs. Instead of trying to improve in these respects, as it is her duty to do, she is glad of a opportunity, or an excuse, to release herself from her home cares and responsibilities, and permits others to perform the duties in her family that she should educate herself to love to do. She cannot perform her part as a wife and mother, until she shall educate herself in this direction. Practice, in these things, will give her experience, and confidence in her own ability to perform her duties aright. She lacks confidence in herself. She is timid, and fearing, and distrustful of herself. She has a very poor opinion of what she does, and this discourages her from doing. She needs encouragement. She needs words of tenderness and affection. She has a good spirit. She is good at heart. She is meek and quiet. The Lord loves her. Yet she should make thorough efforts to correct these evils which tend to make her family unhappy. p. 126, Para. 1, [170T].

You, Bro. ----, have an organism different from your wife's. You have a love for order and neatness, and a nice taste, and have quite good government. You are opposite in your organizations. You, as a husband, are rather stiff and stern. You fail to take a course to encourage confidence and familiarity in your wife. The deficiencies in your wife have led you to regard her as inferior to yourself, and have also caused your wife to feel that you thus regarded her. God esteems her more highly than yourself; for your ways are crooked before him. For the sake of her husband and children, and for other reasons, she should seek to correct her deficiencies, and improve in those things wherein she now fails. She can do it, if she will try hard enough. p. 127, Para. 1, [17OT].

God is displeased with disorder, slackness, and a lack of thoroughness, in anyone. These deficiencies are serious evils, and tend to wean the affections of the husband from the wife, when the husbands loves order, well-disciplined children, and a well-regulated house. A wife and mother cannot make home agreeable and happy, unless she possesses a love for order, and preserves her dignity, and has good government; therefore, all who fail on these points should begin at once to educate themselves in this direction, and cultivate the very things wherein is their greatest lack. Discipline will do much for those who are lacking in these essential qualifications. Sr. ---- gives up to these failings, and thinks that she cannot do otherwise than she does. After she has made a trial, and fails to see decided improvement in herself, she is discouraged. This must not be. The happiness of herself and her family depend upon her arousing herself, and working with earnestness and zeal to make a decided reformation in these things. She must put on confidence and decision; put on the woman. Her nature is to shrink from anything untried. No one can be more ready and willing than herself to do, where she thinks she can succeed. If she fails in her new effort, she must try, try again. She can earn the respect of her husband and children. p. 127, Para. 2, [17OT].

I was shown that self-exaltation has caused Bro. ---- to stumble. He has exercised a certain dignity, savoring of severity, in his family, and toward his wife. This has shut her from him. She felt that she could not approach him, and has been, in her married life, more like a child, fearing a stern, dignified father, than a wife. She has loved, looked

up to, respected, and idolized her husband, notwithstanding your lack of encouraging her confidence. Bro. ----, you should, in your married life, pursue a course that would encourage your timid, shrinking wife to lean upon your large affections, which would give you a chance, in a delicate, affectionate manner, to correct the errors existing in your wife, as far as you are capable of so doing, and to inspire her with confidence in herself. p. 128, Para. 1, [170T].

I was shown that you had not possessed that love for your wife that you should. Satan has taken advantage of her defects and your errors, to work for the destruction of your family. You have suffered shame of your wife to come into your heart. Respect began to grow less and less for her whom you had vowed to love and cherish until death should part you. p. 128, Para. 2, [170T].

Oct. 25, 1868, your case was again presented before me. I was shown that evil thoughts and unlawful desires have led to improper acts, and a violations of the commandments of God. You have dishonored yourself, your wife, and the cause of God. You could have exerted an influence for good in the cause of God. The pursuance of a wrong course in matters that you thought were of little consequence, led to greater evils. p. 129, Para. 1, [170T].

Bro. ----, you are now in danger of making total shipwreck of your faith. You have sinned greatly. Your sin has since been tenfold in seeking to cover up, and blind the eyes of those who have suspected you of wrong. All have not acted as prudently and with that love and care that the Lord would have been pleased to have them, in order to redeem you. But when you tried to put on an air of injured innocency, did you think that God could not see your wrong course? Did you think that He who made man out of the dust of the ground, and breathed into his nostrils the breath of life, could not discern the intents and purposes of the heart? You have thought that if you should confess your sin, you would lose your honor, your life, as it were. You thought that your brethren would have no confidence in you. You have not viewed matters in the right light. It is a shame to sin, but an honor to confess the sin, every time. p. 129, Para. 2, [170T].

Angels of God have kept a faithful record of every act, however secret you may have thought you were in its

committal. God discerns the purposes of man, and all his works. Every man will be rewarded according as his works have been, whether good or evil. That which a man sows will he also reap. There will be no failure in the crop. The harvest is sure and plentiful. p. 129, Para. 3, [170T].

You have tried to blind your brethren in regard to your course. How could you do so, when you knew that you were not clear in the sight of God, but guilty before him? If you value your soul's salvation, make thorough work for eternity. p. 130, Para. 1, [170T].

You will have to make a clean track behind you by thorough confession. You need a thorough conversion, a transformation of self by the renewing of your mind. Your self-esteem must be overcome. You must learn to esteem others better than yourself. Your exalted opinion of your acquirements must be given up, and you must obtain a meek and quiet spirit, which is in the sight of God of great price. p. 130, Para. 2, [170T].

You have possessed a spirit which has led you from the path of rectitude, and now you are troubled. Doubts and fears and despair seize you. There is but one way out, and that is by the way of confession. Your only hope is in falling on the rock and being broken to pieces; if you do not, it will surely fall upon you and grind you to powder. You can now right your wrongs. You can now redeem the past. By a life of goodness and true humility, you can yet walk with acceptance before God in your family. God help you to work as for your life, in view of the Judgment. p. 130, Para. 3, [170T].

Dear Bro. ----, I feel deeply interested for you. You have been for some time walking in darkness. You have not arrived at your present state of darkness all at once. You have been leaving the light gradually. You became exalted, and then, as you felt sufficient in your own strength, the Lord removed his strength from you. p. 130, Para. 4, [170T].

You have been interested in music. This has given incautious, unwise women opportunity, and they have confided their troubles to you. You have felt your pride gratified, but it has been a snare to you. It has opened a door for the suggestions of Satan. You have not done as you should. You had no right to hear in families that which has

been spoken to you. These communications have corrupted your mind, increased your self-esteem, and led to evil thoughts. You have permitted yourself to be as a confessor to some sentimental women who desired sympathy, and wished to lean upon others. Had they possessed sound judgment, and stood self-reliant, having an aim in life, loving to do others good, they would not have been in a condition where they needed to come to anyone for sympathy. p. 131, Para. 1, [170T].

You know not the deceptions of the human heart. You know not the devices of Satan. Some who have drawn largely upon your sympathy, have a sickly, diseased imagination, are love-sick, sentimental, ever eager to create a sensation, and make a great ado. Some are dissatisfied with their married life. There is not enough romance in it. Novel reading has perverted all the good sense they ever had. They live in an imaginary world. Their imagination creates a husband for themselves, such as exists only in romances found in novels. They talk of unrequited love. They are never contented or happy, because their imaginations are picturing to them a life that is unreal. When they face the realities, and come down to the simplicity of real life, take up life's burdens in their families, as is women's lot, then they will find contentment and happiness. p. 131, Para. 2, [170T].

You have cherished thoughts that were not right. These thoughts have borne fruit. "Out of the abundance of the heart the mouth speaketh." Your words are not always chaste, pure, and elevated. "Let no corrupt communication proceed out of your mouth." Guile is too often found in your mouth, low expressions that proceed from a heart cherishing corrupt thoughts and evil desires. p. 132, Para. 1, [170T].

You have been for some time turned from the path of rectitude and purity. You know your course has been displeasing to God. You know that these things cannot be hid. God will not permit his people to be deceived in your case. p. 132, Para. 2, [170T].

You know that you are transgressing the law of God. Your great sin is in enlisting the sympathies of those who do not understand your crooked course, and by thus doing, dividing the judgment of the people who profess the truth. p. 132, Para. 3, [170T].

We pity you. My heart aches for you. I see nothing before you but perdition. Nothing but utter shipwreck of faith. p. 132, Para. 4, [170T].

Will you cover your sins and brave the matter out? God says you shall not prosper. He that confesseth and forsaketh his sins shall find mercy. Will you choose death? Will you shut the kingdom of Heaven against yourself because you will not yield your wicked pride? p. 132, Para. 5, [170T].

Your only hope is in confessing your backslidings from God. God has let the light shine upon your pathway. Will you choose your own course of corruption? Will you cast the truth behind you because it will not sustain you in a course of iniquity? Oh! be entreated to "Rend your heart, and not your garments." Make thorough work for eternity. p. 132, Para. 6, [170T].

God will be merciful to you. He will be entreated in your behalf. He will not despise a broken and contrite spirit. Will you turn? Will you live? Your soul is worth saving. Your soul is precious. We wish to help you. p. 133, Para. 1, [170T].

I saw that you were not happy. You are not at rest. You feel distressed, and yet you refuse to take the only course you can take, that will bring you relief and hope. He that confesseth and forsaketh his sins, shall find mercy. Your condition is deplorable, and you are greatly injuring the cause of God. Your influence will destroy others besides yourself. p. 133, Para. 2, [170T].

If you refuse to come to God and confess your backslidings that he may heal you, there is nothing to be hoped for you, or your poor family, in the future. Misery will follow upon the steps of sin. God's hand will be against you, and he will leave you to be controlled by Satan, and be led captive by him at his will. You know not to what lengths you may go. You will be like a man at sea without an anchor. The truth of God is an anchor. You are breaking away from the truth. Your eternal interests are being sacrificed to the lust of the flesh, the lust of the eyes, and the pride of life. p. 133, Para. 3, [170T].

You are on the point of breaking the bonds which would

save you from utter destruction. In seeking to save your life by concealing your wrongs you are losing it. p. 133, Para. 4, [170T].

If you now humble yourself before God, confess your wrongs, and return to him with full purpose of heart, yours can yet be a happy family. If you will not do this, but choose your own ways, your happiness is at an end. p. 133, Para. 5, [170T].

You have a great work to do. You have been too slack in your deportment. Your words have not been elevated, chaste, and pure. You have been separating from the divine, and cultivating the lower order of your passions. The intellectual and noble powers of your mind have been brought down into subjection to the animal. You have not pursued a right course for some time. You have not abstained from every appearance of evil. You are not safe to pursue this course any longer. p. 134, Para. 1, [170T].

You have not loved your wife as you should. She is a good woman. She has seen, in a small measure, your danger. But you closed your ear to her cautions. You have thought her jealous, but this is not her nature. She loves you, and will bear with you, and forgive you, and love you, notwithstanding the deep wrong you have done her, if you will only press to the light, and make clean work in the past. p. 134, Para. 2, [170T].

You must have a thorough conversion; unless you do, all your past efforts to obey the truth will not save you, nor cover up your past wrongs. Jesus requires of you a thorough reformation, then he will help, and bless, and love you, and blot out your sins in his own most precious blood. You can redeem the past. You can correct your ways, and yet be an honor to the cause of God. You can do good when you take hold of the strength of God, and in his name work; work for your own salvation, and for the good of others. p. 134, Para. 3, [170T].

Yours can yet be a happy family. Your wife needs your help. She is like a clinging vine. She wants to lean upon your strength. You can help her, and lead her along. You should never censure your wife. Never reprove her, if her efforts are not what you think they should be. Encourage her by words of tenderness and love. p. 135, Para. 1, [170T].

You have put your help in the house, before your wife. Your courteous acts have been more to others than to her. You can help your wife to preserve her dignity and self-respect. Never praise the work or acts of others before your wife, to make her feel her deficiencies. You have been harsh and unfeeling in this respect. p. 135, Para. 2, [170T].

God loves your wife. She has suffered, and he has noticed all, marked it all, and will not hold you guiltless for the wounds you have caused. p. 135, Para. 3, [170T].

It is neither wealth, not intellect, that gives happiness. It is moral worth. p. 135, Para. 4, [170T].

True goodness is accounted of Heaven as true greatness. The condition of the moral affections determine the worth of the man. A man may have property and intellect, and yet be valueless, because the glowing fire of goodness has never burned upon the altar of his heart, because his conscience has been seared, blackened and crisped with selfishness and sin. p. 135, Para. 5, [170T].

When the lust of the flesh is controlling the man, and the evil passions of the carnal nature are permitted to rule, skepticism in regard to the realities of the Christian religion is encouraged, and doubts are expressed as though it was a special virtue to doubt. p. 135, Para. 6, [170T].

The life of Solomon might have been remarkable until its close if virtue had been preserved. But he surrendered this special grace to lustful passion. In his youth he looked to God for guidance. He trusted in him, and God chose for him, and wisdom was given to him, wisdom that astonished the world. His power and wisdom were extolled throughout the land. His love of women was his sin. This passion he did not control in his manhood. It proved a snare to him. His wives led him into idolatry, and the wisdom God had given him was removed when he began to descend the declivity of life, he lost his firmness of character, and became more like the giddy youth, wavering between right and wrong. He yielded his principles, and placed himself in the current of evil, and thus separated himself from God, the foundation and source of his strength. He was a man who had moved from principle. Wisdom had been more precious to him than the gold of Ophir. But alas! lustful passions got the

victory. He was deceived and ruined through women. What a lesson for watchfulness! What a testimony as to the need of strength from God to the very last. p. 135, Para. 7, [170T].

In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. It is not safe to permit the least departure from the strictest integrity. "Abstain from all appearance of evil." p. 136, Para. 1, [170T].

When a woman relates her family troubles, or complains of her husband, to another man, she violates her marriage vows, she dishonors her husband, and breaks down the wall erected to preserve the sanctity of the marriage relation; she throws wide open the door, and invites Satan to enter with his insidious temptations. This is just as Satan would have it. p. 136, Para. 2, [170T].

If a woman comes to a Christian brother with a tale of her woes, her disappointments, and trials, he should ever advise her, if she must confide her trouble to some one, to select sisters for her confidants, and then there will be no appearance of evil, whereby the cause of God may suffer reproach. p. 137, Para. 1, [170T].

Remember Solomon. Among many nations there was no king like him, beloved of his God. He fell. He was led from God and became corrupt through the indulgence of lustful passions. This is the prevailing sin of this age, and its progress is fearful. Professed Sabbath-keepers are not clean. There are those who profess to believe the truth who are corrupt at heart. God will prove them, and their folly and sin shall be made manifest. None but the pure and lowly can dwell in his presence. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things

shall never be moved." E.G.W. p. 137, Para. 2, [170T].

Epistle Number Eight.

Dear Friend ----: In the last vision given me, I saw that you had faults to correct. It is necessary for you to see these before you will make the required effort to correct them. I saw that you had much to learn, which God can approve. From your childhood you have been a wayward boy, disposed to have your own way, and to follow your own mind. You have not loved to yield your wishes and will to those who have the care of you. This is the experience you must obtain. p. 138, Para. 1, [170T].

Your danger is increased by the spirit of independence and self-confidence, connected, as of course it must be, with inexperience, which young men of your age are apt to assume when they have not their own dear parents to watch over them, and stir the tender chords of affection in the soul. You feel that it is time for you to think and act for yourself. "I am capable of judging, discriminating, and determining, between right and wrong. I have rights, and I will stand for them. I am capable of forming my own plans of action. Who has authority to interfere with me?" These have been some of your thoughts, and you are encouraged in them by youth who are about your age. p. 138, Para. 2, [170T].

You feel that you may assert your liberty, and act like a man. These feelings and thoughts lead to wrong action. You have not a submissive spirit. Wise is that young man and highly blest, who feels it to be his duty to look up to his parents, if he have them, if not, to his guardian, or to those with whom he lives, as counselors, as comforters, and, in some respects, his rulers, who allows the restraints of his home to abide upon him. Independence of one kind is praiseworthy. To desire to bear your own weight, and not to eat the bread of dependence, is right. 'Tis a noble, generous ambition that dictates the wish to be self-supported. Industrious habits and frugality are necessary. p. 138, Para. 3, [170T].

Dear ----, you have been placed in unfavorable circumstances for the development of a good, Christian character; but you are now placed where you may build up a reputation, or blast it. The latter, we do not believe you will do. But you are not secure from temptation. In one

single hour you may, by yielding to temptation, estrange hearts from you, lose the respect and esteem you have been acquiring from those around you, and also stain your Christian character, which will afterwards cost you tears of bitter repentance. p. 139, Para. 1, [170T].

You have the lesson of submission to learn. You consider it beneath you to do duties about the house, chores and little errands. You have a positive dislike to these little requirements. You have a work to do, to cultivate a love for these very things to which you are so averse. Until you do this, you will not be acceptable help anywhere. You are doing more real service when engaged in these necessary small things, than when engaged in large business and in laborious work. p. 139, Para. 2, [170T].

There is a case now in my mind, of one who was presented before me in vision, who neglected these little things, and could not interest himself in small duties, seeking to lighten the work of females indoors; it was too small business. He has now a family, and possesses the same unwillingness to engage in these important, yet small, duties which he ever did. The result is, great care rests upon his wife. Many things she has to do, or they will be left undone; and the amount of care, which comes upon her because of her husband's lack, is breaking down her constitution. He cannot now overcome this evil, as he could in his youth. He neglects the little duties, therefore cannot make a successful farmer, and keep everything up tidy and nice. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." p. 139, Para. 3, [170T].

Naaman, the Syrian, consulted the prophet of God as to how he could be cured of a loathsome disease, the leprosy. He was bid to go and bathe in Jordan seven times. Why did he not immediately follow the directions of Elisha, the prophet of God? Why did he refuse to do as the prophet commanded? He went to his servants, murmuring. In his mortification and disappointment, he became passionate, and in a rage refused to follow the humble course marked out by the prophet of God. "I thought," said he, "He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage."

His servant said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, Wash [merely], and be clean?" Yes, this great man considered it beneath his dignity to go to the humble river, Jordan, and wash. The rivers he mentioned and desired, were beautified by surrounding trees and groves, and idols were placed in these groves. Many flocked to these rivers to worship their idol gods, therefore it would have cost him no humility. But he was following the specified directions of the prophet which would humble his proud and lofty spirit. Willing obedience would bring the desired result. He washed, and was made whole. p. 140, Para. 1, [17OT].

Your case is similar in some respects to Naaman's. You do not consider that, in order to perfect a Christian character, you must condescend to be faithful in the littles. Although these things you are called to do, may be of small account in your eyes, yet they are duties which you will have to do, just as long as you live. A neglect of these things will make a great deficiency in your character. You, my dear boy, should educate yourself to faithfulness in small things. You cannot please God unless you do this. You cannot gain love and affection unless you do just as you are bid with pleasure and willingness. If you wish those with whom you live to love you, you must show your love and respect for them. p. 141, Para. 1, [17OT].

It is your duty to do all in your power to lighten the cares of Sr. ----. You see her pale and feeble, cooking for a large family. Every extra job she has to perform, is wearing her, and lessening her vitality. She has no young hands and feet to perform little errands. They received you into their family, as they told you and us at the time, expressly to do these things. Now if you neglect to do the very things they think will help them most, and choose to follow your will in an independent course of your own choosing, you must lose your place, and they must have one that will do the very things you consider too small for you to do. You are now doing larger and heavier work than your strength will admit. You love to do the work of a man. You have a set will of your own which must be given up. You must die to self, crucify self, get the victory over self. You cannot be a true follower of Christ unless you take hold of this work resolutely. p. 141, Para. 2, [17OT].

I saw, ----, that you do not naturally possess reverence and respect for those older than yourself. You should be faithful in the little errands and duties you are required to perform. You should not attend to these things as though they were a drug, and go murmuringly about them. You cannot see how unpleasant and unlovely you make yourself. You cannot thus be happy yourself, nor make others happy around you. You should bear in mind that God requires of you, as his servant, to be faithful, to be patient, kind, affectionate, obedient, and respectful. You cannot attain to Christian perfection without you possess perfect control of your own spirit. You allow feelings to arise in your heart, which are sinful, which are a great injury to you, and tend to encourage a hard, defiant spirit, unlike the spirit of Christ, whose life you are commanded to imitate. Dear ----, commence anew, determined, by God's help, to follow the things which are true, lovely, and of good report. Let the fear of God, united with love and affection for all around you, be seen in all your actions. Be faithful and thorough, rid yourself of everything like slackness. Have a place for everything, and put everything in its place. Be accommodating, kind, cheerful, and agreeable. Then you can win your way into the hearts of those you are with. p. 142, Para. 1, [170T].

One thing ever bear in mind: No young man can be possessed of a right spirit who does not respect, and seek to lighten, the cares of women. It is the worst sign that can be found in a young man to consider it beneath him to lighten the labor of women. Such a man is marked. No woman would commit the keeping of her life to such a man; for he will never make a tender, careful, considerate, husband. p. 143, Para. 1, [170T].

The boy is the type of the man. ----, I entreat of you to face right about. Do everything in the shape of small duties, disagreeable though they may be to you, that needs to be done. Then will you have the approval of those around you, and, what is to be more highly prized, you will have the approval of God. You cannot be a Christian unless you are a faithful servant in that which is least. God will bless you, and help you, if you pray, and strive to do your best, to perform every duty. p. 143, Para. 2, [170T].

Do you wish, when Jesus comes to take his faithful ones to himself, to have him say to you, "Well done, good and faithful servant"? Do you desire to have all imperfections

removed from your character, that you may be found without fault before the throne of God? If so, you have a work to do for yourself which no other can do for you. You have an individual responsibility before God. You can walk in the light, and receive strength from God daily to overcome every imperfection, and finally be among the faithful, true, and holy, in the kingdom of God. p. 143, Para. 3, [170T].

Yield not to temptation. Satan will annoy you, seeking to control your mind, that he may lead you into sin. Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Remember that the eye of God is ever upon you. When you answer disrespectfully, God sees and hears you. The Judgment is to come, when all shall be judged according to the deeds done in the body. p. 144, Para. 1, [170T].

You, ----, will have a part to act in the Judgment. Jesus will either receive, or reject you. Flee to him for strength and grace. He will love to help you, to be the guide of your youth, and will so strengthen you that you can bless others with your influence. God loves you, and will save you if you come in his appointed way; but if you rebel, and choose your own course, it will be to your eternal loss. Pray much; for prayer is one of the most essential exercises. Without it you cannot maintain a Christian walk. It elevates, strengthens, and ennobles. It is the soul talking with God. p. 144, Para. 2, [170T].

Do not think you can cease your efforts or vigilance for a moment; you cannot. Study God's word diligently, that you may not be ignorant of Satan's devices, and that you may learn the way of salvation more perfectly. Your will must be submerged in God's will. Seek not your own pleasure and happiness, but that of those around you; and in so doing you can but be happy. Come to Jesus with all your needs and wants, and in simple confidence crave his blessing. Trust in God, and seek to move from principle, strengthened and ennobled by high resolves and a determination of purpose found only in God. p. 144, Para. 3, [170T].

You should not be easily provoked. Let not your heart become selfish; but let it expand with love. You have a work to do, do not neglect it; endure hardship as a good soldier. Jesus is acquainted with every conflict, every trial, and every pang of anguish. He will help you; for he

was tempted in all points like as we are, yet he sinned not. Go to him, dear boy, with your burdens. Take no one into your confidence, and tell no one your difficulties, but ourselves. Make Jesus your burden-bearer, and seek a more thorough experience in religious things. God help and bless you, is my sincere prayer. My tenderest sympathies are aroused for orphans. You indeed have no home. The grave has taken your father and your mother, and the home of your childhood others inhabit. You cannot have as distinct recollection of your godly father as of your mother. You remember that you sometimes grieved her. You had not learned submission; you have yet but partially learned the lesson. But the prayers of your parents have found a lodgment in Heaven, that you may be among those who love and fear God. p. 145, Para. 1, [170T].

Oh! this is a cold and selfish world. Your relatives, who should have loved and befriended you, if not for your own, for your parent's sake, have shut themselves up in their selfishness, and have no special interest for you. But God will be nearer and dearer to you, than any of your earthly relatives can be. He will be your friend, and never leave you. He is a father to the fatherless. His friendship will prove sweet peace to you, and will help you to bear your great loss with fortitude. p. 145, Para. 2, [170T].

Seek to make God your father, and you will never want a friend. You will be exposed to trials, yet be steadfast, and strive to adorn your profession. You will need grace to stand, but God has his eye of pity upon you. Pray much and earnestly, believing that God will help you. Guard against irritability, and petulance, and a spirit of tantalizing. Forbearance is a virtue which you need to encourage. Seek for piety of heart. Be a consistent Christian. Possess a love of purity and humble simplicity; and let these be interwoven with your life. p. 146, Para. 1, [170T].

You should not only educate yourself to fear God, but to love all around you; and yours can be a useful and happy life, and your example can be such as to lead others to choose the humble path of holiness. Be right. Have moral courage at all times to do right, and honor your Redeemer. Dear boy, seek true holiness, I implore you. E.G.W. p. 146, Para. 2, [170T].

Epistle Number Nine.

Dear Sr. ----: Some things have been shown me in reference to yourself. Dear sister, you have not a sense of your true state. You need a deep and thorough work of grace in your heart. You need to set your heart and your house in order. Your example in your family is not worthy of imitation. You come up to a low standard, but fail to come to the standard elevated by our divine Lord. You love to visit and to talk. You talk much, and say many things unbecoming a Christian. You exaggerate in your statements, and frequently come far from the truth. Your words and acts will judge you in the last day. By your words and works you will be justified, or by the same condemned. Your education has not been of an exalted character, therefore there is the greatest necessity of your now training and educating yourself to purity of thoughts and acts. You need to train your thoughts, that it may become easy to dwell upon pure and holy things. You should cultivate a love for spirituality and true godliness. p. 146, Para. 3, [170T].

Your conversation is often of a low order. You deceive your own soul, which will prove fatal unless you arouse to see yourself as you are, and turn unto God with true humbleness of mind. p. 147, Para. 1, [170T].

You are inclined to be deceptive. Your son has not an experimental knowledge of God, or of the sacred claims of truth. He is a most miserable representative of a Christian, Sabbath-keeping boy. He is flattered by his parents that he is a Christian. God forbid that we acknowledge such as being Christlike. You do not discipline your boy. He is self-willed and bigoted. He has but very little sense of true courtesy, or even common politeness. He is rough and uncultivated, unloving and unlovable. You represent to others that he is a Christian, and by so doing you disgrace the cause of Jesus Christ. This boy is in a fair way of becoming an educated hypocrite. He has not control over himself, yet you flatter him that he is a Christian. p. 147, Para. 2, [170T].

The work of reform must commence with you. You should become chaste in conversation, and a keeper at home, loving your home duties, loving your husband and child. You should study to economize your time, so as not to overtax your strength. The light burdens of home duties which you have to bear, you can perform without over-taxation, if you exercise perseverance and proper diligence. p. 148, Para. 1, [170T].

You have a work to do to control the tongue. It is a little member, and boasteth great things; but it needs the bridle of grace and the bit of self-control, to keep it from running at random. Your conversation is of a low order, and you indulge in much cheap talk. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." p. 148, Para. 2, [170T].

May the Lord convict you of these things as you read these lines. I entreat of you to put on the meek dignity of a wife and mother. There is a responsibility resting upon the father. Your efforts should be united to control your son, who is on the fast road to perdition. You should earnestly seek for the inward adorning, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. With patience, grace, and sweet humility, you can teach your poor, deceived boy the first principles of Christianity, and true politeness, or Christian courtesy. You are frequently hasty and boisterous. Oh! how important that you see the work to be done for you, before it shall be forever too late. Now Jesus invites you to come to him, and to learn of him, for he is meek and lowly of heart. The promise he has given you is sure, that you will find rest in him. You have a great work to do. Deceive not your own souls, but examine yourselves as in the light of eternity. It is impossible for you to be saved as you are. p. 148, Para. 3, [170T].

Sr. ----, your husband might be of some use in the church, if your influence was what it ought to be. Your example and influence disqualify him to exert a good and sanctifying influence in the church. Home influences more than counteract your husband's efforts for good. You are wholly unqualified for the wife of the elder of the church. God calls upon you to reform. Your husband has a work to do to set his heart and house in order. When he is converted, then can he strengthen his brethren. p. 149, Para. 1, [170T].

As a family, you need to be sanctified through the truth. Sr. ----, will you see the work to be done for you, and take hold of it without delay, that your influence may be saving? Work out your own salvation with fear and trembling. Walk in wisdom toward them that are without, redeeming the time. "Let your speech be always with grace,

seasoned with salt, that ye may know how ye ought to answer every man." 'Whatsoever things are true, whatsoever things are honest, whatsoever are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, thing on THESE things." p. 149, Para. 2, [170T].

There are enough subjects, to meditate and converse upon, that are profitable. The conversation of the Christian should be in Heaven, from whence we look for the Saviour. Meditation upon heavenly things is profitable, and will ever be accompanied with peace and comfort of the Holy Spirit. Our calling is holy, our profession exalted. God is purifying unto himself a peculiar people, zealous of good works. He is sitting as a refiner and purifier of silver. When the dross and tin are removed, then his image shall be perfectly reflected in us. Then the prayer of Christ for his disciples will be answered in us, "Sanctify them through thy truth, thy word is truth." When the truth has its sanctifying influence upon our hearts and lives, we can render to God acceptable service, and can glorify him upon the earth, being partakers of the divine nature, having escaped the corruption that is in the world through lust. p. 149, Para. 3, [170T].

Oh! how many will be found unready when the Master shall come to reckon with his servants. They have meagre ideas of what constitutes a Christian. Self-righteousness will then be of no avail. None can stand the test only those who shall be found having on the righteousness of Christ, imbued with his spirit, walking even as he walked, in purity of heart and life. The conversation must be holy, and then the words will be seasoned with grace. p. 150, Para. 1, [170T].

May the Lord help you as a family to get right, to be elevated in life, and in all your acts honor your profession. E.G.W. p. 150, Para. 2, [170T].

Epistle Number Ten.

Dear Sr. ----: I have learned of your affliction, and hasten to pen a few lines. My dear sister, I have the very best evidence that the Lord loves you. In the last view which was given me, I was shown your case, among others, that you had been affected in the past with the course of error which others had pursued, but you were ever anxious

to know the right, you were strictly conscientious, extremely sensitive, viewing your case worse than it was. p. 150, Para. 3, [170T].

You have been afflicted with disease for quite a length of time. You are a nervous dyspeptic. The brain is closely connected with the stomach, and its power has so often been called to aid the weakened digestive organs that it is in its turn weakened, depressed, or congested. While in this state, your mind is gloomy, naturally dwelling upon the dark side, imagining that the frown of God is upon you. You have thought that your life had been useless, filled with errors and wrong moves. Dear sister, your diseased state of health leads you to this despondency and discouragement. God's love is yet toward you. He has not left you. I saw that you should trust in God as a child trusts itself in the arms of its mother. God is merciful and kind, and is full of tender pity and compassion. He has not turned his face from you. p. 151, Para. 1, [170T].

You are extremely sensitive. You feel deeply, and have not possessed the power to throw off care, perplexity, and discouragement of mind. I saw that God would be to you a very present help, if you will only trust yourself in his arms. You worry yourself out of the arms of your dear, loving Saviour. (He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" What a precious promise is this! We may claim much of our kind Heavenly Father. Great blessings are in reserve for us. We may believe, we may trust, and glorify God by thus trusting in him. Even if we are overcome of the enemy, we are not cast off, forsaken, and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. If we sin we have an advocate with the Father, Jesus Christ the righteous. p. 151, Para. 2, [170T].

I want to say, Sr. ----, You need not cast away your confidence. Poor, trembling soul, rest in the promises of God. In thus doing, the enemy's fetters will be broken, his suggestions will be powerless. Heed not the whisperings of the enemy. Go free, oppressed soul. Be of good courage. Say to your poor, desponding heart, "Hope thou in God; for I shall yet praise him who is the health of my countenance, and my God. "I know that God loves you. Put your trust in him. Don't think of those things which bring sadness and distress; turn from every disagreeable thought, and think

of precious Jesus. Dwell upon his power to save, his undying, matchless love for you, even you. I know that the Lord loves you. If you cannot rely upon your own faith, rely upon the faith of others. We believe and hope for you. God accepts our faith in your behalf. p. 152, Para. 1, [170T].

You have tried to do right, Sr. ----, and God is pitiful and compassionate to you. Be cheerful, and bid adieu to gloom and doubts. In indulging in these doubts, you dishonor God. There is peace in believing, and joy in the Holy Ghost. Believing brings peace, and trusting in God brings joy. Believe, believe! my soul says, Believe. Rest in God. He is able to keep that which you have committed to his trust. He will bring you off more than conqueror through Him who hath loved you. May the Lord bless you and strengthen your trembling faith, is our prayer. We commit these few lines to you, trusting they may do you good. E. G. W. p. 152, Para. 2, [170T].

Epistle Number Eleven.

Dear Bro. ----,: I was shown in the last vision that you would need to watch yourself with jealous care, or your peculiar temperament would control you. You erred while engaged in praying for Sr. ----, and took upon yourself the same dictatorial, overbearing spirit which has been the curse of your life. You bore down on Bro. ---- when you should have been, considering your failures in the past, unassuming and modest. It will be very difficult for you to get out of the train of watching others, and noticing little things, and speaking out decidedly, and censuring. All this you have nothing to do with. Just as sure as you are overcome in a small degree in this direction, the door is open for a greater failure. There is no safety for you but constant control of yourself, and to possess your soul in patience. You cannot accomplish any great work, but may, if right, do a little good in the cause of God. But your influence need not injure; if you will be guarded and sanctified to God you may take a position to comfort and to speak a peaceful word, to bear testimony in regard to the great riches of God and the undying love of Jesus. p. 153, Para. 1, [170T].

Let your heart be softened and melt under the divine influence of the Spirit of God. You should not talk so much about yourself, for this will strengthen no one. You should

not make yourself a center, and imagine you must be constantly caring for yourself and leading others to care for you. Get your mind off from yourself in a more healthy channel. Talk of Jesus, and let self go. You must be submerged in Christ, where this shall be the language of your heart, I live, yet not I, for Christ liveth in me. Jesus will be to you a present help in every time of need. He will not leave you to battle with the powers of darkness alone, oh! no; he has laid help upon One that is mighty to save to the uttermost. p. 153, Para. 2, [170T].

Be not self-caring. Overcome your notions, your little peculiarities, and seek only to represent Jesus. In your talks in meeting, and in praying, do not be too lengthy. You have failed here. You can remedy this. Lengthy speaking and praying, is injurious to you, and not beneficial to those who hear you. You have close work to be an overcomer. Yet you can do this, if you engage in the work calmly. Here you need to guard yourself. You are uneasy, hurried, nervous. This you may overcome. p. 154, Para. 1, [170T].

You have an earnest, anxious desire to do right, and meet the approval of God. Continue your earnest, persevering efforts, and be not discouraged. Be patient. Never censure. Never let the enemy beguile you from your watch. Watch as well as pray. After you pray, watch thereunto. The effort is your own; no one can do this work for you. Take hold of the strength of God, and as fast as you see your errors in the past, redeem the time. E. G. W. p. 154, Para. 2, [170T].

Epistle Number Twelve.

Dear Bro. ----: In the last vision I was shown that you do not understand yourself. You have a work to do for yourself which, no other can do for you. Your experience in the truth is short, and you have not a thorough conversion. You esteem yourself highly when you will not bear the estimate you put upon yourself. I was pointed back to your past life. You have not been elevated. Your mind has dwelt upon subjects not calculated to lead to purity of actions. You have had habits which were corrupt, which has given tone to your morals by tainting them. You have been too familiar with the other sex, and have not possessed modesty of deportment. You would be well suited were there greater familiarity encouraged between males and females, much after Dr. ----'s theory. Your influence at ---- was not

good. You were not a proper person for that place. Your lightness, and trifling, vain conversation disqualified you to exert a good influence. p. 155, Para. 1, [170T].

The character of your music was not of a nature to encourage elevated thoughts or feelings, but to degenerate the thoughts and feelings. Your influence has been improving for some weeks in the past, but you lack a firm principle. You lack in many things, and in some things you must know where you fail. The follies of your youth have left their impress upon you, and you can never recover what you have lost through impure habits. These things have benumbed your sensibilities so that sacred things are not clearly discerned. You cannot, with your present experience, resist temptation. You cannot endure trials. You are not sanctified through the truth. You have taken hold of the truth, but the truth has not taken hold upon you, to transform you by the renewing of your mind. Oh! do not, I entreat of you, remain deceived in regard to your true condition. You are a self-deceived man. You have not felt deep conviction because of your sins, and in deep humility sought the Lord with anguish of heart, that your transgressions might be blotted out. You could not see that your ways were so sinful before God. The work is not inwrought in your soul. A self-righteous garment you have clothed yourself with to cover up the deformity of sin; but this is not the remedy. You know not what true conversion is. The old man with you is not dead. You have a form of godliness, but not the cleansing power of God. You can, and do, talk and write smoothly. Your words, as far as they go, may possibly be correct, but the true language of the heart is not spoken. You know this. You are thus much acquainted with yourself. Your case is perilous; yet God pities you, and will save you if you fall all broken at his feet, feeling your vileness, and impurity, and rottenness of soul, without the transforming power of God. p. 155, Para. 2, [170T].

I do not wish to discourage you, but to lead you to investigate your motives and acts as in the light of eternity. Break away from Satan's snare. Do not, I beg of you, lead any person to think of you in an elevated light that you cannot bear, for when this deception shall be removed, and your true self appear as you are, there will be a reaction. You do have convictions of the Spirit of God, and feel the force of truth when you listen to it; but these sacred, softening impressions wear away, and you are

a forgetful hearer. You are not established, strengthened, and settled, in the truth. You have thought it best for your interest to adopt the truth, but you have not yet experienced its sanctifying influence. Now we would entreat of you, be not deceived, God is not mocked. It is not too late for you to become a Christian; but don't move by impulse. Weigh every move well, and don't deceive your own soul. E. G. W. p. 156, Para. 1, [170T].

Epistle Number Thirteen.

Dear Sister-----: In the vision given me June 12, I was shown your case. You are in a sad state. Not so much because of actual disease, although you are not well, but of imaginary inability to perform. Several years ago I was shown you suffered your mind to dwell too much upon the boys. You frequently made them the theme of conversation, and your mind ran in a channel not profitable to your spiritual advancement. You have fallen into a train of thinking which has led to evil results. You have injured and abused your own body, and, brought upon yourself an imbecile state of mind. You have indulged in a love-sick train of thought and feeling until you are almost ruined, soul and body. Your indisposition to exercise and exert yourself is very bad for you. Useful employment in bearing home burdens, and engaging in useful labor, would overcome this sickly, sentimental state of feeling sooner than any other means. You have been sympathized with too much. To relieve you from all responsibility has been a very great mistake. You have come to that state where nearly all your thoughts are upon yourself. You are fretting yourself, and dwelling upon sad things, and contemplating your state as very bad, and even settling in your mind that you can never get well unless you are married. In your present state of mind, you are not fit to marry. There is no one who would wish you in your present helpless, useless condition. If one should fancy they loved you, they would be worthless, for no sensible man could think for a moment of placing his affections upon so useless an object. p. 157, Para. 1, [170T].

The sad, gloomy state of your mind which lead you to weep, and feel that life is not desirable, is the result of your thoughts running in an impure channel, upon forbidden subjects, while you have habits that have been steadily and surely undermining your constitution, and preparing you for premature decay. p. 158, Para. 1, [170T].

Had you never gone to ----, you would have been far better. Your stay there injured you. You dwelt upon your infirmities, while you had society which was corrupting in its influence. Miss ---- was a corrupt, evil-minded woman. Her association with yourself increased the evil which was already upon you. Evil communications corrupt good manners. p. 158, Para. 2, [170T].

At the present time you are not in an acceptable state with God; yet you imagine that you have no desire to live. But should you be taken at your expressed wishes, and your life cease, your case would be hopeless indeed. You are neither prepared for this world nor the next. p. 158, Para. 3, [170T].

You imagine you cannot walk, you cannot ride, cannot exercise, and you settle into a cold, dead apathy. You are no comfort to yourself, and a sad grief and anxiety to your indulgent parents. You can rally, you can do, you can shake off this terrible state. Your mother needs your aid; your father needs the comfort you can give him; your brothers need a kindly care from their elder sister; your sisters need your instruction; but here you sit upon the stool of indolence, dreaming of unrequited love. For your own soul's sake, have done with this folly. Read your Bible as you have never read it before. Engage in home duties, and lighten the cares of your overburdened, over-worked parents. You may not be able to do a great amount at first, but increase the task you set yourself every day. This is the most sure remedy for a diseased mind and an abused body. p. 159, Para. 1, [170T].

If you possess earnestness and steadiness of purpose, your mind will come back, in a degree, to dwelling upon more healthful, pure subjects. Self-indulgence has degenerated by degrees into such a wantonness of will as knows not how to please itself. Instead of regulating your actions by reason and principle, you suffer yourself to be guided by every slight and momentary impulse of inclination, which makes you appear variable, and inconstant. It is in vain for others to seek to please you, for you cannot please yourself, even if all your wishes were indulged. You are a capricious child, and have become sick of yourself through very selfishness. p. 159, Para. 2, [170T].

This wretched state is the result of unwise sympathy, and

flattery. You have had a very good mind, but it has become unbalanced by being directed in a wrong channel. You now amount to little else than a blank in society. This need not be. You can do for yourself that which no other can do for you. You have duties to perform. You have yielded to a helpless condition, and imagine you cannot do. The will is at fault; you have the power, but not the will. p. 159, Para. 3, [170T].

You are pining for love. Jesus calls for your affections, which if you devote to him, will rid you of all this sickly, sentimental, impure, love, found in the pages of a novel. In Jesus you may, love with fervor, with earnestness. This love may increase in depth, and it may expand without limit, and will not endanger health of body or strength of mind. You need love to God and to your neighbor. You must awake, you must shake off this deception which is upon you, and seek pure love. p. 160, Para. 1, [170T].

Your only hope of this life and the better life is to seek earnestly for the true religion of Jesus. You have not a religious experience. You need to be converted. Your listless, indolent, selfish sadness will then give place to cheerfulness which will be beneficial to body and mind. Love to God would ensure love to your neighbor, and you would engage in the duties of life with a deep, unselfish interest. You want pure principles underlying your actions. Inward peace will bring even your thoughts into a healthy channel. p. 160, Para. 2, [170T].

Devote yourself to God, or you will never have the better life. You have duties to perform to your parents. You should not be discouraged if you at first become weary. It will not prove a lasting injury. Your parents frequently become exceedingly weary. It will not be half so injurious to you to become very weary in useful labor, as for your mind to be dwelling upon yourself, fostering ailments, and yielding, to despondency. p. 160, Para. 3, [170T].

A faithful accomplishment of home duties, filling the position you can occupy to the best advantage, be it ever so simple and humble, is truly elevating. The divine influence is needed. In this, there is peace and sacred joy. It possesses healing power. It will secretly and insensibly soothe the wounds of the soul and even the sufferings of the body. Peace of mind, which comes from

pure and holy motives and actions, will give free and vigorous spring to all the organs of the body. Inward peace and a conscience void of offense toward God will invigorate, like dew distilling upon the tender plants. The intellect is strengthened and quickened. p. 161, Para. 1, [170T].

The will is rightly directed and controlled, and is more decided, and yet free from perverseness. The meditations are pleasing because they are sanctified. The serenity of mind you may possess, will bless all with whom you associate. This calmness and peace will, in time, become natural, and will reflect its precious rays upon all around you, to be reflected back upon you again. The more you taste this peace and heavenly quietude of mind, the more it will increase. It is an animated, living pleasure which does not throw into a stupor, but awakens all the moral energies to increased activity. Perfect peace is an attribute of Heaven, which angels possess. May God help you to become a possessor of this peace. E. G. W. p. 161, Para. 2, [170T].

Epistle Number Fourteen.

Dear Bro. and Sr. ----: Your late visit and conversation with us have suggested many thoughts of which I cannot forbear placing a few upon paper. I was very sorry that --- -- had not carried himself correctly at all times; yet, when we consider, you cannot expect perfection in youth at his age. Children have faults, and need a great deal of patient instruction. p. 162, Para. 1, [170T].

That he should have feelings not always correct is no more than can be expected of a boy of his age. You must remember he has no father or mother, nor any one to whom he can confide his feelings, his sorrows, and his temptations. Every person feels that he must have some sympathizer. ---- - has been tossed about here and there, from pillar to post, and he may have many errors, careless ways, and a lack of reverence, with considerable independence. He is quite enterprising, and with right instruction, if treated with tenderness, I have the fullest confidence would not disappoint our hopes, nor cause us to decide the labor bestowed in vain, but would fully repay all the labor expended on him. I think ----- is a very good boy considering his disadvantages. p. 162, Para. 2, [170T].

When we entreated you to take him we did it because we fully believed it was your duty, and that in doing this you would be blessed. We did not expect that you would do this merely to be benefited by the help you would receive from the boy, but to benefit him, to do a duty to the orphan and fatherless. Duty which belongs to every true Christian to be seeking and watching for, and anxious to perform. A duty, a sacrificing duty, which we believed it would do you good to engage in, if you did it cheerfully, with the view to be the instrument in saving a soul from the snares of Satan, of saving a son whose father devoted his precious life to pointing souls to the Lamb of God who taketh away the sin of the world. p. 162, Para. 3, [170T].

From what was shown me, Sabbath-keeping Adventists have but a feeble sense of how large a place the world and selfishness hold in their hearts. If you have a desire to do good and glorify God, there are many ways in which you can do this. But you have not felt that this was the result of true religion. This is the fruit which every good tree will produce. To be interested in others, to make their cases your own, to manifest an unselfish interest for the very ones who stand most in need of help, you have not felt was required of you. You have not reached out to help the most needy, the most helpless. Had you children of your own, to call into exercise care, affection, and love, you would not be so much shut up to yourselves, and to your own interests. If those who have no children would expand their hearts to care for children who need love, care, and affection, and assistance with this world's goods, which God has made them stewards of, they would be far happier than they are to day. So long as there are youth exposed to the corrupting influences of these last days, who have no father's pitying care, nor a mother's tender love, it is somebody's duty to supply the place of father and mother to some of these. Learn to give them love, affection, and sympathy. All who profess to have a Father in Heaven who they hope will care for them, and finally take them to the home he has prepared for them, will have to feel a solemn obligation resting upon them to be friends to the friendless, fathers to the orphans, to aid the widows, and be of some practical use in this world, to benefit humanity. Many have not viewed things in a right light. If they live merely for themselves they will have no greater strength than this calls for. p. 163, Para. 1, [170T].

The youth, who are growing up among us, are not cared for

as they should be. Someone has duties which they are not willing and ready to see and perform. The fear of inconvenience, or of a little trouble, is sufficient for many to excuse themselves. The day of God will reveal unfulfilled duties, souls lost because the selfish would not take pains to interest themselves in their behalf. p. 164, Para. 1, [170T].

I was shown that should professed Christians cultivate more affection, and kind regard in caring for others, they would be repaid fourfold. God marks. He knows for what object we live, and whether our living is put to the very best account for poor, fallen humanity, or whether our eyes are eclipsed to everything but our own interest, and to every one but our own poor selves. I entreat you, in behalf of Christ, and in behalf of your own souls, and in behalf of the youth, not to think so lightly of this matter as many do. it is a grave and serious thing, and affects your interest in the kingdom of Christ, inasmuch as the salvation of precious souls is involved. Why is it not your duty, which God enjoins upon you who are able, to expend something for the benefit of the homeless, ignorant even though they may be, and undisciplined? Shall you study to labor only in the direction where you will receive the most selfish pleasure and profit? It is not meet for you to neglect the divine favor that Heaven offers you, to care for those who need your care, and thus let God knock in vain at your door. He stands at your door in the person of the poor, the homeless orphans, and afflicted widows, who need love, sympathy, affection and encouragement. If ye do it not unto one of these, ye would not do it unto Christ were he upon the earth. Call to mind your former wretchedness, your spiritual blindness, and the darkness which enshrouded you before Christ, a tender, loving Saviour, came to your aid, and reached you where you were. If you let these seasons pass without giving tangible proofs of your gratitude for this wonderful and amazing love a compassionate Saviour exercised toward you, who were aliens from the commonwealth of Israel, there is reason to fear that still greater darkness and misery will come upon you. Now is your sowing time. You will reap that which you have sown. Avail yourselves of every privilege of doing good while you may. They are as a passing shower, which will water and revive you. Lay hold of every opportunity within your reach of doing good. Idle hands will reap a small harvest. For what else do older persons live but to care for the young, and help the helpless. God has

committed them to us who are older, and have experience, and he will call us to account if our duties in this direction are neglected. What though our labor may not be appreciated, and prove a failure many times, and a success but once. This once will outweigh all the discouragements previously borne. p. 164, Para. 2, [170T].

But few have a true sense of what is comprised in the word Christian. It is to be Christlike; to do others good; to be divested of all selfishness; and to have our lives marked with acts of disinterested benevolence. Our Redeemer throws souls into the arms of the church, for them unselfishly to care for, and train for Heaven, and thus be co-workers with him. But the church too often thrusts them away, upon the Devil's battlefield, saying, "It is not my duty," and bring up some trifling excuse. "Well," says another, "neither is it my duty," and finally it is nobody's duty, and the soul is left uncared for, to perish. It is the duty of every Christian to engage in this self-denying, self-sacrificing enterprise. Cannot God return into their granaries, and increase their flocks, so that instead of loss there shall be increase? "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." But every man's work is to be tested, and brought into judgment, and he be rewarded as his works have been. "Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" p. 165, Para. 1, [170T].

Read on, and notice the rich reward promised to those who do this. "Then shall thy light break forth as the MORNING, and THINE HEALTH shall spring forth speedily." p. 166, Para. 1, [170T].

Here is an abundantly precious promise for all, who will interest themselves in the cases of those who need help. How can God come in and bless and prosper those who have no special care for anyone only themselves, and who do not use that which he has intrusted to them, to glorify his name on the earth. p. 166, Para. 2, [170T].

Sr. Hannah More is dead, and died a martyr to the close selfishness of God's people who profess to be seeking for glory, honor, immortality, and eternal life. Exiled from believers the past cold winter, because there were no hearts bountiful enough to receive this self-sacrificing missionary. I blame no one. I am not judge. But when the Judge of all the earth shall make investigation, somebody will be found to blame. We are all narrowed up and consumed in our own selfishness. May God tear away this cursed covering and give us bowels of mercy, hearts of flesh, tenderness and compassion, is my prayer, offered from an oppressed, anguished, burdened soul. I am sure that a work must be done for us or we shall be found wanting, in the day of God. p. 167, Para. 1, [170T].

In regard to ----, do not, I intreat of you, forget that he is a child, with only a child's experience. Do not measure him, a poor weak, feeble boy, with yourselves, and expect of him accordingly. I fully believe it is in your power to do the right thing by this orphan. You can present inducements to him so that he will not feel that his task is cheerless, unrelieved by a ray of encouragement. You, Bro. and Sr. ----, can enjoy yourselves in each other's confidence, you can sympathize with each other, interest and amuse each other, and tell your trials and burdens to each other. You have something to cheer you, while he is alone. He is a thinking boy, but has no one to confide in, or to give him an encouraging word amid his discouragements and severe trials which I know he has as well as those more advanced in years. p. 167, Para. 2, [170T].

If you shut yourselves up to each other, it is selfish love, unattended with Heaven's blessing. I have strong hope that you will love the orphan for Christ's sake; that you will feel that your possessions are but worthless, unless employed to do good. Do good; be rich in good works, willing to distribute, ready to communicate, laying up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life. None will reap the reward of everlasting life but the self-sacrificing. p. 168, Para. 1, [170T].

A dying father and mother left jewels to the care of the church, to be instructed in the things of God, and fitted for Heaven. When they shall look about for these jewels, and one is found missing, through neglect, what shall the

church answer, for they are responsible in a great degree for the salvation of these orphan children. p. 168, Para. 2, [170T].

In all probability you have failed, in not gaining the boy's confidence and affection by giving him more tangible proofs of your love by holding out some inducements. If you could not expend money, you could at least encourage in some way, by letting him know you were not indifferent to his case. That the love and affection is to be all on one side, is a mistake. How much affection have you educated yourselves to manifest? You are too much shut up to yourselves, and do not feel the necessity of surrounding yourselves with an atmosphere of tenderness and gentleness, which comes from true nobility of soul. Bro. and Sr. ----- left their children to the care of the church. There were plenty of relatives who were wealthy, and wished for these children; but they were unbelievers, and if allowed to have the care, or become the guardians, of the children, would lead their hearts away from the truth into error, and endanger their salvation. This made their relatives dissatisfied, and they have done nothing for the children. The confidence of the parents in the church should be considered, and not be forgotten because of selfishness. p. 168, Para. 3, [170T].

We have the deepest interest for these children. One has already developed a beautiful Christian character, is married to Eld. -----, and now, in return for the care and burdens borne for her, is a true burden-bearer in the church. She is sought unto for advice and counsel by the less experienced, and they seek not in vain. She possesses true Christian humility, with becoming dignity, which can but inspire respect and confidence in all who know her. These children are as near to me as my own. I shall not lose sight of them, nor cease my care for them. I love them sincerely, tenderly, and affectionately. E. G. W. p. 169, Para. 1, [170T].

Appeal To Ministers.

I was shown, Oct. 2, 1868, the great and solemn work before us of warning the world of the coming Judgment. Our example in carrying out our faith and good works generally, in accordance with the truth we profess, is saving a few, and condemning the many, leaving them with no excuse in the day when the cases of all will be decided. The righteous

are to be prepared for everlasting life, and sinners, who will not become acquainted with the ways and will of God, are appointed to destruction. p. 169, Para. 2, [170T].

Ministers are not all cleansed and sanctified through the truths they preach to others. Some have but faint views of the sacred character of the work. They fail to trust in God, and to have all their works wrought in him. Their inmost souls have not been converted and consecrated. They have not in their daily life experienced the mystery of godliness. They are handling immortal truths, weighty as eternity, but are not careful, earnest, and thorough, to have these truths inwrought in their souls, making them a part of themselves. They are not so wedded to the principles which these truths inculcate that it is impossible to separate any part of the truth from them. The truth does not have a controlling influence over them in all they do. p. 170, Para. 1, [170T].

Sanctification of heart and life is alone acceptable with God. Said the angel, as he pointed to the ministers who are not right, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Be ye clean that bear the vessels of the Lord." God calls for integrity of soul; truth in the inward parts, transforming the entire man, by the renewing of the mind through the influences of the Divine Spirit. There is not devotion given to the work. Ministers have not all of them put their hearts into the work. They move as listlessly as though a temporal millennium was allowed them in which to work for souls. They shun burdens and responsibilities, care and privations. Self-denial, suffering, and weariness, are not pleasant or convenient. It is the study of some to save themselves, and not wear. Convenience is studied, and how to please themselves, their wives, and their children, and the work they have entered upon is nearly lost sight of. p. 170, Para. 2, [170T].

God calls for humiliation of soul and humble confessions from the ministers who have not had their works wrought in him. I was cited to men who engage in worldly enterprises. They know that if they would gain their object, they must suffer fatigue. They sacrifice ease, love of home, and endure privations. They are persevering, energetic, and ardent. Our ministers do not all of them manifest half the zeal shown by those who are securing earthly gain. They are not as intent upon their purpose, nor as earnest in their

efforts; they are not as persevering, and are not as willing to deny themselves, as those who engage in worldly pursuits. p. 171, Para. 1, [170T].

Compare these two enterprises. One is certain, eternal, enduring as the life of God; the other is a thing of this life, changeable, perishable; and if they succeed in their ambitious pursuits, that which they gain frequently stings like an adder, and drowns them in perdition. Oh! why should there be so great a contrast in the efforts of those who are engaged, the one class in worldly enterprises, the other in the eternal? The one laboring for a treasure here, that is perishable, and in the effort suffering much pain for that which is frequently a source of much evil; while the effort put forth for the salvation of precious souls will be approved of Heaven, and the reward will be the heavenly riches. There are no risks to run here, and no losses to be sustained; the profits are sure and immense. p. 171, Para. 2, [170T].

Ministers, who are in Christ's stead beseeching souls to be reconciled to God, should by precept and example manifest an undying interest to save souls. They should manifest earnestness, perseverance, self-denial, and a spirit of sacrifice, which should as far exceed the diligence and earnestness of those securing, earthly gain, as the soul is more valuable than the trash of earth, and the subject more elevated than earthly enterprises. All earthly enterprises are of trifling importance, when compared with the work of saving souls. They are not enduring, although they cost so much. One soul saved will shine in the kingdom of Heaven throughout eternal ages. p. 172, Para. 1, [170T].

Some ministers are asleep, and the people are also asleep; but Satan is wide awake. There is but little sacrificing for God or the truth. Ministers must set the example. In their labors, they should show that they esteem eternal things of infinite value, and earthly things as nothing in comparison. There are ministers who are preaching present truth, who must be converted. Their understandings must be invigorated, their affections purified, their hearts' affections centered in God. They should present the truth before the imagination in a manner which will arouse the intellect to appreciate its excellence, purity, and exalted sacredness. In order to do this, they should keep before their imaginations objects, which are elevated, which

purify, quicken, and exalt the mind. They must have the purifying fire of truth burning upon the altar of their hearts, to influence and characterize their lives; then, go where they will, amid darkness and gloom, they will illuminate those in darkness with the light dwelling in them and shining round about them. p. 172, Para. 2, [17OT].

Ministers must be imbued with the spirit of their Master, as he was when he was upon earth. He went about doing good, blessing others with his influence. He was a man of sorrows, and acquainted with grief. Ministers should have clear conceptions of eternal things, and of God's claims upon them; then they can impress others, and excite in them a love for contemplating heavenly things. p. 173, Para. 1, [17OT].

Ministers should become Bible students. Are the truths which they handle mighty? then they should seek to handle them skillfully. Their ideas should be mighty, and their spirits fervent, or they will weaken the force of the truth which they handle. By tamely presenting the truth, without being stirred by it themselves, merely repeating the theory of truth, they can never convert men. If they should live as long as did Noah, their efforts would be without effect. Their love for souls must be intensified, and their zeal fervent. Their listless, unaffected, unfeeling manner of presenting the truth will never arouse men and women from their deathlike slumber. They must show in their manners, in their acts and words, in their preaching and praying, that they believe that Christ is at the door. Men and women are in the last hours of probation, and yet careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to people who are asleep! A great work must be accomplished for ministers, in order for them to make the preaching of the truth a success. p. 173, Para. 2, [17OT].

The word of God should be thoroughly studied. All other reading is inferior to this. A careful study of the word of God will not entirely exclude all other reading of a religious nature. If the word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it will be excluded. If we study the word of God with an interested, prayerful heart, to understand it, new beauties will be seen in every line. God will reveal precious truth so clearly that the mind will

have a continual feast, and will derive sincere pleasure, as its comforting and sublime truths are unfolded. p. 174, Para. 1, [170T].

Visiting from house to house forms an important part of the minister's labors. His efforts in this direction should be to converse with every member of the family, whether they profess the truth or not. It is the duty of the minister to ascertain the condition of all; and he should live so near to God that he can counsel and exhort and reprove, carefully, in wisdom. He should have the grace of God in his own heart, and the glory of God constantly in view. All lightness and trifling is positively forbidden in the word of God. His conversation should be in Heaven. His words should be seasoned with grace. All flattery should be put away; for that is Satan's work. Poor, weak, fallen men generally think enough of themselves, and need no help in this direction. Flattering your ministers is all out of place. It perverts, and does not lead to meekness and humility; yet men and women love praise of one another. Ministers too frequently love praise. Their vanity is gratified by hearing it. Many have been cursed with it. Reproof is more to be prized than flattery. p. 174, Para. 2, [170T].

All who are preaching the truth do not realize that their testimony and example is deciding the destiny of souls. If they are unfaithful in their mission, and become careless in their work, souls will be lost as the result. If they are self-sacrificing and faithful in the work which the Master has given them to do, they will be instrumental in the salvation of many souls. Some permit trifles to divert them from the work. Bad roads, rainy weather, or little matters at home in their families, are sufficient excuses for them to leave the work of laboring for souls. Frequently the work is left at the most important time. When an interest has been raised, and the minds of the people are agitated, the interest is left to die out because they choose a more pleasant and easy field. Those who pursue this course show plainly that they do not have the burden of the work upon them. They wish to be carried by the people. They are not willing to endure privations and hardships, which ever characterize the life of a true shepherd. Some have no experience in taking hold of the work as though it was of vital importance. They have not entered upon the work with earnest, zealous interest and engaged their whole souls in the matter, as though they

were doing work which would have to bear the test of the Judgment. They work too much in their own strength. They do not make God their trust, and therefore errors and imperfections mark all their efforts. They do not give the Lord an opportunity to do anything for them. They do not walk by faith, but by sight. They will go no faster or further than they can see. To venture something for the truth's sake, they do not seem to understand has any part in their religious experience. p. 175, Para. 1, [170T].

Some go from their homes to labor in the gospel field, but do not act as though the truths which they speak were a reality to them. Their actions show that they have not experienced the saving power of the truth themselves. When out of the desk, they appear to have no burden or weight of the truth. They labor sometimes apparently to profit, but more frequently to no profit. Such feel entitled to the wages they receive, as much as though they had earned them; notwithstanding their unconsecration has cost more labor, anxiety, and pain of heart, to those laborers who have the burden of the work upon them, than all their efforts have done good. Such are not profitable workmen. But all such will have to bear this responsibility themselves. p. 176, Para. 1, [170T].

It is frequently the case that ministers are inclined to visit almost entirely among the churches, devoting their time and strength where their labor will do no good. The churches are frequently in advance of most of the ministers who are laboring among them, and would be in a more prosperous condition if the ministers would keep out of their way, and give them an opportunity to work. Their efforts to build up the churches only bring them down. They present the theory of the truth over and over, and there is not power from God to vitalize the truth they present. They have but little burden. They manifest much listless indifference. The spirit is contagious, and the churches lose their interest and burden for the salvation of others. The ministers, by their preaching and example, have lulled the people to carnal security. if these ministers would leave the churches, go out into new fields, and labor to raise up churches, they would then understand their ability, and what it costs to bring souls out to take their position upon the truth. They would then realize how careful they should be that their example and influence might never discourage or weaken souls that had required so much hard, prayerful labor to convert to the truth. "Let

ever man prove his own work, and then shall he have rejoicing in himself alone, and not in another." p. 176, Para. 2, [170T].

The churches give of their means to sustain the ministers in their labors. What have they to encourage them in their liberality? Some ministers labor from month to month, and accomplish so little that the churches become disheartened; because they cannot see that anything is being done to convert souls to the truth. The churches are not made more spiritual or fervent in their love to God and his truth. Those who are handling sacred things should be wholly consecrated to the work. They should possess an unselfish interest in the work and a fervent love for perishing souls. If they do not have this, they have mistaken their mission, and should cease their labor of teaching others; for they do more harm than they can possibly do good. p. 177, Para. 1, [170T].

Some ministers display themselves, but do not feed the flock. The people are perishing for meat in due season. There is a disposition to shrink from opposition. Some fear to go into new places because of the darkness, and the conflicts they think they may expect. This is cowardice. The people must be met where they are. They need stirring appeals and practical, as well as doctrinal, discourses. Precept backed up by example will have a powerful influence. p. 178, Para. 1, [170T].

A faithful shepherd will not study his ease and his convenience, but will labor for the interest of the sheep on every hand. In this great work, he will forget self. In his search for the lost sheep, he will not realize that he himself is weary, cold, and hungry. He has one purpose in view: to save the lost and wandering sheep at whatever expense it may be to himself. His wages will not influence him in his labor, nor swerve him from his duty. He has received his commission from the Majesty of Heaven, and he expects his reward when the work intrusted to him is done. p. 178, Para. 2, [170T].

Those who engage in the business of school-teaching, prepare for the work. They qualify themselves by attending school. They interest their minds in study. They are not allowed to engage in the work of teaching children and youth in the sciences, unless they are capable of instructing them. Those who apply for a situation as

teacher, have to pass an examination before competent persons. It is an important work to deal with young minds, and instruct them correctly in the sciences. But of how much greater importance is the work of the ministry! p. 178, Para. 3, [170T].

Many engage in the important business of interesting men and women to enter the school of Christ, to learn how they may form characters for Heaven, who need to become students themselves. Some who engage in the ministry, do not feel the burden of the work upon them. They have received incorrect ideas of the qualifications of a minister. They have thought it required but little close study in the sciences or in the word of God, to make a minister. Some ministers who are teaching present truth, are not acquainted with their Bibles. They are so deficient in Bible-reading and study, that it is difficult for them to quote a text of Scripture correctly, from memory. They sin against God by blundering along in the awkward manner they do. They mangle the Scripture. They make the Bible say things that are not written therein. p. 179, Para. 1, [170T].

Some who have all their lives been led by feeling. have thought that an education or thorough knowledge of the Scriptures was of no consequence if they only had the Spirit. God never sends his Spirit to sanction ignorance. Those who have not knowledge, and are so situated that it is impossible for them to obtain it, the Lord may, and does, pity and bless, and sometimes condescends to make his strength perfect in their weakness. He makes it the duty of such to study his word. A lack of knowledge in the sciences is no excuse for the neglect of Bible study; for the words of inspiration are so plain that the unlearned may understand them. p. 179, Para. 2, [170T].

Those who are handling solemn truths for these perilous times, of all men upon the face of the earth, should understand their Bibles, and become acquainted with the evidences of our faith. Unless they possess a knowledge of the word of life, they have no right to undertake to instruct others in the way to life. Ministers should give all diligence to add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. Some of our ministers graduate before they have scarcely

learned the first principles of the doctrine of Christ. Those who are ambassadors for Christ, who stand in his stead, beseeching souls to be reconciled to God, should be qualified to present our faith intelligently, and be able to give the reasons of their hope with meekness and fear. Said Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." p. 180, Para. 1, [170T].

Ministers who are engaged in teaching unpopular truth, will be beset by men who are urged on by Satan, who, like their master, can quote Scripture readily; and shall the servants of God be unequal to the servants of Satan in handling the words of inspiration? They should, like Christ, meet Scripture with Scripture. Oh! that those who minister in holy things, would awake, and, like the noble Bereans, search the Scriptures daily. Brethren in the ministry, I entreat of you to study the Scriptures, with humble prayer for an understanding heart, that you may teach the way of life more perfectly. Your counsel, prayers, and example, must be a savor of life unto life, or you are unfit to point out the way of life to others. p. 180, Para. 2, [170T].

The Master requires every one of his servants to improve upon the talents he has committed to them. How much more will he require of the ministers who profess to understand the way to life, and take upon themselves the responsibility of guiding others therein. p. 181, Para. 1, [170T].

The apostle Paul exhorted Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." p. 181, Para. 2, [170T].

The glorious results that attended the ministry of the chosen disciples of Christ, were the effects of bearing about in their bodies the dying of the Lord Jesus. Some of those who testified of Christ were unlearned and ignorant men; but grace and truth reigned in their hearts, inspiring and purifying their lives, and controlling their actions. They were living representatives of the mind and spirit of Christ. They were living epistles, known and read of all men. They were persecuted and hated by all men who would not receive the truth they preached, and who despised the

cross of Christ. p. 181, Para. 3, [170T].

Wicked men will not oppose a form of godliness, nor reject a popular ministry which presents no cross for them to bear. The natural heart will raise no serious objection to a religion in which there is nothing to make the transgressor of the law tremble, or bring to bear upon the heart and conscience the terrible realities of a Judgment to come. It is the demonstration of the Spirit, and the power of God which raises opposition, and leads the natural heart to rebel. The truth that saves the soul, must not only come from God, but his Spirit must attend its communication to others, otherwise it falls powerless before opposing influences. Oh! that the truth would fall from the lips of God's servants with such power as to melt and burn its way to the hearts of the people! p. 182, Para. 1, [170T].

Ministers must be endued with power from on high. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, condemning its exciting pleasures and corrupting charms, it will then be plainly seen that there is no concord between Christ and Belial. The natural heart cannot discern the things of the Spirit of God. An unconsecrated minister, presenting the truth in an unimpassioned manner, when his own soul is not stirred by the truths he speaks to others, will only do harm. He lowers the standard every effort he makes. p. 182, Para. 2, [170T].

Selfish interest must be swallowed up in deep anxiety for the salvation of souls. Some ministers have labored, not because they dared not do otherwise, because the woe was upon them, but having in view the wages they were to receive. Said the angel, "Who is there, even among you, that would shut the doors for naught? neither do ye kindle fire upon my altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering, at your hand." p. 182, Para. 3, [170T].

It is all wrong to buy every errand that is done for the Lord. The treasury of the Lord has been drained by those who have not benefited the cause, but have injured it. If ministers give themselves wholly to the work of God, and devote all their energies to build up the cause, they will have no lack. As regards temporal things, they have a better portion than their Lord, and better than his chosen

disciples whom he sent forth to save perishing man. Our great Exemplar, who was in the brightness of his Father's glory, was despised and rejected of men. Reproach and falsehood followed him. His chosen disciples were living examples of the life and spirit of their Master. They were honored with stripes and imprisonment and it was finally their portion to seal their ministry with their blood. p. 183, Para. 1, [170T].

When ministers are so interested in the work that they love it as a part of their existence, then they can say, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things, we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." p. 183, Para. 2, [170T].

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." p. 184, Para. 1, [170T].

Moral Pollution.

I have been shown that we live amid the perils of the last days. Because iniquity abounds, the love of many waxes cold. The word many refers to the professed followers of Jesus Christ. They are affected by the prevailing iniquity, and they backslide from God. But it is not necessary that the followers of Christ should be affected by the prevailing iniquity. The cause of this declension is, that they do not stand clear from this iniquity. The fact that their love to God is waxing cold because iniquity abounds, shows that they are, in some sense, partakers in this iniquity, or it would not affect their love for God, and their zeal and fervor in his cause. p. 184, Para. 2,

[170T].

A terrible picture has been presented before me, of the condition of the world. Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue, and true goodness, are nearly discouraged by its boldness, strength, and prevalence. The iniquity which abounds, is not merely confined to the unbeliever and scoffer. Would that this were the case; but it is not. Many men and women who profess the religion of Jesus Christ, are guilty. Even some who profess to be looking for the appearing of Jesus Christ, are no more prepared for that event than Satan himself. They are not cleansing themselves from all pollution. They have so long served their lust, that it is natural for their thoughts to be impure, and their imaginations corrupt. It is as impossible to turn the course of the Niagara river, and send its waters pouring up the falls, as to change their minds to dwell upon pure and holy things. p. 185, Para. 1, [170T].

Youth and children of both sexes, engage in moral pollution, and practice this disgusting, soul-and-body-destroying Vice. Many professed Christians are so benumbed by the practice of this terrible vice, that you, cannot arouse their moral sensibilities to understand that it is sin, and its sure results, if continued, will be utter shipwreck of body and mind. Man, the noblest being upon the earth, formed in the image of God, transforms himself into a beast! He makes himself gross and corrupt. Every Christian will have to learn to restrain his passions, and be controlled by principle. Unless he does this, he is unworthy of the Christian name. p. 185, Para. 2, [170T].

Some who make a high profession, do not understand the sin of self-abuse, and its sure results. Long-established habit has blinded their understanding. They do not sense the exceeding sinfulness of this degrading sin, which is enervating the system, and destroying their brain nerve power. Moral principle is exceedingly weak, when it conflicts with established habit. The solemn messages from Heaven cannot forcibly impress the heart that is not fortified against the indulgence of this soul-and-body-destroying vice. The sensitive nerves of the brain have lost their healthy tone by morbid excitation to gratify an unnatural desire for sensual indulgence. The electric power

of the brain nerves communicates with the entire system. The brain nerves are the only medium through which Heaven can communicate to man, and affect his inmost life. Whatever injures or disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind. In consideration of these facts, how important that ministers, and people who profess godliness, should stand forth clear and untainted from this soul-debasing vice. p. 186, Para. 1, [170T].

My soul has been bowed down with anguish as I have been shown the weak condition of God's professed people. Iniquity abounds, and the love of many waxes cold. There are but few professed Christians who regard this matter in the right light, and hold proper government over themselves when public opinion and custom do not condemn them. How few restrain their passions because they feel under moral obligation to do so, and because the fear of God is before their eyes. The higher faculties of man are enslaved by appetite and corrupt passions. Some will acknowledge the evil of sinful indulgences, yet will excuse themselves by saying they cannot overcome their passions. p. 186, Para. 2, [170T].

This is a terrible admission for any person who names Christ, that they cannot control a loathsome, low habit, which is enervating soul and body. "Let every one that nameth the name of Christ depart from iniquity." Why is this weakness? It is because the animal propensities have been indulged, and strengthened by exercise, until they have gained the ascendancy over the higher powers. Men and women lack principle. They are dying spiritually, because they have pampered the natural appetites, by indulgence, so long. Their power of self-government seems gone. The lower passions of their nature have taken the reins, and that which should be the governing power has become the menial servant of corrupted passion. The soul is held in lowest bondage. Sensuality has quenched the desire for holiness, and withered spiritual prosperity. p. 187, Para. 1, [170T].

My soul mourns for the youth who are forming characters in this degenerate age. I also tremble for their parents; for I have been shown that as a general thing they do not understand their obligations to train up their children in the way they should go. Custom and fashion are consulted,

and the children soon learn to be swayed by these, and are corrupted; while their indulgent parents are themselves benumbed, and asleep to their danger. But very few of the youth are free from corrupt habits. They are excused from physical exercise to a great degree. The parents fear they will overwork, and therefore bear burdens themselves which their children should bear. Overwork is bad; but the result of indolence is more to be dreaded. Idleness leads to the indulgence of corrupt habits. Industry does not weary and exhaust one-fifth part as much as the pernicious habit of self-abuse. If simple, well-regulated labor exhausts your children, be assured, parents, there is a cause, aside from their labor, which is enervating their systems, and producing a sense of constant weariness. Give your children physical labor, which will call into exercise the nerves and muscles. The weariness attending such labor will lessen their inclination to indulge in vicious habits. Idleness is a curse. It produces licentious habits. p. 187, Para. 2, [170T].

Many cases have been presented before me, and I have been let into their inner lives. My soul has been sick and disgusted with the rotten-heartedness of human beings who profess godliness, and talk of translation to Heaven. I have asked myself frequently, Whom can I trust? Who is free from iniquity? p. 188, Para. 1, [170T].

My husband and myself attended a meeting in ----- . Our sympathies were enlisted for a brother who was a great sufferer with the phthisic. He was pale and emaciated. He requested the prayers of the people of God. He said that his family were sick, and that he had lost a child. He spoke, with feeling, of his bereavement. He said that he had been waiting for some time to see Bro. and Sr. White. He had believed that if they would pray for him, he would be healed. After the meeting closed, the brethren called our attention to the case. They said that the church was assisting them. His wife was sick, and his child had died. The brethren had met at his house, and united in praying for the afflicted family. We were much worn, and had the burden of labor upon us during the meeting, and wished to be excused. p. 188, Para. 2, [170T].

I had resolved not to engage in prayer for any one, unless the Spirit of the Lord should dictate in the matter. I had been shown that there was so much iniquity abounding, even among professed Sabbath-keepers that I did not wish to

unite in prayer for those of whose history I had no knowledge. I stated my reason. I was assured by brethren that, as far as they knew, he was a worthy brother. I conversed a few words with the one who had solicited our prayers that he might be healed. I could not feel free. He wept. Said he had waited for us to come, and felt assured that if we would pray for him he would be restored to health. We told him we were unacquainted with his life; that we had rather those who knew him would pray for him. He importuned us so earnestly that we decided to consider his case, and present it before the Lord that night; and if the way seemed all clear, we would comply with his request. That night we bowed before God and presented his case before him. We entreated that we might know the will of God concerning him. All we desired was that God might be glorified. Would the Lord have us pray for this afflicted man? We left the burden with the Lord, and retired to rest. In a dream the case of that brother was clearly presented. His course from his childhood up was shown, and if we should pray, the Lord would not hear us; for he regarded iniquity in his heart. The next morning the brother came for us to pray for him. We took him aside, and told him we were sorry to be compelled to refuse his request. I related my dream, which he acknowledged was true. He had practiced self-abuse from his boyhood up. He had continued the practice during his married life. He said he would try to break himself of this sin. This man had a long-established habit to overcome. He was in the middle age of life. His moral principles were so weak when brought in conflict with long-established indulgence, that they were overcome. The animal had gained the ascendancy over the higher nature. I asked him in regard to health reform. He could not live it, he said. His wife would throw graham flour out of doors, if it was brought into the house. This man had been helped by the church. Prayer also, had been offered in their behalf. Their child had died, and the wife was sick, and the husband and father would leave his case upon us, for us to bring before a pure and holy God, that he might work a miracle for him and make him well. The moral sensibilities of this man were benumbed. p. 189, Para. 1, [170T].

When the young adopt vile practices while the spirit is tender, they will never obtain force to develop, fully and correctly, physical, intellectual, and moral character. Here was a man debasing himself daily, and yet, dares to venture into the presence of God, and ask an increase of strength which he has vilely squandered, and which if

granted, he will consume upon his lust. What forbearance has God! If he should deal with man according to his corrupt ways before him, who could live in his sight? What if we had been less cautious, and carried the case of this man before God while he was practicing iniquity, would the Lord have heard? would he have answered? For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity, "If I regard iniquity in my heart, the Lord will not hear me." p. 190, Para. 1, [17OT].

This is not a solitary case. Even the marriage relation was not sufficient to preserve this man from the corrupt habits of his youth. I wish I could be convinced that such cases as the one I have presented are rare; but I know they are frequent. Children born to parents who are controlled by corrupt passions, are worthless. p. 191, Para. 1, [17OT].

What can be expected of such children, but that they will sink lower in the scale than their parents? What can be expected of the rising generation? Thousands are devoid of principle. These very ones are transmitting to their offspring their own miserable, corrupt passions. What a legacy! Thousands drag out their unprincipled lives, tainting their associates, and perpetuating their debased passions, by transmitting them to their children. They take the responsibility of giving to them the stamp of their characters. p. 191, Para. 2, [17OT].

I come again to Christians. If all who profess to obey the law of God were free from iniquity, my soul would be relieved; but they are not. Even some who profess to keep all the commandments of God are guilty of the sin of adultery. What can I say to arouse the benumbed sensibilities? Moral principle strictly carried out, becomes the only safeguard of the soul. If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and increase the force of the lower passions and has a tendency to deaden the moral or higher powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to Heaven. The less feverish the diet, the more easily can the passions be controlled. The gratification of taste

should not be consulted irrespective of physical, intellectual, or moral health. p. 191, Para. 3, [170T].

Indulgence of the baser passions will lead very many to shut their eyes to the light; for they fear they shall see sins which they are unwilling to forsake. All may see if they will. If they choose darkness rather than light, their criminality will be none the less. Why do not men and women read, and become intelligent upon these things, which so decidedly affect their physical, intellectual, and moral strength? God has given you a habitation to care for, and preserve in the best condition for his service and glory. Your bodies are not your own. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." p. 192, Para. 1, [170T].

Testimony for the Church
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By Ellen G. White

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"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi, 19, 20. p. 1, Para. 1, [180T].

We are not our own. We do not belong to ourselves. But we have been bought with a dear price. We have cost an immense sum, even the sufferings and death of the Son of God. If we can understand this, and fully realize it, then shall we feel great responsibility resting upon us to keep ourselves in the very best condition of health, that we may render to God perfect service. p. 1, Para. 2, [180T].

But when we take any course which decreases our strength, expends our vitality beclouds the intellect, and destroys the powers of the mind, we sin against God. In pursuing this course we are not glorifying him in our bodies and spirits which are his; but are committing a great wrong in his sight. p. 1, Para. 3, [180T].

Has Jesus given himself for us? Has this dear price been paid to redeem us? And is it so, that we are not our own? Is it true that all the powers of our being, our bodies, our spirits, all that we have, and all we are, belong to God? Is this so? It certainly is. And when we realize this, what obligation does it lay us under to God to preserve ourselves in that condition that we may honor him upon the earth in our bodies and in our spirits which are the Lord's. p. 1, Para. 4, [180T].

We believe without a doubt that Christ is soon coming. This is not a fable to us. It is a reality. We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are present truth, and that we are preparing for the Judgment. We are preparing to meet Him who is to appear in the clouds of heaven with the holy retinue of angels, to escort Him on his way, to give the faithful and the just the finishing touch of immortality. When he comes he is not to cleanse us of our sins. He is not then to remove from us the defects in our characters. He will not then cure us of the infirmities of our tempers and dispositions. He will not do this work then. Before that time the work will all be accomplished, if wrought for us at all. Then those who are holy will be holy still. They are not to be made holy when the Lord comes. Those who have preserved their bodies, and their spirits, in holiness, and in sanctification, and honor, will then receive the finishing touch of immortality. And when he comes, those who are unjust, and unsanctified, and filthy, will remain so forever. There is then no work to be done for them which shall remove their defects, and give them holy characters. The Refiner does not then sit to pursue his refining process, and remove their sins, and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us. p. 2, Para. 1, [180T].

We embrace the truth of God with our different organizations, and as we come under the influence of truth, it will accomplish the work for us which is necessary to be accomplished, and give us a moral fitness for the kingdom of glory, and for the society of the heavenly angels. We are now in God's workshop. We are, many of us, rough stones from the quarry. As we lay hold upon the truth of God, its influence must affect us. It must elevate us. It must remove from us every imperfection. It must remove from us sins of whatever nature. And it must fit us, that we may be prepared to see the King in his beauty, and finally to unite with the pure and heavenly angels in the kingdom of glory. This work is to be accomplished for us here. Here we are, with these bodies and spirits, which are to be fitted for immortality. p. 3, Para. 1, [180T].

We are in a world that is in opposition to righteousness, holiness, a growth in grace, and to purity of character. Everywhere we look we see deformity and sin. We see

corruption. We see defilement on every hand. And what is the work that we are to undertake here just previous to immortality? It is to preserve our bodies holy, our spirits pure, that we may stand forth unstained amid the corruptions teeming around us in these last days. And if this work is to be performed for us, we need to engage in it heartily, and engage in it at once. We want to understand it just as it is. Selfishness should not come in here to control us. We want the Spirit of God to have perfect control of us. It should influence us in all our actions. And if we have a right hold on Heaven, a right hold of the power that is from above, we shall feel the sanctifying influence of the Spirit of God upon our hearts. p. 3, Para. 2, [18OT].

When we have tried to present to our brethren and sisters the health reform, and have spoken to them of the importance of their eating and drinking, and in all that they do, to do it to the glory of God, many, by their actions, had said, "It is nobody's business whether I eat this or that. Whatever we do, we are to bear the consequences ourselves." Dear friends, you are greatly mistaken. You are not the only sufferers from a wrong course. The society you are in bears the consequences of your wrongs, in a great degree, as well as yourselves. If you are suffering from your intemperance in eating or in drinking, we that are around you, or associated with you, are affected by your infirmities. We have to suffer on account of the course you pursue, which is wrong. If it has an influence to lessen your powers of mind or body, we are affected by it. We have to feel it. When in your society, instead of your having a buoyancy of spirit, you are gloomy, and cast a shadow upon the spirits of all around you. If we are sad, and depressed, and in trouble, you could, if in right conditions of health, have a clear brain to show us the way out, and speak a comforting word to us. If your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss? Does not your influence seriously affect us? We may have a good degree of confidence in our own judgment, yet we want to have counselors; for in many counselors there is safety. We desire that our course should look consistent and proper to those we love, and we wish to seek their counsel, and have them able to give it with clear brain. But what care we for your judgment, if your brain nerve-power has been taxed to the utmost to take care of improper food, or an enormous quantity of even

healthful food, placed in your stomachs, and the vitality withdrawn from the brain? What care we for the judgment of such persons? They see through a mass of undigested food. Therefore your course of living affects us. It is impossible for you to pursue any wrong course without others suffering beside yourself. p. 4, Para. 1, [180T].

"Know ye not that they which run in a race run all, but one receiveth the prize! So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." In running the race, in order to obtain that laurel which was considered a special honor, those who engaged in running were temperate, that their muscles, and their brains, and every part of them, should be in the very best condition to run. If they were not temperate, they would not have that elasticity that they would have if they were temperate in all things. If temperate, they could run that race successfully. They were more sure of receiving the crown. But notwithstanding all their efforts in the direction of temperance, and to subject themselves to a careful diet, in order to be in the best condition, yet they only run at a venture. They might do the very best they could, and yet after all not receive the token of honor; for another might be a little in advance of them, and take the prize. One only received the prize. But we can all run in the heavenly race, and all receive the prize. It is not an uncertainty. It is not to run at a risk. We must put on the heavenly graces, with the eye directed upward to the crown of immortality, keeping the Pattern ever before us. He was a Man of Sorrows, and acquainted with grief. The self-denying life of our divine Lord we are to keep constantly in view. His life of poverty, humbleness, and self-denying, we must not forget. And then as we seek to imitate him, keeping our eye upon the mark of the prize, we can run this race with certainty, knowing that if we do the very best we can we shall certainly secure the prize. Men ran to obtain a corruptible crown, one that would perish in a day. All this self-denial practiced by those who ran these races was to obtain a corruptible crown, which was only a token of honor from mortals here. p. 6, Para. 1, [180T].

But we are to run the race, at the end of which is a crown of immortality and everlasting life. Yes, a far more exceeding and eternal weight of glory will be awarded to us as the prize when the race is run. "We," says the apostle, "an incorruptible." And if they could be temperate in all things, who engaged in this race here upon earth for a temporal crown, cannot we be temperate in all things, who have in view an incorruptible crown, an eternal weight of glory, and a life which measures with the life of God? When we have this great inducement before us, cannot we run, with patience, this race that is set before us, looking unto Jesus the author and finisher of our faith? He has pointed out the way for us. He has marked it for us by his own footsteps all the way along. It is the path that he traveled. You may, with Christ, experience the self-denial, and the suffering, and walk in this pathway imprinted by his own blood. p. 7, Para. 1, [180T].

"I therefore so run, not as uncertainly so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection." There is work to do here, for every man, woman, and child. Satan is constantly at work, that he may have control of your bodies and spirits. But Christ has bought you, and you are his property. And now it is for you to work in union with Christ, in union with the holy angels that minister unto you. It is for you to keep the body under, and bring it into subjection. Unless you do this, you will certainly lose everlasting life, and the crown of immortality. p. 8, Para. 1, [180T].

And yet some will say, "What business is it to anybody what I eat? or what I drink?" I have shown you what relation your course had to others. You have seen that it has much to do with the influence you exert in your families. It has to do with your manner of acting. It has much to do with moulding the characters of your children. p. 8, Para. 2, [180T].

As I said before, It is a corrupted age in which we live. It is a time when Satan seems to have almost perfect control of minds that are not fully consecrated to God. Therefore there is a very great responsibility resting upon parents and guardians who have children to bring up. Parents have taken the responsibility of bringing these children into existence. And what now is their duty? Is it to let them come up just as they may? and just as they will? Let me tell you, a weight of responsibility rests

upon these parents. Whether you eat, or whether you drink, or whatever you do, do all to the glory of God. Do you do this when you are preparing food of the table, and when you place it upon your tables, and call your family to partake of it? Are you placing only the food before these children that you know will make the very best blood? Is it that food that will preserve their systems in the least feverish condition? Is it that which will place them in the very best relation to life and health? Is this the food that you are studying to place before your children? Or are you careless and reckless of their future good? and provide for them unhealthful, stimulating, irritating food? Let me tell you that the children from their very birth are born to evil. Satan seems to have control of them. He seems to take possession of their young minds, and they are corrupted. Why do fathers and mothers act as though a lethargy was upon them? They do not mistrust that Satan is sowing evil seed in their families. They are as blind, and careless, and reckless, in regard to these things as it is possible for them to be. Why do they not awake, and study these things? Why are they not reading up? Says the apostle, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience," &c. Here is work resting upon every one who professes to follow Jesus Christ, to live upon the plan of addition. p. 9, Para. 1, [180T].

Chapter after chapter has been opened to me. I can select family after family of children in this house that are, every child of them, as corrupt as hell. And some of them profess to be followers of Jesus Christ. And you, the parents, are as indifferent as though you had had a shock of paralysis. p. 10, Para. 1, [180T].

I have said that some of you are selfish. You have not understood what I have meant. You have studied what food would taste best. Taste and pleasure, instead of the glory of God, and to advance in the divine life, and perfect holiness in the fear of God, have ruled. It is to consult your own pleasure, your own appetites; and while you have been doing this, Satan has been gaining a march upon you, and, as it generally happens, has frustrated your efforts every time. Some of you fathers have taken your children to the physicians to see what was the matter with them. I could have told you in two minutes what was the matter. Your children are corrupt. Satan has obtained control of them. He has come right in past you, while you, who are as

God to them, to guard them, were at ease, stupefied, and asleep. God has commanded you to bring them up in the fear and nurture of the Lord. But Satan has passed right in before you, and has woven strong bands around them. And yet you sleep on. May Heaven pity these parents, and these children, for they, every one of them, need his pity. p. 10, Para. 2, [180T].

Had you taken your position upon the health reform; had you added to your faith virtue, to virtue knowledge, and to knowledge temperance, things might have been different. But you have only partially aroused, opened your eyes a little, and then composed yourself to sleep again, over the iniquity and corruption that is in your very houses. Do you think angels can come into your dwellings? Do you think your children are susceptible of holy influences with these things in your midst? Yet I can count family after family that are almost entirely under the control of Satan. I know these things are true, and I want the people to arouse before it shall be eternally too late, and the blood of souls even the blood of the souls of their own children, be found upon their garments. p. 11, Para. 1, [180T].

The minds of some of these children are so weakened that they have but one-half, or one-third, of the brilliancy of the intellect that they might have had had they been virtuous and pure. They have thrown it away in self-abuse. Right here in this church, corruption is teeming on every hand. Now and then there is a sing, or some gathering of pleasure. Every time I hear of these, I feel like clothing myself in sackcloth. "Oh! that my head were waters, and mine eyes a fountain of tears." "Spare thy people, O Lord." I feel distressed. I have an agony of soul that is beyond anything that I can describe to you. You are asleep. Would the lightning and thunder of Sinai arouse this church? Would they arouse you, fathers and mothers, to commence the work of reformation in your own houses? You should be teaching your children. You should be instructing them how to shun the vices and corruptions of this age. Instead of this, many are studying how to get something good to eat. You place upon your tables the meat, the butter, the eggs. The children partake of these things. The parents are feeding them with the very things that will excite their animal passions, and then they come to the meeting and pray, and ask God to bless their children, and save them. How high do your prayers go? You have a work to do first. When you have done all for your children which God has left

for you to do, then you can with confidence claim the special help God has promised to give you. p. 12, Para. 1, [180T].

You should study temperance in all things. You must study it in what you eat, and in what you drink. And yet you say it is nobody's business what I eat, or what I drink, or what I place upon my table. It is somebody's business, unless you take your children and shut them up, or go into the wilderness where you will not be a burden upon others, where your unruly, vicious children will not corrupt the society in which they mingle. p. 13, Para. 1, [180T].

Those who have adopted the health reform, many of them, have left off every hurtful thing; but does it follow that because they have left off these things, they can eat just as much as they please? They sit down to the table, and instead of considering how much they should eat, they give themselves up to appetite, and eat to great excess. And it is all they can do, and all they should do, the rest of that day, to let the stomach worry away with its burden imposed upon it. All the food that is put into the stomach that the system cannot derive benefit from, is a burden to nature in her work. It hinders the living machine. The system is clogged. It cannot successfully carry on the work of life. The vital organs are unnecessarily taxed. The brain nerve-power is called to the stomach to help the digestive organs carry on their work of disposing of an amount of food which does the system no good. So you see you have lessened the power of the brain by drawing so heavily upon it to help the stomach get along with its heavy burden. And after it has accomplished the task, what are the sensations you have experienced as the result of this unnecessary expenditure of vital force? A feeling of goneness, a faintness, as though you must eat more. Perhaps this feeling comes just before meal time. What is the cause of this? Nature has worried along with her work, and is so thoroughly exhausted in her efforts in consequence, that you have this sensation of goneness. And you think that the stomach says, More food, when, in its faintness, it is distinctly saying, Give me rest. The stomach needs rest to gather up its exhausted energies for another work. But instead of your allowing it any period of rest, you think the stomach needs more food, and so you heap another load upon nature, and refuse it all the rest it needs. It is like a man laboring in the field all through the former part of the day until he is weary. He comes in at noon. He

says that he is weary and exhausted; but you tell him to go to work again and he will obtain relief. This is the way you treat the stomach. It is thoroughly exhausted. And you call the vitality from other parts of the system to the stomach in the effort of digestion. p. 13, Para. 2, [180T].

You have felt a numbness around the brain. You have felt disinclined to take hold of any special labor, which required exertion. You have felt as though you did not want to engage in labor, mental or physical, to any extent, until you have rested from the sense of this burden imposed upon your system. Then, again, there is this sense of goneness. But you say it is more food that is wanted. You place a double load of food for the stomach to take care of. Even if you are most strict in the quality of your food, do you glorify God in your bodies and spirits, which are his, by partaking of such a quantity of food? Those who place so much food upon the stomach, and thus load down nature, could not appreciate the truth, should they hear it dwelt upon. They could not arouse the benumbed sensibilities of the brain to realize the value of the atonement, and the great sacrifice that has been made for fallen man. It is impossible for such to appreciate the great, precious, and exceedingly rich reward that is in reserve for the faithful overcomers. The animal part of our nature should never be left to govern the moral and intellectual. p. 15, Para. 1, [180T].

And what influence does overeating have upon the stomach? The stomach is debilitated, the digestive organs weakened, and disease, with all its train of evils, is brought on as the result. If they were diseased before, they are now increasing the difficulties upon them, and lessening their vitality every day they live. They call their vital powers into unnecessary action to take care of the food that they place in their stomachs. What a terrible condition is this to be in! We know something of dyspepsia by experience. We have had it in our family. And we feel that it is a much-to-be-dreaded-disease. And when a person becomes a thorough dyspeptic, he is a great sufferer, mentally and physically, and his friends must also suffer, unless they are as unfeeling as brutes. And yet will you say, It is none of your business what I eat, or what course I pursue? Does anybody around the dyspeptic suffer? Just take a course that shall irritate them in any way. How natural to be fretful! They feel bad. Their little children appear to

them to be very bad. They cannot speak calmly to their children. They cannot, without special grace, act calmly in their families. All around them are affected by the disease upon them. All around them have to suffer the consequences of their infirmity. They cast a dark shadow. Then, does not your eating and drinking affect others? It certainly does. And you should be very careful to preserve yourself in the best condition of health, that you may render to God perfect service, and do your duty in society and to your family. Then, even healthy reformers can eat immoderately of a healthy quality of food. They can err in the quantity. Some in this house err in the quality. They have never taken their position upon health reform. They have chosen to eat and drink what they pleased, and when they pleased. They are injuring their systems in this way. They are tearing down their systems, and injuring their families, by placing upon their tables a feverish diet, which will increase the animal passions of their children, and lead them to care but little for heavenly things. The parents are thus strengthening the animal, and lessening the spiritual, powers of their children. And what a heavy penalty will they have to pay in the end! And then they wonder that the children are so morally weak! p. 16, Para. 1, [180T].

Parents have not given their children the right education. They have frequently manifested the imperfections which are upon the children. They have eaten improperly, which has called the nervous energies of the being to the stomach, therefore they could not have vitality to expend in other directions. They could not properly control their children, because of their own impatience. Neither could they teach them the right way. Perhaps they would take hold of them roughly, and give them an impatient blow. I have said that to shake a child would shake two evil spirits in, while it would shake one out. If a child is wrong, to shake it only makes it worse. It will not subdue it. When the system is not in a right condition, the circulation broken up, and the nervous power has all that it can do to take care of the bad quality of food, or too great quantity even of that which is good, parents have not self-command. They cannot reason from cause to effect. Here is the reason that, in every move they make in their families, they create more trouble than they cure. They do not seem to understand and reason from cause to effect, and they go to work just like blind men. They seem to act as though it would especially glorify God for them to move like wild men, and if anything

wrong should occur in their families, to put it down with roughness and violence. Who are our children? They are only our younger brothers and sisters in the family that God acknowledges as his. We are dealing with the members of the Lord's family. And while the care of them is committed to us, how careful should we be that we bring them up for the Lord, so that when the Master comes we can say, "Here, Lord, are we, and the children that thou has given us." Shall we then be able to say, We have tried to do our work, and we have tried to do it well? p. 17, Para. 1, [180T].

I have seen mothers of large families, who in the family could not see the work that lay right in their pathway, just before them. They wanted to be missionaries, and do some great work. They were looking out for themselves some high position, but neglecting to take care of the very work at home which the Lord had left them to do. How important that the brain be clear! How important that the body be as free as possible from disease, in order that we may do the work which Heaven has left for us to do, and to perform it in such a manner that the Master can say "Well done, thou good and faithful servant; thou hast been faithful over a few things; enter thou into the joy of thy Lord." My sisters, do not despise the few things which the Lord has left you to do. Let each day's actions be such that you will not be ashamed to meet the record made by the recording angel, in the day of the final settlement of accounts. p. 19, Para. 1, [180T].

But what about an impoverished diet? I have spoken of the importance of the quantity and quality of food being in strict accordance with the laws of health. We would not recommend an impoverished diet. I have been shown that many take a wrong view of the health reform, and live upon an impoverished diet. They subsist upon a cheap, poor quality of food, prepared without care or reference to the nourishing of the system. It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. The idea should never be given that it is of but little consequence what we eat, because we, from principle, leave meat, butter, mince pies, spices, lard, and that which irritates the stomach and destroys health. There are some who go to extremes. They must eat just such an amount, and just such a quality, and confine themselves to two or three things. They allow only a few things placed before them, or their families, to eat. In eating a small amount of food, and that not of the best

quality, they do not take into the stomach that which will suitably nourish the system. And the system cannot convert poor food into good blood. An impoverished diet will impoverish the blood. I will mention the case of Sr. Hartshorn, of Amherst, N. H. That case was presented to me to show an extreme. Two classes were presented before me: First, those who were not living up to the light God had given them. They started in the reform because somebody else did. They did not understand the system for themselves. There are many of you who profess the truth, who have received it because somebody else did, and you could not, for your life, give the reason. This is why you are as weak as water. Instead of your weighing your motives in the light of eternity, instead of your having practical knowledge of the principles underlying all your actions, instead of your having dug down to the bottom, and built upon right foundations for yourself, you are walking in the sparks kindled by somebody else. And you will fail in this, as you have in the health reform. Now if you had moved from principle, you would not have done this. There are two classes. One class cannot be impressed with the necessity of eating and drinking to the glory of God. The indulgence of appetite affects them in all the relations of life. It is seen in their families, in their church, the prayer meeting, and in the conduct of their lives. You cannot make them understand the truths of these last days. God has bountifully provided for the sustenance and happiness of all his creatures; and if his laws were never violated, and all acted in harmony with the divine will, health, peace, and happiness, would be experienced, instead of misery and continual evil. p. 19, Para. 2, [180T].

Another class have taken hold of the health reform, who are very severe. They take a position, and will stand stubbornly in that position. They carry nearly everything over the mark. This Sister Hartshorn was one of these. She was not sympathizing, and loving, and affectionate, like our divine Lord. Justice was nearly all she could see. She carried matters further than Dr. Trall. Her patients had to even leave her, because they could not get enough to eat. Her impoverished diet was giving her impoverished blood. p. 22, Para. 1, [180T].

Flesh meats will depreciate the blood. Cook meat with spices, and eat it with rich cakes and pies, and you have a bad quality of blood. The system is too heavily taxed in disposing of this kind of food. Mince pies, which should

never find a place in any human stomach, and the pickles, which never should have any place there, will give a miserable quality of blood. And then a poor quality of food, cooked in an improper manner, and not sufficient in quantity, cannot make good blood. Flesh meats, and rich food, and an impoverished diet, will produce the same results. p. 22, Para. 2, [180T].

Now in regard to milk and sugar: I know of persons who have become frightened at the health reform, and said they would have nothing to do with it because it has spoken against a free use of these things. Changes should be made with great care. And we should seek to move cautiously and wisely. We want to take that course which can recommend itself to the intelligent men and women of the land. Large quantities of sugar and milk eaten together are injurious. They impart impurities to the system. Animals from which milk is obtained, are not always healthy. They may be diseased. A cow may be apparently well in the morning, and die before night. Then she was diseased, but you did not know it. The animal creation is diseased. Flesh meats are diseased. Could we know that animals were in perfect health, I would recommend people to eat flesh meats sooner than to eat large quantities of sugar and milk. It would not do you the injury that sugar and milk do. Sugar clogs the system. It hinders the working of the living machine. There was one case in Montcalm County to which I will refer. The individual was a noble man. He stood six feet, and was of noble appearance. I was called to visit him in his sickness. But previous to this, I conversed with him in regard to his manner of living. I do not like the looks of your eyes, said I. He was eating large quantities of sugar. I asked him why he did this? He said that he had left off meat, and did not know what would supply its place as well as sugar. His food did not satisfy him. It was simply because his wife did not know how to cook. Some of you send your daughters, who have nearly grown to the size of women, to school to learn the sciences before they know how to cook. It is of the first importance to teach them to cook. Here was a woman who did not know how to prepare healthful food. The cooking was poor in that house. The wife and mother was deficient in this important branch of education, and as the result, poorly cooked food not being sufficient to sustain the demand of the system, sugar was eaten immoderately, which brought on a diseased condition of the entire system. This man's life was sacrificed unnecessarily to bad cooking. When I went to see the sick man, I tried to

tell them as well as I could how to manage, and soon he began to improve slowly. He imprudently exercised his strength when not able, ate a small amount not of the right quality, and was taken down again. This time there was no help for him. His system appeared to be a living mass of corruption. He died a victim to poor cooking. He tried to make sugar supply the place of good cooking, and it only made matters worse. p. 22, Para. 3, [180T].

I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of sugar and milk. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. And from the light I have, a large use of sugar is more injurious than meat. These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those we would teach and help. p. 24, Para. 1, [180T].

In regard to an impoverished diet, our sisters often do not know how to cook. To such I would say, I should go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art, and intelligent, skillful cook. I would pursue this course if I was forty years old. It is your duty to know how to cook. It is your duty to teach your daughters to cook. And when you are teaching them the art of cookery, you are building around them a barrier that will preserve them from folly, and from vice, which they may otherwise be tempted to engage in. I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life, and nourish brain, bone, and muscle, fills the most important place among the helpers in my family. p. 25, Para. 1, [180T].

Mothers, there is nothing that leads to such evils as to lift the burdens from off your daughters, and give them nothing especial to do, and let them choose their own employment, perhaps a little crochet, or some fancy work, to busy themselves. Let them have exercise of the limbs and muscles. If it wearies them, what then? Are you not wearied in your work? Will weariness hurt your children unless overworked more than it hurts you? Weariness will not hurt them. They can recover from their weariness in a good night's rest, and be prepared to engage in labor the next day. It is a sin to let them grow up in idleness. The sin

and ruin of Sodom was abundance of bread and idleness. p. 25, Para. 2, [180T].

We want to work from the right standpoint. We want to act like men and women that are to be brought into Judgment. And when we take health reform, take it from a sense of duty, not because somebody else has adopted it. I have not changed my course a particle since I adopted the health reform. I have not taken one step back since the light from Heaven upon this subject first shone upon my pathway. I broke away from everything at once, from meat, butter, from the three meals, while engaged in exhausting brain labor, writing from early morn till sundown. I came down to the two meals a day without changing my labor. I have had five shocks of paralysis. I have been a sufferer from disease. I have been with this my left arm bound to my side for months, because the pain in my heart was so great. When making these changes in my diet, I refused to yield to taste, and let that govern me. Shall that stand in my way of securing a greater growth of strength, that I may therewith glorify my Lord? Shall that stand in my way for a moment? Never! I suffered keen hunger. I was a great meat-eater. But when faint I placed my arms across my stomach, and said, I will not taste a morsel. I will eat simple food, or I will not eat at all. Bread was distasteful to me. I could seldom eat a piece as large as a dollar. Some things in the reform I could get along with very well. But when I came to the bread, I was especially set against it. When I made these changes I had a special battle to fight. The first two or three meals, I could not eat. I said to my stomach, You may wait until you can eat bread. In a little while I could eat bread, and graham bread too. This I could not eat before. But now it tastes good, and I have had no loss of appetite. p. 26, Para. 1, [180T].

When writing Spiritual Gifts, volumes three and four, I would become exhausted by excessive labor. I then saw that I must change my course of life, and by resting a few days I came out all right again. I left off these things from principle. And since that time, brethren, you have not heard me advance an extreme view of health reform that I have had to take back. I have advanced nothing but what I stand to today. I recommend to you a healthful, nourishing diet. p. 27, Para. 1, [180T].

I do not regard it a great privation to leave off those things which leave a bad smell in the breath, and bad taste

in the mouth. Is it self-denial to leave these things, and get into a condition where everything is as sweet as honey? and no bad taste is left in the mouth? and no feeling of goneness in the stomach? These I used to have much of the time. I have fainted away with my child in my arms, time and again. I have none of this now; and shall I call this a privation, when I can stand before you as I do this day? There is not one woman in a hundred that can endure the amount of labor that I do. I moved out from principle, not from impulse. I moved because I believed Heaven would approve of the course I was taking to bring myself into the very best condition of health, that I might glorify God in my body and spirit which are his. p. 28, Para. 1, [180T].

We can have a variety of food, wholesome food, cooked in a healthful manner, so that it can be made palatable to all. And, if you, my sisters, do not know how to cook, I advise you to learn. It is of vital importance to you that you know how to cook. There are more souls lost from poor cooking than you have any idea of. This produces sickness, disease, and bad tempers. This system is deranged, and heavenly things cannot be discerned. More depends upon cooking than you are aware of. There is more religion in a loaf of good bread than many of you think. There is more religion in good cooking than many of you have any idea of. We want you to learn what good religion is, and carry it out in your families. When I have been from home sometimes, the bread, and the food generally, brought upon the table, I knew would hurt me. But I would have to eat a little to sustain life. I have suffered for want of proper food. It is a sin in the sight of Heaven to have such food. For a dyspeptic stomach you may place upon your tables fruits of different kinds, but not too many at one meal. You may have a variety in this way, and it will taste good, and after you have eaten your meals, you will feel well. p. 28, Para. 2, [180T].

I am astonished to learn that, after all the light that has been given in this place, many of you eat between meals! You should never let a morsel pass your lips, between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next meal. I eat enough to satisfy the wants of nature; but my appetite, when I get up from the table, is just as good as when I sat down. And when the next meal comes, I am ready to take my portion, and no more. Should I eat a double amount now and then, because it tastes good, how could I bow down, and ask

God to help me in my work of writing, when I could not get an idea on account of my gluttony? Could I ask God to take care of that unreasonable load upon my stomach? That would be dishonoring him. That would be asking to consume upon my lust. Now I eat just what I think is right, and then I can ask him to give me strength to perform the work that he has given me to do. And I have known that my prayers have been answered. I have known that Heaven has heard my prayer, when I have offered this petition. p. 29, Para. 1, [180T].

Again, when we eat immoderately, we sin against our own bodies. And Sabbath days, in the house of God, sitting under the burning truths of his word, gluttons will sit and sleep. They cannot keep their eyes open. And there they sit, and cannot comprehend nor understand the solemn discourses given. Do you think such are glorifying God in their bodies and spirits, which are his? No; they dishonor him. And the dyspeptic, what has made him dyspeptic, is taking this course. You have let appetite control you, not observing regularity, but eaten between meals. And perhaps your habits are sedentary. You had not had the vitalizing air of Heaven to help in the work of digestion. You have not had exercise that would be beneficial to your health. You feel as though you would like to have somebody tell you how much to eat. This is not the way it should be. We are to act from a moral and religious standpoint. We are to be temperate in all things, because an incorruptible crown is before us, and an heavenly treasure. p. 30, Para. 1, [180T].

And now I would say to my brethren and sisters, I would have that moral courage to take my position, and see that I had moral courage to govern myself. I should not want to put that on somebody else. You sit down and eat too much, and then you are sorry. You have eaten too much, and so you keep thinking upon what you eat and drink. Just eat that which is for the best, and go right away, and feel clear in the sight of Heaven, and not have remorse of conscience. We do not believe in removing temptations entirely away from children, or any human beings. We all have a warfare before us, and must stand in a position to resist the temptations of Satan. We want to know that we possess the power in ourselves that we can do this. p. 31, Para. 1, [180T].

And while we would caution you not to overeat, even of the best quality of food, we would also caution those that are extremists not to raise their false standard, and then

endeavor to bring everybody up to it. There are some who are starting out as health reformers who are not good for any other enterprise, and not having sense enough to take care of their own families, or keep their proper place in the church. And what do they do? Why they fall back as physicians in the health reform, as though they could make that a success. They assume the responsibilities of their practice, taking the lives of men and women into their hands, when they really do not know anything about the business. p. 31, Para. 2, [180T].

My voice shall be raised against novices engaged in practicing the health reform, and undertaking to treat disease. God forbid that we should be the subjects for them to experiment upon! We are too few. It is altogether too inglorious a warfare for us to die in. We cannot afford to let them kill us in this way. Let those try to treat disease who know something about the human system. God deliver us from such dangers! We do not need such teachers and physicians. The heavenly Physician was full of compassion. This spirit is needed with those who deal with the sick. Some who undertake to become physicians, are bigoted, selfish, and mulish. You cannot teach them anything. It may be they have never done anything worth doing. They may not have made life a success. They know nothing really worth knowing, and yet they have started up to practice the health reform. We cannot afford to let such persons kill off this one and the other. No; we cannot afford it! p. 32, Para. 1, [180T].

We want to be just right every time. We want to bring our people up to the right position on the health reform. "Let us," says the apostle, "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We must be right, to stand in the last days. We need clear brains, sound minds in sound bodies. We should begin to work in earnest for our children, for every member of our families. Shall we take hold of the work, and work from the right standpoint? Jesus is coming; and if you pursue a course to blind yourselves to the soul-elevating truths of these last days, how can you be sanctified through the truth? How can you be prepared for immortality? May the Lord help us, that we may commence to work here as never before. p. 32, Para. 2, [180T].

We have spoken of having a series of meetings here. We have spoken of taking hold here for the people. But we dare

not put our arms under to lift you. We want you to commence this work of reformation in your own houses. We want those that have been on the background to come right up. We want you to begin to work. And when we see that you have hold of the labor for yourselves, we will come in and lift. We hope to reform your children, that they may be converted to Christ, and that the spirit of reformation may spread all through your midst. But when you appear twice dead, and ready to be plucked up by the roots, we dare not undertake the work. We would rather go to an unbelieving congregation where there are hearts to receive the truth. The burden of the truth is upon us. There are enough to hear the truth; and we long to be where we can speak it to them. Will you help us by going to work for yourselves? p. 33, Para. 1, [180T].

May the Lord help you to feel as you have never felt before. May the Lord help you to die to self, and get the spirit of reformation in your houses, that the angels of God may come into your midst to minister unto you, and that you may be fitted up for translation to Heaven. p. 34, Para. 1, [180T].

Testimony to the Church in _____. At the time of the yearly Conference at Adams Center, N. Y., Oct. 25, 1868, I was shown that the brethren in _____ were in great perplexity and distress because of the course pursued by _____ and _____. Those who have the cause of God at heart, can but feel jealous for its prosperity. I was shown that these men were not reliable. They were extremists. They would run the health reform into the ground. They were not pursuing a course which would tend to correct, or reform, those who are intemperate in their diet; but their influence would disgust believers and unbelievers, and drive them further from reform, instead of bringing them nearer to it. p. 34, Para. 2, [180T].

Our views differ widely from the world in general. They are not popular. The masses will reject any theory, however reasonable it may be, if it lays a restriction upon the appetite. The taste is consulted instead of reason and health. All who leave the common track of custom, and advocate reform, will be opposed, accounted mad, insane, radical, let them pursue ever so consistent a course. But when men advocate reform, and carry the matter to extremes, and are inconsistent in their course of action, men and women are not to blame if they do become disgusted with the

health reform. These extremists do a greater work of injury in a few months than they can undo in their whole lives. By them the entire theory of our faith is brought into disrepute, and they can never bring those who witness such exhibitions of so-called health reform to think there is anything good in it. These men are doing a work which Satan loves to see go on. p. 35, Para. 1, [180T].

Those who advocate unpopular truth, should be the most consistent in their lives, and should be extremely careful to shun everything extreme. They should not labor to see how far they can take their position from other men; but, otherwise, to see how near they can come to those they wish to reform, that they may help them to the position which they so highly prize. If they feel thus, they will pursue a course which will recommend the truth they advocate to the good judgment of candid, sensible men and women. They will be compelled to acknowledge that there is a consistency in the subject of health reform. p. 35, Para. 2, [180T].

I was shown the course of _____ in his own family. He has been severe and overbearing. He adopted the health reform, as advocated by Bro. _____, and, like him, took extreme views of the subject; and not having a well-balanced mind, he has made terrible blunders, the results of which time will not efface. He commenced to carry out the theory he had heard advocated by Bro. _____, aided by items gathered from books. He made a point, like Bro. _____, of bringing all up to the standard he had erected. He brought his own family to his rigid rules, but failed to control his own animal propensities. He failed here to bring himself to the mark, and to keep his body under. If he had correct knowledge of the system of health reform, he knew that his wife was not in a condition to give birth to healthy children. His own unsubdued passions had borne sway without reasoning from cause to effect. Before the birth of his children, he did not treat his wife as a woman in her condition should be treated. He carried out his rigid rules for her, according to Bro. _____'s ideas, which proved a great injury to her. He did not provide the quality and quantity of food that was necessary to nourish two lives instead of one. Another life was dependent upon her, and her system did not receive the vitality it needed, from nutritious, wholesome food, to sustain her strength. There was a lack in the quantity and quality. Her system required changes, variety, and a quality of food that was more nourishing. Her children were born with feeble nutritive

powers, and impoverished blood. The mother, from the food she was compelled to receive, could not furnish a good quality of blood, and she gave birth to children filled with humors. p. 36, Para. 1, [180T].

The course pursued by the husband, the father of these children, deserves the severest censure. His wife suffered from want of wholesome, nutritious food. She did not have sufficient food and clothing to make her comfortable. She has borne a burden which has been galling to bear. He became, to his wife, God, conscience, and will. There are natures which will rebel against this assumed authority. They will not submit to such surveillance. They will become weary of the pressure, and rise above it. It was not so in this case. She has endured his being conscience for her, and tried to feel that it was for the best. But outraged nature could not be so easily subdued. Her demands were earnest. The cravings of her nature for something more nourishing, led her to use entreaty; but without effect. Her wants were few, but they were not considered. Two children have been sacrificed to his blind errors and ignorant bigotry. Should men of intelligent minds treat dumb animals in regard to food, as he has treated his wife, the community would take the matter into their own hands, and bring them to justice. p. 37, Para. 1, [180T].

In the first place, _____ should not have committed so great a crime as to bring into being offspring who, reason must teach him, would be diseased, because they must receive a miserable legacy from their parents. They have transmitted to them a bad inheritance. The blood of the children must be filled with scrofulous humors, from both parents, especially the father, whose habits have been such as to corrupt the blood, and enervate his whole system. Not only must these poor children take the scrofula taint in a double sense, but what is worse, they will bear the mental and moral deficiencies of the father, and the lack of noble independence, moral courage and force, in the mother. The world is already cursed by the increase of beings of this stamp, who must fall lower in the scale than their parents, in physical, mental, and moral strength, for their condition and surroundings are not even as favorable as were those of their parents. p. 38, Para. 1, [180T].

_____ is not capable of taking care of a family. He should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has

accumulated misery by having children born to them. This man cannot sustain a family as they ought to be sustained. Some of them exist, and that is about all. p. 39, Para. 1, [180T].

No persons professing to be Christians should enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. In the increase of their family they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God at their first union, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway, and will not submit to control, although feebleness, misery and death, are the result of its reign. Women are forced to a life of hardship, pain and suffering, because of the uncontrollable passions of men who bear the name of husband, more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths, and clothes upon their backs. Such accumulated misery fills the world. p. 39, Para. 2, [180T].

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love. Many a woman has had her fine and tender sensibilities outraged because the marriage relation allowed him, whom she called husband, to be brutal in his treatment of her. His love she found was of so base and low a quality that she was disgusted. p. 40, Para. 1, [180T].

Very many families are living in a most unhappy state, because the husband and father allows the animal in his nature to predominate over the intellectual and moral. The result is that a sense of languor and depression is

frequently felt, but the cause is seldom divined as being the result of their own improper course of action. We are under solemn obligations to God to keep the spirit pure, and the body healthy, that we may be of benefit to humanity, and render to God perfect service. The apostle warns, "Let not sin therefore reign in your mortal body, that ye should obey in it the lusts thereof." He urges us onward, by telling us that "Every man that striveth of the mastery is temperate in all things." He exhorts all who call themselves by the name of Christian, to present their bodies "a living sacrifice, holy and acceptable unto God." He says, "I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." p. 40, Para. 2, [180T].

There is an error generally committed in making no difference in the life of a woman previous to the birth of her children than if she were in other conditions. At this important period the labor of the mother should be lightened. Great changes are going on in her system. Her system requires a greater amount of blood, and therefore requires an increase of food of the most nourishing quality, to convert into blood. Unless she has an abundant supply of nutritious food, she cannot retain her physical strength, and her offspring is robbed of vitality. The clothing demands attention. Care should be taken to protect the body from a sense of chilliness. She should not call vitality unnecessarily to the surface, to supply the want of sufficient clothing. If the mother is deprived of an abundance of wholesome, nutritious food, she will lack in the quantity and quality of blood. Her circulation will be poor, and her child will lack in the very things where she lacked. There will be an inability in the offspring to appropriate food that will nourish the system, and which it can convert into good blood. The prosperity of mother and child depends much upon good, warm clothing, and a supply of nourishing food. There is an extra draft upon the vitality of the mother, which must be considered and provided for. p. 41, Para. 1, [180T].

But on the other hand, the idea that women, because of their special conditions, may let the appetite run riot, is a mistake based on custom, but not on sound sense. The appetite of women in this condition may be variable, fitful, and difficult to gratify. And custom allows her to have anything she may fancy, without consulting reason

whether such food can supply nutrition for her body, and for the growth of her child. The food should be nutritious, but should not be of an exciting quality. Custom says if she wants flesh meats, pickles, spiced food, or mince pies, let her have them. Appetite alone is to be consulted. This is a great mistake, and does much harm. The harm cannot be estimated. If ever there is necessity of simplicity of diet and special care as to the quality of food eaten, it is in this important period. p. 42, Para. 1, [180T].

Women who possess principle, and are well instructed, will not depart from simplicity of diet at this time of all others. They should consider that another life is dependent upon them, and should be careful in all their habits, and especially in diet. They should not eat that which is innutritious and exciting, simply because it tastes well. There are too many counselors to persuade to do things they ought not, and which reason would tell them is not the best way. p. 43, Para. 1, [180T].

Children are born to parents, diseased, because of the gratification of the appetite. The system did not demand the variety of food upon which the mind dwelt. Because once in the mind it must be in the stomach, is a great error, which Christian women should reject. Imagination should not be allowed to control the wants of the system. Those who allow the taste to rule, will suffer the penalty of the transgressions of the laws of their beings. And the matter does not end here; their innocent offspring will be sufferers also. p. 43, Para. 2, [180T].

The blood making organs cannot convert spices, mince pies, pickles, and diseased flesh meats into good blood. And if so much food is taken into the stomach that the digestive organs are compelled to overlabor, in order to dispose of it, and free the system from the substances which are irritating, the mother does injustice to herself, and is laying the foundation of disease in her offspring. If she chooses to eat as she pleases, and what she may fancy, irrespective of consequences, she will bear the penalty, but not alone. Her innocent child must suffer because of her indiscretion. p. 43, Para. 3, [180T].

Great care should be exercised to have the surroundings of the mother pleasant and happy. The husband and father is laid under special responsibility to do all in his power to lighten the burden of the wife and mother. He should bear,

as much as possible, the burden of her condition. He should be especially attentive to all her wants, affable, courteous, kind, and tender. Not half the care is taken of some women while they are bearing children, that there is taken of animals in the stable. p. 44, Para. 1, [180T].

_____ has been very deficient. His wife was not provided with wholesome food, and a plenty of it, and proper clothing, while in her best condition of health. Then, when she needed extra clothing and extra food, and that of a simple, yet nutritious quality, it was not allowed her. Her system craved material to convert into blood; but he would not provide it. A moderate amount of milk and sugar, a little salt, white bread raised with yeast, for a change, graham flour prepared by other hands than her own, in a variety of ways, plain cake with raisins cooked in it, rice pudding with raisins, prunes, and figs, occasionally, and many dishes I might mention, would have answered the demand of appetite. If he could not obtain some of these things mentioned, a little domestic wine would have done her no injury, but would have been better than for her to have done without it. In some cases, even a small amount of the least hurtful meat would do less injury than to suffer strong cravings for it. p. 44, Para. 2, [180T].

I was shown that both _____ and _____ have dishonored the cause of God. They have brought a stain upon the cause, which will never be fully wiped out. p. 45, Para. 1, [180T].

I was shown the family of our dear Bro. _____. If this brother had received proper help at the right time, every member of his family would have been alive today. It is a wonder that the laws of the land have not been enforced in this instance of maltreatment. That family were perishing for food, the plainest, simplest food. They were starving in a land of plenty. A novice was practicing upon them. The young man did not die of disease, but of hunger. Food would have strengthened the system, and kept the machinery in motion. p. 45, Para. 2, [180T].

In cases of severe fever, abstinence from food, for a short time, will lesson the fever, and make the use of water more effectual. The one who is acting physician needs to understand the real condition of the patient, that he should not be restricted in diet for a great length of time

until his system becomes enfeebled. While the fever is raging, food may irritate and excite the blood to a greater degree; but as soon as the strength of the fever is broken, nourishment should be given in a careful, judicious manner. If food is withheld too great a length of time, the stomach's craving for it will create fever, which a proper allowance of food, of a proper quality, will relieve. It gives nature something to work upon. If there is a great desire expressed for food, even during the fever, to gratify that desire with a moderate amount of simple food, would be less injurious than for the patient to be denied. When the patient can get his mind upon nothing else but food, nature will not be overburdened with a small portion of simple food. p. 45, Para. 3, [180T].

Those who take the lives of others in their hands, must be men who have been marked as making life a success. They must be men of judgment and wisdom. They must be men who can sympathize, and feel to the depths, men whose whole being is stirred when they witness suffering. Some men who have been unsuccessful in every other enterprise in life, take up the business of a physician. They take the lives of men and women in their hands, when they have had no experience. They will read a plan somebody has followed with success, and adopt it, and will practice upon those who have confidence in them, and actually destroy the spark of life that is left in them, yet do not, after all, learn anything, but will go on as sanguine in the next case, observing the same rigid treatment. Some may have a power of constitution to withstand the terrible tax imposed upon them, and live. Then the novices take the glory to themselves when none is due them. Everything is due to God and a powerful constitution. p. 46, Para. 1, [180T].

Bro. _____ has been occupying an unworthy position in standing as a prop for _____. He has been mind for him, and has stood by to sustain and back him up. These two men are fanatics on the subject of health reform. p. 47, Para. 1, [180T].

Bro. _____ knows much less than he thinks he does. He is deceived in himself. He is selfish and bigoted in carrying out his views. He is not teachable. He has not had a subdued will. He is not a man of humble mind. Such a man has no business to be a physician. p. 47, Para. 2, [180T].

He may have some little knowledge of practice by reading;

but this is not enough. Experience is necessary. We, as a people, are too few to sacrifice our lives so cheaply and ingloriously as to submit to be experimented upon by such men. Many precious ones would fall a sacrifice to their rigid views and notions, altogether too many, before they would give up, confess their errors, and learn wisdom by experience. p. 47, Para. 3, [180T].

Bro. _____ is too set, and willful, and unteachable, for the Lord to use, to do any special work in his cause. He is too set and stubborn to let a few sacrificed lives change his course. He would maintain his views and notions all the more earnestly. p. 48, Para. 1, [180T].

These men will yet learn, to their sorrow, that they might better be teachable, and not take the extreme views, and drive them, whatever the result may be. The community will be just as well off, and a little safer upon the whole if both these men obtain employment in some other business, where life and health will not be endangered by their course of action. p. 48, Para. 2, [180T].

It is a great responsibility to take the life of a human being in hand. Then to have that precious life sacrificed through mismanagement, is dreadful. The case of Bro. _____'s family is terrible. These men may excuse their course; but that will not save the cause of God from reproach, nor bring back that son who suffered and died for the want of food. A little good wine and food would have brought him up from a bed of death, and given him back to his family. The father would soon have been numbered with the dead, if the same course had been continued which had been pursued toward the son. But the presence and timely counsel of Dr. Lay, from the Health Institute, saved him. p. 48, Para. 3, [180T].

It is time that something was done, that novices may not be allowed to take the field, and advocate health reform. Their works and words can be spared; for they do more injury than the wisest and most intelligent men, with the best influence they can exert, can counteract. It is impossible for the best qualified advocates of health reform to fully relieve the minds of the public from the prejudice received through the wrong course of these extremists, and to place the great subject of health reform upon the right basis in the community where these men have figured. The door is also closed in a great measure, so

that unbelievers cannot be reached by the present truth upon the Sabbath, and the soon-coming of our Saviour. The most precious truths are cast aside by the people as unworthy of a hearing. These men are referred to as representatives of health reformers and Sabbath-keepers in general. A great responsibility rests upon those who have thus proved a stumbling block to unbelievers. p. 49, Para. 1, [180T].

Bro. _____ needs a thorough conversion. He does not see himself. If he possessed less self-esteem, and more humility of mind, his knowledge could be put to a practical use. He has a work to do for himself which no other can do for him. He will not yield his views nor judgment to any man living unless compelled to do so. He has traits of character which are most unfortunate, which should be overcome. He is more accountable than _____. His case is worse than his; for he possesses more intellect and knowledge. _____ has been the shadow of his mind. p. 49, Para. 2, [180T].

Bro. _____ has a very set will. His likes and dislikes are very strong. If he starts on a wrong track, and follows the bent of his mind, not moving in wisdom, and his error is presented before him, and he knows he is not right, he will have such a reluctance to acknowledge that he has been in error, and has pursued a wrong course, that he will frame some kind of an excuse to make others believe he is, after all, about right. This is the reason he has been left to follow his own judgment and wisdom, which are foolishness. p. 50, Para. 1, [180T].

In his father's family he has not been a blessing, but a cause of anxiety and sorrow. His will was not subdued in childhood. He has such a reluctance to acknowledge frankly that he has made mistakes and done wrong, that, to get out of a difficulty, he would set the powers of his mind at work to invent some excuse that he flattered himself was not a direct lie, rather than to humble himself sufficiently to confess his wrong. This habit had been brought along with him into his religious experience. He has a peculiar faculty of turning away a point by pleading forgetfulness, when, many times, he chooses to forget. p. 50, Para. 2, [180T].

His relations and friends might have been brought into the truth, if he had been what God would have him to be. His

set ways have made him disagreeable. He has used the truth as a subject to quarrel over. He has talked Bible subjects in his father's family, which he was opposed to, and used the most objectionable subjects to quarrel over, instead of seeking in all humbleness of mind, and with an undying love for souls, to win to the truth, and bring to the light. p. 51, Para. 1, [180T].

When he has pursued a wrong course, evidently unbecoming a disciple of the meek and lowly Jesus, and known that his words and acts were not in accordance with the sanctifying influence of truth, he has mulishly stood in his own defense, until his honesty has been questioned. He has made the most precious truth for these last days, disgusting to his friends and relatives. He has proved a stumbling block to them. His evasions, his bigotry, and the extreme views he has taken, have turned more souls away from the truth, than his best endeavors have brought to the truth. p. 51, Para. 2, [180T].

His combativeness, firmness, and self-esteem, are large. He cannot bless any church with his influence until he is converted. He can see the faults of others, and question the course of this one and that one, if they do not fully endorse what he may present; but if anyone receives what he advocates, he cannot, and will not, see their faults and errors. This is not right. He may be correct upon many points, but he has not the mind which dwelt in Jesus Christ. When he can see himself as he is, and will correct the defects in his character, then he will be in a position to let his light so shine before men that they, by seeing his good works, may be led to glorify our Father who is in Heaven. His light has shone in such a manner that men have pronounced it darkness, and turned from it in disgust. Self, in him, must die, and he must possess a teachable spirit, or he will be left to follow his own ways, and be filled with his own doings. p. 51, Para. 3, [180T].

"And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." p. 52, Para. 1, [180T].

"Speak evil of no man, to be no brawlers [not talking the truth in a boasting, triumphant manner]; but gentle, shewing all meekness unto all men." p. 52, Para. 2,

[180T].

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." p. 52, Para. 3, [180T].

Bro. _____ wants his mind to control others; and unless he can have this privilege, he is dissatisfied. He is not a peacemaker. His course will cause more confusion and distrust in a church than any ten can counteract. His peculiar temperament is such that he will be picking flaws, and finding fault with all around but himself. He will not prosper until he learns the lesson that he ought to have learned years ago, humbleness of mind. At his age he will learn this lesson at much cost to self. He has all his life been trying to build up himself, save himself, preserve his own life, and he has lost his labor every time. p. 52, Para. 4, [180T].

What Bro. _____ needs is, to take away the deceptive gloss from his eyes, and to look, with eyes enlightened by the Spirit of God, into his own heart to test his motives, to weigh every move, and let not Satan put a false coloring upon his course of action. His position is extremely perilous. He will turn soon, either decidedly to the right, or he will go on deceiving others, and deceiving himself. Bro. _____ needs to have his inmost soul converted. He needs to be subdued, transformed by the renewing of his mind. Then he can do good. But he can never come into the light until he encourages a spirit of humble confession, and takes hold with earnest decision to right his wrongs, and, as far as he can, do away the reproach he has brought upon the cause of God. p. 53, Para. 1, [180T].

Moral Pollution.

Dear Bro. And Sr. _____: It has been some length of time since I have taken my pen to write, with the exception of penning urgent letters which could not be delayed. I have had a discouraging weight upon my spirits for months, which has nearly crushed me. That which discourages me the most, is, the fear that all I may write will do no more good than our earnest, anxious, wearing labor; the past winter and spring, in _____. The hopeless view I have taken of matters and things at _____, has kept my pen nearly still, and my voice nearly silent. My hands have been weakened, and my

heart depressed, to see nothing gained by the protracted effort there. I am nearly hopeless in regard to our efforts being successful to awaken the sensibilities of our Sabbath-keeping people to see the elevated position God requires them to occupy. They do not view religious things from an elevated standpoint. This is just your condition. p. 54, Para. 1, [180T].

The Lord has given me a view of some of the corruptions existing everywhere. Wickedness, crime, and sensuality, exist even in high places. Even in the churches professing to keep God's commandments, there are sinners and hypocrites. It is sin, not trial and sufferings, which separates God from his people, and renders the soul incapable of enjoying and glorifying him. It is sin that is destroying souls. Sin and vice exist in Sabbath-keeping families. Moral pollution has done more to degenerate the race than every other evil. It is practiced to an alarming extent, and brings on disease of almost very description. Even very small children, infants, being born with natural irritability of the sexual organs, find relief momentarily in handling them, which only increases the irritation, and leads to a repetition of the act, until a habit is established which increases with their growth. These children are generally puny and dwarfed, and are prescribed for by physicians, and they are drugged. p. 54, Para. 2, [180T].

But the evil is not removed. The cause still exists. Parents do not generally suspect that their children understand anything about this vice. Parents are the real sinners in very many cases. They have abused their marriage privileges, and indulged their animal passions, which have strengthened with indulgence. And as the baser passions have strengthened, the moral and intellectual have become weak. The spiritual has been overborne by the brutish. Children are born with the animal largely developed. The parents have given to their children their own stamp of character. The unnatural action of the sensitive organs produces irritation. They are easily excited, and momentary relief is experienced in exercising them. But the evil is constantly increasing. The drain upon the system is sensibly felt. The brain force is weakened. The memory becomes deficient. And children born to these parents will almost invariably take naturally to the disgusting habits of secret vice. The marriage covenant is sacred. But what an amount of crime and lust it covers. Those who feel at

liberty, because married, to degrade their bodies by beastly indulgences of the animal passions will have their degraded course perpetuated in their children. The sins of the parents will be visited upon their children, because the parents have given them the stamp of their own lustful propensities. p. 55, Para. 1, [180T].

Those who have become fully established in this soul-and-body-destroying vice, can seldom rest until their burden of secret evil is imparted to those with whom they associate. Curiosity is at once aroused, and the knowledge of vice is passed from youth to youth, from child to child, until there is scarcely one to be found ignorant of the practice of this degrading sin. p. 56, Para. 1, [180T].

Your children have learned and practiced self-abuse until the draught upon the brain has been so great, especially in the case of your eldest son, that their minds have been seriously injured. The brilliancy of youthful intellect is dimmed. The moral and intellectual powers have become weakened, while the baser parts of their nature have been gaining the ascendancy. p. 56, Para. 2, [180T].

As this is the case with your son, he turns with loathing from religious and devotional things. He has been losing his power of self-restraint. He has less and less reverence for sacred things, and less respect for any thing of a spiritual character. You have charged this to your surroundings. You have not known the real cause. Your son can be said to bear the impress of the satanic, instead of the divine. He loves sin and evil, rather than true goodness, purity, and righteousness. It is a deplorable picture. p. 57, Para. 1, [180T].

The effect of such debasing habits upon the minds of all is not the same. There are some children, who have the moral powers largely developed, who, by associating with children that practice self-abuse, become initiated into this vice. The effects upon such will be too frequently to make them melancholy, irritable, and jealous, yet such may not lose their respect for religious worship, and may not show special infidelity in regard to spiritual things. They suffer keenly at times, with feelings of remorse. They feel degraded in their own eyes, and lose their self-respect. p. 57, Para. 2, [180T].

Brother and sister, you are not clear before God. You have

failed to do your duty at home, in your own family. You have not controlled your children. You have greatly failed to know and do the will of God, and the blessing of God has not rested upon your family. Bro. _____, you have been selfish. You have a large self-esteem. You have thought you possessed a good degree of humility, but you have not understood yourself. Your ways are not right before God. Your influence and example have not been in accordance with your profession. You have much fault to find with others. You see the deviations in them, but are blind to the same in yourself. p. 57, Para. 3, [180T].

Sr. _____ has been far from God. Her heart has not been subdued by grace. Here love of the world, and of the things that are in the world, has closed her heart to the love of God. The love of dress, of appearance, has kept her from good, and led her to place her mind and affections upon these frivolous things. Unbelief has been gaining strength in her heart, and she has had less and less love for the truth, and could see but little attraction in the simplicity of true godliness. p. 58, Para. 1, [180T].

She has not encouraged a growth of the Christian graces. She has not had love for humility or devotion. She has taken the errors of those who professed to be devoted to the truth, and made their lack of spirituality, their errors, and their sins, an excuse for her world-loving disposition. She has watched the course of those who were connected with the _____, and who were forward to take upon them the burdens of the church, and would offset her failures to their wrongs, saying that she was no worse than they. Such an individual in good standing did this or that, and she had as good a right as they. Bro. _____, or some other one, did not live the health reform any better than she. They purchased and ate meat, and they were in high standing in the church, and she was excusable, of course, with such an example, if she did the same. This is not the only case of shielding neglect to follow the light the Lord has given, behind some others. This is to the shame of men and women of intelligent minds, that they have no standard higher than the low standard of imperfect human beings. The course of those around them, however imperfect, is considered by them a sufficient excuse for them to follow in the same course. Many will be swayed by the influence of Bro. _____, or some other leading brother. If these depart from the counsel of God, their example is at once gladly seized by the unconsecrated. They now are free from

restraint. They now have an excuse. And their unconsecrated hearts glory in the opportunity of indulging their desires, and taking a step nearer the fellowship with the spirit of the world, to enjoy its pleasures, or to gratify the appetite. They place upon their tables those things which are not the most healthful, and which they have been taught to abstain from, that they may preserve to themselves a better condition of health. p. 58, Para. 2, [180T].

There has been a war in the heart of some, from the commencement of the introduction of health reform. They have felt the same rebellion as did the children of Israel when their appetites were restricted in their journeying from Egypt to Canaan. Professed followers of Christ, who have consulted their own pleasure, and their own interest, their own ease, their own appetites, all through their lives, are not prepared to change their course of action, and live for the glory of God, imitating the self-sacrificing life of their unerring Pattern. A holy and perfect example is given for Christians to follow and imitate. The words and works of Christ's followers are the channel through which the pure principles of truth and holiness are conveyed to the world. They are the salt of the earth, the light of the world. p. 60, Para. 1, [180T].

Sister _____, you cannot realize the many blessings you have lost by making the failings of others a balm to soothe your conscience for a neglect of your duty. You have been measuring yourself by others. Their crooked paths, their failings, have been your textbook. But their errors and follies and sins, do not make your disobedience to God less sinful. p. 60, Para. 2, [180T].

We regret that those who should be a strength to you in your efforts to overcome your love of self, your pride of heart, your vanity, and love of the approbation of worldlings, have only been a hindrance, by their own lack of spirituality and true godliness. We cannot tell you how much we regret that those who should be self-denying Christians are so far from coming up to the standard. Those who should be steadfast, abounding in the work of God, are weakened by Satan, because they remain at such a distance from God. They obtain not the power of his grace, through which they might overcome the infirmities of their nature, and, by obtaining signal victories in God, show those of weaker faith the way, and the truth, and the life. It has been that which has caused us the greatest discouragement,

to see those in _____ who have had years of experience in the cause and work of God, shorn of their strength, by their own unfaithfulness. They are outgeneraled by the enemy in nearly every attack. God would have made these persons strong, like faithful sentinels at their post, to guard the fort, had they walked in the light he had given them, and remained steadfast to duty, seeking to know and do the whole will of God. Satan will, I have no doubt, through his delusions, deceive these delinquent souls, and make them believe they are, after all, about right. They have committed no grievous, outbreaking sins, and they must, after all, be on the true foundation, and God will accept their works. They do not see that they have especial sins to repent of. And they see no sins which call for especial humiliation, humble confession, and rending of heart. p. 61, Para. 1, [180T].

The delusion upon such is strong, indeed, when they are so deceived, and mistake the form of godliness for the power thereof, and flatter themselves that they are rich and have need of nothing. The curse of Meroz rests upon them: "Curse ye, Meroz, curse ye bitterly the inhabitants thereof, because they came not up to help of the Lord, to the help of the Lord against the mighty." p. 62, Para. 1, [180T].

My sister, excuse not your defects because others are wrong. You will not dare plead in the day of God as an excuse for your lack of forming a character for Heaven, that others did not manifest devotion and spirituality. The same lack which you discovered in others was in yourself. And the fact that others were sinners makes your sins none the less grievous. Both they, and you, if you continue in your present state of unfitness, will be separated from Christ, and be punished, with Satan and his angels, with everlasting destruction from the presence of the Lord and from the glory of his power. p. 62, Para. 2, [180T].

The Lord made ample provisions for you, that if you would seek him, and follow the light he would give you, you should not fall by the way. The word of God was given to you as a lamp to your feet, a light to your path. If you stumble it is because you have not consulted your guide, the word of God, and made that precious word the rule of your life. God has not given you, as a pattern, the life of any human being, however good, and apparently blameless his life may be. To do as others do, and act as others act, if followed, will leave you with a vast multitude at last

outside the holy city, who have done just as you have done, followed a pattern the Lord did not leave them, and are lost, just as you will be lost. p. 62, Para. 3, [180T].

That which others have done, or may do in the future, will not lessen your responsibility or guilt. A pattern has been given you; a faultless life, characterized by self-denial and disinterested benevolence. If you disregard this correct, this perfect Pattern, and take an imperfect one, which has been clearly represented in the word of God, that you should shun, the failure of your life, the imperfection of your course of action, will receive their merited reward. p. 63, Para. 1, [180T].

One of the greatest reasons of the declension on the part of the church at _____, is their measuring themselves by themselves and comparing themselves among themselves. There are but few who have the living principle in the soul, and who serve God with an eye single to his glory. Many at _____ will not consent to be saved in God's appointed way. They will not take the trouble to work out their own salvation with fear and trembling. The latter they do not experience; and, rather than to be at the trouble of obtaining an individual experience through individual effort, they will run the risk of leaning upon others, and trusting in their experience. They cannot consent to watch and pray, to live for God, and him only. It is more pleasant to live in obedience to self. The church at _____ are filled with their own backslidings, and they need not dream of prosperity until those who name the name of Christ are careful to depart from all iniquity; until they learn to refuse the evil and choose the good. We are required to watch and pray without ceasing; for the snare is set in our path, and we find some device of Satan in the time and manner we least expect. If at that particular time we are not watching unto prayer, we are taken by the enemy, and meet with decided loss. What a responsibility has rested upon you, as parents! How little have you felt the weight of this burden! Your pride of heart, love of show, and the indulgence of your appetite, have occupied your minds. These things have been first with you. The incoming of the foe has not been perceived. He has planted his standard in your house, and stamped his detestable image upon the characters of your children. You were so blinded by the god of this world that you could not discern the advantage Satan had gained, nor his workings right in your family. You have been so deadened to spiritual and divine things,

that you could not discern the workings of Satan. p. 63, Para. 2, [180T].

You have brought children into the world who have had no voice in regard to their existence. You have made yourselves responsible in a great measure for their future happiness, their eternal well-being. You have a burden upon you, whether you are sensible of it or not, to train these children for God. To watch with jealous care the first approach of the wily foe, and be prepared to raise a standard against him. Build a fortification of prayer and faith about your children, and exercise diligent watching thereunto. You are not secure a moment against the attacks of Satan. You have no time to rest from watchful, earnest labor. You should not sleep a moment at your post. This is a most important warfare. Eternal consequences are involved. It is life or death with you and your family. Your only safety is to break your hearts before God, and seek the kingdom of Heaven as little children. You cannot be overcomers in this warfare if you continue to pursue the course you have done. You are not very near the kingdom of Heaven. p. 65, Para. 1, [180T].

There are some who have not professed Christ, who are nearer the kingdom of God than very many professed Sabbath-keepers in _____. You have not kept yourselves in the love of God, and taught your children the fear of the Lord. You have not taught them the truth diligently, when you rise up, and when you sit down, when you go out, and when you come in. You have not restrained them. You look to other children, and solace yourselves by saying, "My children are no worse than they." This may be true; but does the neglect of others to do their duty, lessen the force of the requirements God has especially enjoined upon you as parents? God has made you responsible to bring these children up for him, and their salvation depends in a large degree upon the education they receive in their childhood. This responsibility others cannot take. It is yours, solely yours, as parents. You may bring to your aid all the helps you can to assist you in the work; but after you have done this, and brought to your aid all the help you can employ to aid you in this solemn and important work, there is a power above every human agency, to work with you, in, through, and by, means it is your privilege to use. God will come to your aid, and upon his power you can rely. This power is infinite. Human agencies may not prove successful; but God can make the human agencies fruitful by

working in them, and by them. p. 65, Para. 2, [180T].

You have a work to do to set your house in order. Pure and sinless angels cannot delight to come into your dwelling, where there is so much sin and iniquity practiced. You are asleep at your post. Things of minor importance have occupied your minds, and the things of weightier importance have not engaged your attention. It should be the first business of your life to seek the kingdom of Heaven and the righteousness of God; then you have the promise that all things shall be added. Here is where you have failed in your family. Had you been agonizing, that you and yours might enter in at the strait gate, you would have earnestly gathered every ray of light that the Lord has permitted to shine upon your pathway, and would have cherished and walked in it. You have not regarded the light that has been graciously given you. You have had a spirit of rising up against the light the Lord has given upon health reform. You have seen no importance in it, why you should receive it. You have not felt willing to restrict your appetite. You could not see the wisdom of God in giving light in regard to the restriction of appetite. All that you could discern was the inconvenience attending the denial of the taste. The Lord has let his light shine upon us in these last days, that the gloom and darkness which have been gathering in past generations, because of sinful indulgences, might be dispelled in some degree, and the train of evils which have been the result of intemperate eating and drinking to gratify appetite, might be lessened. p. 67, Para. 1, [180T].

The Lord, in his wisdom, designed to bring his people into a position where they would separate from the world in spirit and practice, then their children would not so readily be led away into idolatry, and become tainted with the prevailing corruptions of this age. It is God's purpose that believing parents and their children should stand forth as living representatives of Christ, candidates for everlasting life. All who are partakers of the divine nature will escape the corruption that is in the world through lust. It is impossible for those who indulge the gratification of appetite to attain to Christian perfection. You cannot arouse the moral sensibilities of your children while you are not careful in the selection of their food. The tables that parents usually prepare for their children are a snare to them. The diet is not simple, and it is not prepared in a healthful manner. The food is

frequently rich and fever-producing, having a tendency to irritate and excite the tender organs of the stomach. The animal passions are strengthened, while the moral and intellectual are weakened. The lower order of passions bears sway, while the moral and intellectual are servant to the baser passions. You should study to prepare a simple yet nutritious diet. Rich cakes, rich pies, prepared with spices, of any kind, and flesh meats, are not the most healthful and nourishing diet. Eggs should not be placed upon your table. They are an injury to your children. Fruits and grains, prepared in the most simple form, are the most healthful, and will impart the greatest amount of nourishment, and, at the same time, the intellect will be unimpaired. p. 68, Para. 1, [180T].

Regularity in eating is very important for health of body and serenity of mind. Your children should be allowed to eat only at regular meal time. They should not be allowed to digress from this established rule. When you, Sr. _____, absent yourself from home, you cannot control these important matters. Already has your eldest son enervated his entire system, and laid the foundation for permanent disease. Your second child is fast following in his tracks, and not one of your children is safe from this evil. p. 69, Para. 1, [180T].

You may be unable to obtain the truth, in regard to the habits of your children, from them. Those who practice secret vice will lie and deceive. Your children may deceive you, for you are not in a condition where you can know if they attempt to lead you astray. You have been blinded by the enemy so long that you have scarcely a ray of light to discern darkness. There is a great, a solemn, and important work for you to do at once, to set your own hearts and house in order. Your only safe course is, to take right hold of this work. Do not deceive yourselves into the belief that, after all, this matter is placed before you in an exaggerated light. I have not colored the picture. I have stated facts which will bear the test of the Judgment. Awake! awake! I beseech you, before it shall be too late for wrongs to be righted, and you and your children perish in the general ruin. Take hold of the solemn work, and bring to your aid every ray of light you can gather that has shone upon your pathway, and that you have not cherished, and, together with the aid of the light now shining, commence an investigation of your life and character as if before the tribunal of God. "Abstain from

fleshly lusts which war against the soul," is the exhortation of the apostle. Vice and corruption are abounding on every hand, and unless there is more than human strength to rely upon to stand against so powerful a current of evil, you will be overcome, and borne down with the current to perdition. Without holiness no man shall see God. p. 69, Para. 2, [180T].

The Lord is proving and testing his people. Angels of God are watching the development of character, and weighing moral worth. Probation is almost ended, and you are unready. Oh! that the word of warning might burn into your soul. Get ready! Get ready! Work while the day lasts, for the night cometh when no man can work. The mandate will go forth, He that is holy, let him be holy still, and he that is filthy, let him be filthy still. The destiny of all will be decided. A few, yes, only a few, of the vast number who people the earth, will be saved unto life eternal, while the masses who have not perfected their souls in obeying the truth, will be appointed for the second death. O Saviour, save the purchase of thy blood, is the cry of my anguished heart. I am in terrible fear for you, and for many who profess to believe the truth in _____. Oh! search, search diligently your own hearts, and make thorough work for the Judgment. p. 70, Para. 1, [180T].

I am pained at heart, when I call to mind how many children of Sabbath-keeping parents are ruining soul and body with this vice. There is a family near you who reveal their evil habits in their bodies, as well as their minds. _____'s children are on the direct road to perdition. They are debased. They have instructed very many in this vice. The eldest boy is dwarfed, physically and mentally, through indulging in the practice of this degrading vice. What little intellect he has left is of a low order. If he continues in this vicious practice he will eventually become idiotic. Every indulgence of children who have attained their growth, is a terrible evil, and will produce its terrible results, enervating the system, and weakening the intellect. But in those who indulge this corrupting vice before attaining their growth, the evil effects are more plainly marked, and recovery from the effects of such sinful indulgence more nearly hopeless. The frame is weak and stunted; the muscles are flabby; the eyes become small, and appear at times swollen; the memory is treacherous; the inability to concentrate the thoughts upon study increases; the memory becomes sieve-like. To the

parent of these children, I would say, you have brought children into the world which are only a curse to society. Your children are unruly, passionate, quarrelsome, and vicious. Their influence upon others is corrupting. These children bear the stamp of the baser passion of the father. The stamp of his character is placed upon his children. His hasty, violent temper is reflected in his children. These parents should have long ago removed to the country, separating themselves and children from the society of those they could not benefit, but only harm. p. 71, Para. 1, [180T].

Steady industry upon a farm would have proved a blessing to these children, and constant employment, as their strength could bear, would have given them less opportunity to corrupt their own bodies by self-abuse, and would have prevented them from instructing a large number in this hellish practice. Labor is a great blessing to all children, especially to that class whose minds are naturally inclined to vice and depravity. These children have communicated more knowledge of vice in _____ than all the united efforts of ministers and people professing godliness can counteract. Many, who have learned of your children will go to perdition rather than control their passions and cease the indulgence of this sin. One corrupt mind can sow more corrupt seed in a short period of time than many in a whole life time can root out. Your children are a byword in the mouths of blasphemers of the truth. These are the children of Sabbath-keepers. They are worse than the children of worldlings in general. They possess less refinement and self-respect. Bro. _____ has been no honor to the cause of God. His impetuous temper, and general influence, have not had a tendency to elevate, but to bring down to a low level. He has brought the cause of God into disrepute by his lack of judgment and refinement. It would have been far better for the cause of truth had this family removed long ago to a less important post, where their influence would have been less felt, because they would be more secluded. These children have lived in the light of truth, and have had privileges that but few children have had, yet all this time they have not been benefited. They have been growing more and more hardened in depravity. A removal would be better for the family, for steady employment upon land would be a blessing to father and children if they would profit by the advantages of farming life. Their removal would be a blessing to the church and to society. p. 72, Para. 1, [180T].

I saw that the family of Bro. _____ need a great work done for them. _____ and _____ have gone to great lengths in this crime of self-abuse; especially in this true of _____ who had gone so far in the practice of this sin that his intellect is affected, his eye sight is weakened, and disease is fastening itself upon him. Satan has almost full control of this poor boy's mind. His parents are not awake to see the evil and its results. His mind is debased, his conscience is hardened, his moral sensibilities are benumbed, and he will be a ready victim to be led into sin and crime by evil associates. Bro. And Sr. _____, arouse yourselves, I beg of you. You have not received the light of health reform, and acted upon it. If you had restricted your appetites you would have been saved much extra labor and expense; and what is of vastly more consequence, you would have preserved to yourselves a better condition of health, and a greater degree of physical and intellectual strength to appreciate eternal truths; you would have a clearer brain to weigh the evidences of truth, and be better prepared to give to others a reason of the hope that is in you. Your food is not of that simple, healthful quality to make the best kind of blood. Foul blood will surely becloud the moral and intellectual, and arouse and strengthen the baser passions of your nature. Neither of you can afford a feverish diet, for it is at the expense of the health of the body, and the prosperity of your own souls, and the souls of your children. p. 74, Para. 1, [180T].

You place upon your table food which taxes the digestive organs, and excites the animal passions, and weakens the moral and intellectual. Rich food and flesh meats are no benefit to you. Could you view just the nature of the meat you eat, the animals, when living, from which the flesh is taken when dead, you would turn with loathing from your flesh meats. The animals whose flesh you eat, are frequently so diseased, that, if left alone, they would die of themselves; but, while the breath of life is in them, they are killed and brought to market. You take directly into your system humors and poison of the worst kind, and yet you realize it not. You love the indulgence of appetite. You have a lesson to learn: Whatsoever you eat or drink, or whatsoever you do, to do all to the glory of God. p. 75, Para. 1, [180T].

I entreat of you, for Christ's sake, to set your house and

hearts in order. Let the truth of heavenly origin elevate and sanctify you, soul, body, and spirit. Abstain from fleshly lusts which war against the soul. Bro. _____, your eating has an influence to strengthen the baser passions. You do not control your body, as it is your duty to do in order to perfect holiness in the fear of God. Temperance in eating must be practiced by you before you can be a patient man. Remember you have given to your children, in a great degree, the stamp of your own character. You should guard yourself, and not be harsh, or severe, or impatient. Deal with them decidedly, yet patiently, lovingly, pityingly, as Jesus has dealt with you. Be careful how you censure. Bear with your children, yet restrain them. This has been too much neglected by you. You have not corrected them in the right manner, not having perfect control of your own spirit. A great work must be done for you, my dear brother and sister. p. 75, Para. 2, [180T].

Bro. _____, if you had gone on from strength to strength, following in the light the Lord had given, he would now have chosen you as an instrument of righteousness. You have talents; you have ability; you can work for God's glory; but you have not, Bro. _____, made an entire surrender of yourself to God. Oh! that, even now, you would seek the righteousness of Christ, seek meekness, that you may be hid in the day of the Lord's fierce anger! Bro. and Sr. _____, you should take hold unitedly and perseveringly to right the wrong of your mismanagement of your children. Sr. _____ has been too indulgent; yet unitedly and in love, you can do much, even now, to bind your children to your hearts, and instruct them in the good and right way. p. 76, Para. 1, [180T].

Bro. and Sr. _____ have a work to do in setting their own hearts and house in order. They should cultivate harmonious action. The transforming influence of the Spirit of God can do a great work for you both, and will unite your hearts and efforts in the work of reform in your own family. All repining, murmuring, and a hasty irritability, should be done with. Its effects are to weaken you both, and to destroy the influence you must have if you succeed in training your children for Heaven. Satan now has the field. He has control of the minds of your children. These poor children are his captives. They practice self-abuse. Their minds take a low turn. Their moral sensibilities seem paralyzed. They have practiced this vice, and gloried in their iniquities. Such boys are capable of poisoning an

entire neighborhood or community, and their pernicious influence will endanger all who are brought in contact with them in school capacity. Your children are corrupt, body and mind. p. 77, Para. 1, [180T].

Vice has placed its mark upon your eldest children. They are tainted, deeply tainted, with sin. The animal propensities predominate, while the moral and intellectual are very weak. The lower, baser passions have gained strength by exercise, while conscience has become hardened and seared. This is the influence which vice will have upon the mental powers. Those who give themselves up to work the ruin of their own bodies and minds, do not stop here. Eventually they will be found ready for crime in almost any form, for their consciences are seared. Parents have not been half aroused to realize their responsibility in becoming parents. They are remiss in their duty. They do not teach their children the sinfulness of these dangerous, virtue-destroying habits. Until parents arouse, there is no hope for their children. p. 77, Para. 2, [180T].

I might mention the cases of many others, but will forbear, except in a few instances. p. 78, Para. 1, [180T].

_____ is a dangerous associate. He is a subject of this vice. His influence is bad. The grace of God has no influence upon his heart. He has good intellect, and his father has trusted much to this to balance him. But mental power alone is not a guarantee of virtuous superiority. The absence of religious principles makes _____ base and corrupt at heart, and sly in his doings of wrong. His influence is pernicious everywhere. He is infidel in his principles, and glories in his skepticism. When with those of his own age, or those younger than himself, he talks knowingly of religious things, and jests at sacred things. He sneers at truth, and the Bible; pretends knowledge, which has its influence to corrupt minds and lead young men to feel ashamed of the truth. p. 78, Para. 2, [180T].

The company of such companions should be wholly avoided; for this is the only sure course of safety. Young girls are enamored with the society of _____; even some who profess to be Christians prefer such society. p. 79, Para. 1, [180T].

The young _____ is a boy who can be moulded if surrounded

by correct influences. This boy needs right example. If the young who profess Christ would honor Him in their lives they could exert an influence to counteract the pernicious influence of such youth as _____. But the youth generally have no more religion than those who have never named the name of Christ. They do not depart from iniquity. A smart, intelligent boy, like _____, can have a powerful influence for evil. If this intelligence were controlled by rectitude and virtue, it would be powerful for good; but if it is swayed by depravity, its evil cannot be estimated upon his associates, and it will assuredly sink him in perdition. p. 79, Para. 2, [180T].

A good intellect corrupted makes a very bad heart. A brilliant intellect sanctified by the Spirit of God exerts a hidden power, diffuses light and purity upon all with whom the happy possessor associates. p. 79, Para. 3, [180T].

If a boy of mental abilities, as _____, would surrender his heart to Christ, this would be his salvation. His intellect would, by the means of pure religion, be brought into a healthy channel. His mental and moral powers would grow vigorously and harmoniously. The conscience illuminated with divine grace, would be quick and pure, controlling the will and desires, leading to frankness and uprightness in every act of life. Without the principles of religion this boy will be cunning, artful, sly, in an evil course, and will poison all he associates with. I warn all the youth to beware of this young man, if he continues to slight religion and the Bible. You cannot be too guarded in his society. p. 80, Para. 1, [180T].

_____ is being corrupted by associating with those boys who have not the right influence. The _____ boy and _____ are not profitable associates for _____. _____ is easily influenced in the wrong direction. ----- is not the best for him. _____'s habits are not pure; self-abuse is practiced by him, and this crime, indulged by him, and loving the company of evil associates, will weaken his desires which help to form a correct and virtuous character, and secure Heaven at last. The youth, who desire immortality, must stop where they are, and not allow an impure thought or an impure act. Impure thoughts lead to impure actions. If Christ is the theme of contemplation, the thoughts will be widely separated from every subject which will lead to impure acts. The mind will strengthen by

exercise in dwelling upon elevating subjects. It will become healthy and vigorous if trained to run in the channel of purity and holiness. The mind, if trained to dwell upon spiritual themes, will, by cultivation, naturally take that turn. But this attraction of the thoughts to heavenly things cannot be without the exercise of faith in God, and an earnest, humble reliance upon him for strength, and that grace which is sufficient for every emergency. p. 80, Para. 2, [180T].

Purity of life and a character moulded after the divine Pattern are not obtained without earnest effort and fixed principles. A wavering, vacillating mind will not succeed in attaining Christian perfection. Such will be weighed in the balances and found wanting. Satan is seeking for his prey like a roaring lion. He will try his wiles upon every unsuspecting youth, and there is no safety anywhere only in Christ. It is through his grace alone that Satan can be successfully repulsed. Satan tells the youth there is time enough yet; that they may indulge in sin and vice this once, and never again; but that one indulgence will poison your whole life. p. 81, Para. 1, [180T].

Do not venture on forbidden ground once. Let the earnest, heartfelt cry of the youth be raised to Heaven in this perilous day of evil, when the allurements to vice and corruption are on every hand. "Wherewithal shall a young man cleanse his way?" May his ears be opened and his heart inclined to obey the instruction given in the answer, "By taking heed thereto, according to Thy word." The only safety for the youth in this age of pollution is to make God their trust. Without divine help they will be unable to resist human passions and appetites. In Christ is the very help needed; but how few will come to him for that help. Said Jesus, when upon the earth, "Ye will not come to me, that ye might have life." In Christ all can conquer. You can say with the apostle, "Nay in all these things we are more than conquerors through Him that hath loved us." Again, "But I keep under my body, and bring it unto subjection." p. 82, Para. 1, [180T].

I have written out quite fully the case of Bro. _____ and family, because this one illustrates the true state of very many families, and God would have these families take this as though written especially for their benefit. There are many more cases I might designate, but I have named enough already. The young girls are not as a general thing clear

of the crime of self-abuse. They practice it, and as the result their constitutions are being ruined. Some, just entering womanhood, are in danger of paralysis upon the brain. Already the moral and intellectual powers are weakened and benumbed, while the animal passions are gaining the ascendancy and corrupting body and soul. The youth, whether male or female, cannot be Christians unless they cease this hellish, soul-and-body-destroying vice entirely. p. 82, Para. 2, [180T].

Many of the young are eager after books. They read everything they can obtain. Exciting love stories and impure pictures, have a corrupting influence. Novels are eagerly perused by the youth, and their imagination becomes defiled. Photographs are circulated in the cars for sale with females in a state of nudity. These disgusting pictures are found in the daguerrean saloons, and hung in pictures upon the walls of those who deal in engravings. This is an age when corruption is teeming. The lust of the eye and corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These vile images, seen through defiled imagination, corrupt the morals, and prepare the deluded, infatuated beings, to give loose rein to lustful passions, and then follow sins and crimes, dragging beings formed in the image of God down to a level with the beasts, and sinking them at last in perdition. Avoid reading and seeing things which will suggest to your imagination impure thoughts. Cultivate the moral and intellectual powers. Let not these noble powers become enfeebled and perverted by much reading of even story books. I know of strong minds that have been unbalanced, and partially benumbed, or paralyzed, by intemperance in reading. p. 83, Para. 1, [180T].

I appeal to parents to control the reading matter for their children. Much reading does them only harm. Especially do not permit upon your table the magazines and newspapers where in are found love stories. It is impossible for the youth to possess a healthy tone of mind, and correct religious principles, unless they enjoy the perusal of the word of God. This book contains the most interesting history, points out the way of salvation through Christ, and is their guide to a higher and better life. They would all pronounce it the most interesting book they ever perused, if their imagination had not become

perverted by exciting stories of a fictitious character. You who are looking for your Lord to come the second time to change your mortal bodies, and fashion them like unto his most glorious body, must come up upon a higher plane of action. You must work from a higher standpoint than you have hitherto done, or you will not be of that number that shall receive the finishing touch of immortality. E. G. W. p. 84, Para. 1, [180T].

Epistle Number One.

Bro. -----: At Adam's Center, I was shown that you greatly lacked an unselfish spirit while at the Institute. You did not exert the influence you should. You might have let your light shine there; but you did not. You often neglected your duty for amusements. You failed to take care, and to bear responsibility. You do not enjoy active exercise. You love your ease. You and hard work are at variance. This is selfish. You allowed the property of the Institute to run down, and be destroyed, when it was your business to see that it was kept up, that everything was in order, and preserved with greater interest and care than if they were your own. You were an unfaithful steward. Every time you permitted yourself to engage in amusements, playing croquet, or any thing of the kind, you were using time for which you were paid, which did not belong to you. You would be just as excusable should you take money which you had not earned, and appropriate it to yourself. p. 85, Para. 1, [180T].

Brethren Loughborough, Andrews, Aldrich, and others, did not know you. They estimated you too highly. You could not fill the place they employed you to fill. They erred in judgment when they paid you such a high price for the labor you performed. You did not earn the money that was paid to you. You were very slow, and lacked greatly in energy. You were not enough interested and awake to see and do. Things were terribly neglected by you. p. 85, Para. 2, [180T].

Bro. _____, you are far from God. You are in a state of backsliding. You do not possess noble, moral courage. You yield to your own desires. You do not deny self. You have been one that was seeking after happiness. You have attended places for amusement which God did not approve, and in thus doing have weakened your own soul. My brother, you have much to learn. You indulge your appetite, eat more food than your system can convert into good blood. It is a

sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable. Many feel that if they leave meat and the grosser articles of food, that of simple and food they may eat until they cannot well eat more. This is a mistake. There are many professed health reformers that are nothing less than gluttons. They lay upon the digestive organs so great a burden that the vitality of the system is exhausted in the effort to dispose of it. It has a depressing influence upon the intellect to burden the stomach with food; for the brain nerve-power is called upon to assist the stomach in its work. Overeating, of even the simplest food, weakens the vitality of the brain. It benumbs the sensitive nerves. Overeating has a worse effect upon the system than overworking; for the energies of the soul are more effectually prostrated by intemperate eating than by intemperate working. The digestive organs never should be burdened with a quantity or quality of food which will tax the system to appropriate. All that is taken into the stomach, above what the system can use to convert into good blood, will clog the machinery; for it is substance which cannot be made into either flesh or blood, and its presence burdens the liver, and produces a morbid condition of the system. The stomach is over-worked in its efforts to dispose of it, and then there is a sense of languor, which is interpreted to mean hunger, and without allowing the digestive organs time to rest from their severe labor, to recruit their energies, another immoderate amount is taken into the stomach, to set the weary machinery in motion again. p. 86, Para. 1, [180T].

The system receives less nourishment from too great a quantity of food than from a less quantity, taken at regular periods, and of the right quality. p. 87, Para. 1, [180T].

My brother, your brain is benumbed. A man who disposes of the quantity of food that you do, should be a laborious man. Exercise is important to digestion, and to a healthy condition of the body and mind. You need physical exercise. You move and act as if you were wooden, as though you had no elasticity. This is what you need. Healthy, active exercise will invigorate the mind. Violent exercise should not be engaged in immediately after a full meal; neither should the student engage in study; for this would be a violation of the laws of the system. Immediately after eating, there is a strong draught upon the nervous energy, calling into active exercise the brain force, concentrating

it upon the field of labor, which is the stomach; therefore when the mind or body is taxed heavily after eating, the process of digestion is hindered. The electricity of the system, which is wanted to carry on the work in one direction, is called away and set to work in another. p. 87, Para. 2, [180T].

You need to exercise temperance in all things. Cultivate the higher powers of the mind, and there will be less strength of growth of the animal. It is impossible for you to increase in spiritual strength while your appetite and passions are not under perfect control. Says the inspired apostle, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be castaway." p. 88, Para. 1, [180T].

My brother, arouse yourself, I pray you, and let the work of the Spirit of God reach deeper than the external. Let it reach down to affect the deep springs of every action. It is principle that is wanted, firm principle, and vigor of action in spiritual, as well as temporal, things. Your efforts lack earnestness. p. 89, Para. 1, [180T].

Oh! how many are low in the scale of spirituality, because they will not deny their appetite. The brain nerve-energy is benumbed and almost paralyzed by being over-taxed through overeating. Such will go to the house of God upon the Sabbath, and they cannot hold their eyes open. The most earnest appeals fail to arouse their leaden, insensible intellect. The truth may be presented with deep feeling, but it does not awaken the moral sensibilities, or enlighten the understanding. Have such studied to glorify God in all things? p. 89, Para. 2, [180T].

It is impossible to have clear conceptions of eternal things, unless the mind is trained to dwell upon elevated themes. All the passions must be brought under perfect subjection to the moral powers. When men and women profess strong faith and earnest spirituality, I know that their profession is false, if they have not brought all their passions under control. God requires it. The reason that such spiritual darkness prevails is because the mind is content to take a low level, and is not directed upward in a pure, holy, heavenly channel. p. 89, Para. 3, [180T].

I saw, in regard to your family, that you were not happy.

Your wife had been disappointed. You have been disappointed. Your wife expected to find in you a person of more noble, refined organization. She has been very unhappy. She has a large amount of pride. Her family connections, upon her mother's side, are naturally conscientious, yet proud and aristocratic. She partakes largely of these traits of character. She is not demonstrative. It is not natural for her to make advances, and manifest affection and love. She looks upon the manifestation of affection between husband and wife, as childish and weak. She has felt that if she encouraged affection, it would not be answered by the fine elevated sentiment of love, but by the lower order of passions; that these would be strengthened, but not pure, holy, deep love. p. 90, Para. 1, [180T].

Your wife should make strong efforts to come out of her retired, dignified reserve, and cultivate simplicity in all her actions. And when your higher order of faculties are aroused and strengthened by exercise, you will understand better the wants of women; that the soul craves for love of a higher, purer order than exists in the low order of animal passions. These passions have been strengthened by encouragement and exercise. If now in the fear of God you keep your body under, and seek to meet your wife with pure, elevated love, the wants of her nature will be met. Take your wife to your heart. Esteem her highly. p. 90, Para. 2, [180T].

You have taken a position above your wife, and have been exalted. You have not understood yourself. You have had a high appreciation of your religious experience and advancement in the divine life. These things have hindered, instead of helping, your wife. She feared for you; feared that you did not really understand yourself, and that you would go too fast. Your union has not been happy. You have been unsuited to each other. Your wife has a timid, fearful, shrinking nature. You have utterly failed to understand her. She is in fear and hesitancy in regard to moving out, because she fears going too fast. She needs confidence in herself and should encourage independence. p. 91, Para. 1, [180T].

Bro. _____. You fail to encourage the confidence of your wife. You are lacking in courteousness and constant, kindly regard for her. You sometimes manifest love, but it is a selfish love. It is not a principle with you, reaching down

deep, and underlying all your actions. It is not an unselfish love which prompts a continual forethought for her, and a care to have her in your society, showing her that you prefer her company above all others. You have sought for your own amusements leaving her at home lonely and often sad. You pursued this course before moving to this place, and have continued to do so since, in a less degree for want of opportunity or excuse. p. 91, Para. 2, [180T].

Your wife would scorn to let you know that she marked the deficiencies in you. She has kept a fear of you. Had you possessed genuine love, which such a nature as hers requires, you would have found an answering cord in her heart. You are too cold and stiff. You have, at times, manifested affection, but it has not awakened love in return, because you have not been courteous and attentive, and manifested a kind regard for your wife by consulting her happiness. You have, too many times, felt at liberty to saunter off in pursuit of your own pleasure, without consulting her pleasure or happiness at all. p. 92, Para. 1, [180T].

True, pure love is precious. It is heavenly. It is deep and abiding. It is not spasmodic in its manifestations. It is not a selfish passion. It is heavenly in its influence. It bears fruit. It will lead to a constant effort to make your wife happy. If you have this love, it will come natural to make this effort. It will not appear to be forced. If you go out for a walk, or to attend a meeting, it will be as natural as your breath to choose your wife to accompany you, and to seek to make her happy in your society. You regard her spiritual attainments inferior to your own. I saw that God was better pleased with her spirit than with that possessed by yourself. You are not worthy of your wife. She is too good for you. She is a sensitive plant and frail; she needs to be tenderly cared for. p. 92, Para. 2, [180T].

She earnestly desires to do the will of God. She has a proud spirit, but is timid, shrinking from reproach. It is death to her to be a subject of observation or remark. Let your wife be loved, honored, and cherished, in fulfillment of the marriage vow, and she will come out of that reticent, diffident position, which is natural to her. p. 93, Para. 1, [180T].

Only let a woman realize that she is appreciated by her husband, and is precious to him, not merely because she is useful, and convenient in his house, but because she is a part of himself, and she will respond to his affection, and reflect back the love bestowed upon her. Let your wife be the object of your special and hearty attention. When you feel as God would have you, you will feel lost without the society of your wife. You think her faith not worth having, yet it will bring answers sooner than the faith you possess. p. 93, Para. 2, [180T].

Bro. _____, you fail to understand the heart of a woman. You do not reason cause to effect. You should know that your wife is not so cheerful and happy as you wish to see her, but you do not investigate the cause. You do not analyze your deportment to see if the difficulty does not exist in yourself. Love your wife. She is hungering for deep, true, elevating love. Let her have tangible proof that her care and interest for you, which is shown in attention to your comfort, is appreciated and returned. Seek her opinion and approval in things in which you engage. Respect her judgment. Do not feel that you know all that is worth knowing. p. 93, Para. 3, [180T].

A house with love in it, where love is expressed in words, and looks, and deeds, is a place where angels love to manifest their presence, and hallow the scene by rays of light from glory. There the humble household duties have a charm in them. None of her life duties will be an unpleasant task to her. She can perform them with a cheerfulness of spirit, and will be like a sunbeam to all around her; and she will be making melody in her heart to the Lord. p. 94, Para. 1, [180T].

Your wife feels that she has not your heart's affection. You have given her occasion to feel thus. You perform the necessary duties devolving upon you as head of the family, but there is a lack. There is a serious lack of love's precious influence, which leads to kindly attentions. Love should be seen in the looks and manners, and heard in the tones of the voice. p. 94, Para. 2, [180T].

Your wife does not venture to open her heart to you, for as soon as she utters a sentiment differing from you, you repel it. You talk so strong that she has no courage to say another word. You are not one in heart. You take a position above your wife, and maintain a bearing as though her

judgment or opinion was of no account. You consider your spiritual attainments far in advance of hers. My brother, you do not know yourself. God looks at the heart, not at the words or profession. The externals do not weigh with God as with men. A humble heart and a contrite spirit God values. Our Saviour is acquainted with the life conflicts of every soul. He judgeth not according to appearances, but righteously. p. 94, Para. 3, [180T].

Your spirit is strong. When you take a position you do not weigh the matter well, and consider what must be the effect of your maintaining your views, and in an independent manner weaving them into your prayers and conversation, when you know that your wife does not take the same views that you do. Instead of kindly, I might say gentlemanly, avoiding the subjects where you know you differ, in respect for the feelings of your wife, you have been forward to dwell upon objectional points, and have manifested a persistency in expressing your views regardless of any around you. You have felt that others had no right to see matters differently from yourself. These fruits do not grow upon the Christian tree. p. 95, Para. 1, [180T].

In the case of Sr. _____, you did not view things in their true light. If she had been healed in answer to yours and others' prayers, it would have proved the ruin of more than two or three of you. A wise God had oversight of this matter. He could read the motives and purposes of the heart. p. 96, Para. 1, [180T].

Your wife had just as much right to her opinion as you have to yours. Her marriage relation does not destroy her identity. She has an individual responsibility. You will not feel clear till you take things out of her way, and manifest a more charitable, Christlike spirit of forbearance, and regard others in the light you wish to be regarded. You have yet to learn to "let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem others better than themselves." "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord." p. 96, Para. 2, [180T].

I was shown, Bro. _____, that you need a great work done for you, before you can exert an influence in the church to correct their errors or bring them up. You do not possess that humbleness of mind, that can reach the hearts of God's

people. You are exalted. You need to examine your motives and your actions, to see if your eye is single to the glory of God. p. 96, Para. 3, [18OT].

Bro. _____ nor yourself are exactly fitted to meet the wants of the youth and the church generally. You do not come right down to simplicity, to understand the best manner to help. It does not have the best influence for you and Bro. _____ to leave your seats, and take your position upon the platform in front of the people. You feel, when you occupy that position, that you must say or do something in accordance with the position you have taken. Instead of getting up and speaking a few words to the point, you frequently make lengthy remarks which really hurt the spirit of the meeting. Many feel relieved when you sit down. Were you in a country place where there were but few to improve the time, such lengthy remarks would be more appropriate. p. 96, Para. 4, [18OT].

This work is a great work, and wise men are needed to engage in it. Men are wanted who can adapt themselves to the wants of the people. If you expect to help the people, you must not take your position above them, but right down among them. This is Bro. _____'s great fault. He is too stiff. It is not natural for him to use simplicity. He does not reason from cause to effect. He will not win affection and love. He does not come right down to the understanding of the children, and speak in a touching manner which will melt and burn its way to the heart. He stands up and talks to the children in a wise kind of a way; but it does them no good. His remarks are generally lengthy and wearisome. If but one-fourth was said sometimes that is said, a much better impression would be left on the mind. p. 97, Para. 1, [18OT].

Those who instruct children should avoid tedious remarks. Short remarks to the point will have a happy influence. If much is to be said, make up for briefness in frequency. A few words of interest, now and then, will be more beneficial than to have it all at once. Long speeches burden the small minds of children. Too much talk will lead them to loathe even spiritual instruction, just as overeating burdens the stomach and lessens the appetite, and leads to a loathing of food. The minds of the people may be glutted with too much speechifying. Labor for the church, but especially for the youth, should be line upon line, precept upon precept, here a little, there a little.

Give minds time to digest the truths we feed them. Children must be drawn towards Heaven, not rashly, but very gently. E. G. W. Battle Creek, October 2, 1868. p. 98, Para. 1, [180T].

Epistle Number Two.

Dear Bro. -----: I have several times attempted to write to you, but have as often been hindered. I will delay no longer. I have felt for a few days past especially anxious in regard to you. p. 98, Para. 2, [180T].

Last June, some things were shown me in regard to yourself. I was carried back in the past, and shown your unsettled, roving life. You were without God. Your life has been reckless and hard. Yet I saw that God, in mercy, spared your life many times, when it seemed that no human power, or wisdom could preserve it. You now stand a miracle of mercy. When your life has been in imminent peril, Christ, your advocate, has plead in your behalf: Father spare his life a little longer. He has been an unfruitful tree, which has cumbered the ground, yet cut it not down. I will patiently wait a little longer, and see if it will not bear fruit. I will impress his heart with the truth. I will convict him of sin. I was shown that the Lord opened the way for you to obey and serve him. Your steps were directed where your surroundings would be more favorable to a growth in grace, and where it would be less difficult for you to form a character for Heaven. Your footsteps were directed West. You came into our family, and were received into our hearts. This was all ordered of the Lord. You had no experience. This was necessary in order to live a life which God would approve. You were situated where you could obtain more light, and a more correct knowledge of present truth, in a few short months than you could have obtained in years, if you had remained East. p. 99, Para. 1, [180T].

Our compassionate High Priest was acquainted with your weakness and your errors, and left you not in your inexperience, amid unfavorable surroundings, to battle with your great foe. Had you remained in _____, you would not have retained the truth. The opposition you would have received, would have raised your combativeness, and you would have dishonored the truth by a hasty spirit; and then, as obstacles arose in your Christian journey, you would have been discouraged and yielded the truth. p. 100,

Para. 1, [180T].

I saw that you had much to be thankful for. Your heart should be filled with gratitude to your loving Saviour for his mercy to you, who have abused his love so long. p. 100, Para. 2, [180T].

I was shown that you were a rough stone from the quarry, which needed much hewing, and squaring, and polishing, before you could fill a place in the heavenly building. There has been something of this work done for you; but oh! there is a much greater work to be done. p. 100, Para. 3, [180T].

I was shown that you have had a very unhappy spirit. You have seen the rough of life. You have not had much happiness; but you were the one who stood in your own light, debarring yourself from good. In your youth, you encouraged a spirit of discontent; you would not be ruled; you chose to walk in your own way, irrespective of other' judgment or counsel. You would not submit to be controlled by your stepfather, because you wanted to follow your own way. He did not understand the best way to manage you, and you were bound not to respect his authority. You would place yourself upon the defensive, as soon as he would speak to you. Your combativeness was large; and you would battle everything and everybody that crossed your plans. Even suggestions that might be made of a better course to pursue in your plans and labors, would cause you to fly in an instant. You thought you were censured, thought you were blamed, and felt grieved with those who were your true friends. Your imagination was diseased. You thought everybody was against you. You thought your lot exceedingly hard. It has been hard, but you have made it so. p. 100, Para. 4, [180T].

Your course toward your stepfather was unbecoming. He did not deserve to be treated by you as he was. He had faults and errors; but while you were awake to see these in an aggravated light, you did not see your own errors. p. 101, Para. 1, [180T].

In the providence of God, your wife was prostrated by disease. She was a proud-spirited woman. She repented of her sins, and her repentance was accepted of God. p. 101, Para. 2, [180T].

Your way has been hedged up, on the right hand and on the left, to debar your progress to perdition. The Lord has brought your unruly, untamable spirit to submit to him. You have been brought to repentance by a mixture of judgment and mercy. You, like Jonah, fled from present duty to sea. God hedged up your way by the visitations of his providence. You could not prosper, or be happy, because you could not leave yourself behind. You took self and sin with you. You cherished a discontented, restless spirit. You would not do the duties in your path. You wanted change, some larger work. You became roving in disposition. p. 101, Para. 3, [180T].

The eye of your dear Saviour has been upon you, or you would have been left in your unsettled state, and in your sins, to become abandoned in character and miserable in circumstances. While in the land of strangers and in the hour of sickness, you have felt sadly your forlorn and desolate condition. You have passed long nights and weary days of restlessness and pain, away from your mother and sisters, with none but stranger hands to do a kindly office for you, and no Christian hope to sustain you. p. 102, Para. 1, [180T].

You were seeking after happiness; but did not obtain it. You had neglected the advice of your mother, and her entreaties not to violate the commands of God. At times this neglect has caused you bitterness of spirit. I cannot enter into every particular, for I am not strong. I will dwell upon the most essential things shown me. p. 102, Para. 2, [180T].

I saw that a work is before you which you do not comprehend. It is, to die to self. You must crucify self. You have a quick, impetuous temper, which you must subdue. p. 102, Para. 3, [180T].

You possess noble traits of character which will secure you friends, if your hasty spirit does not wound. You have strong attachments for those who manifest an interest for you. You are conscientious when you can, and do, comprehend things aright; but you do not always stop and reflect, but often move by impulse. p. 103, Para. 1, [180T].

You pass your judgment upon individuals, and comment upon their ways and manners, when you do not understand their position, or their work. You view things from your

standpoint, and then are ready to condemn or question the course they pursue, without candidly taking a view of the matters on every side. You have not knowledge of the duties of others, and should not feel responsible for their acts; but do your duty, leaving others with the Lord. Possess your spirit in patience, and preserve peace and calmness of mind, and be ye thankful. p. 103, Para. 2, [180T].

I saw that the Lord had given you light and experience, that you might see the sinfulness of a hasty spirit, and control your passions. p. 103, Para. 3, [180T].

So surely as you fail to do this, just so surely you will fail of everlasting life. You must overcome this disease of the imagination. If a word is spoken, favoring an opposite course from that which you had been pursuing, you are extremely sensitive, and are hurt. You feel that you are blamed, and that you must defend yourself, save your life; and in your earnest effort to save your life, you lose it. You have work to do, to die to self, and cultivate a spirit of forbearance and patience. Get over the idea that you are not used right; that you are wronged, that somebody wants to crowd you or harm you. You see through false eyes. Satan leads you to these distorted views of things. p. 103, Para. 4, [180T].

Dear Brother _____, at Adam's Center, your case was again shown me. I saw that you had ever failed to exercise true self-government. You have made efforts, but these efforts have only reached the external. They have not gone down deep to the spring of action. Your hasty temper often causes you sincere and painful regret and condemnation afterwards. p. 104, Para. 1, [180T].

This spirit of passion, unless subdued, will increase to a peevish, faultfinding spirit; indeed this is already upon you in a degree. You will be ready to resent everything. If jostled upon the sidewalk, a word of complaint, because offended, will spring to your lips. When driving in the street, if full half the road is not given you, you will feel stirred in a moment. If asked to put yourself out of your course to accommodate others, you will chafe and fret, and feel that your dignity is imposed upon. You will show to all your easily besetting sin. Your very countenance will indicate an impatient spirit, and your mouth will seem always ready to utter an angry word. In this habit, as in tobacco-using, total abstinence is the only sure remedy. An

entire change must take place in you. You frequently feel that you must be guarded. You resolutely say, "I will be more calm and patient;" but in doing this you only touch the evil on the outside; you consent to retain the lion and watch him. You must go farther than this. Strength of principle, alone, can dislodge this destroying foe, and bring peace and happiness. p. 104, Para. 2, [180T].

You have repeatedly said, "I can't keep my temper." "I have to speak." You lack a humble, meek spirit. Your self is all alive, and you stand continually a guard to preserve self from any mortification or insult. Says the apostle, "For ye are dead, and your life is hid with Christ in God." Those who are dead to self, will not feel so readily, and be prepared to resist everything which may irritate. Dead men cannot feel. You are not dead. If you were dead, and your life was hid in Christ, a thousand things which you now notice, and which affect you, would be passed by as unworthy of notice, you would then be grasping the eternal, and would be above the little petty trials of this life. p. 105, Para. 1, [180T].

"The tongue is a fire, a world of iniquity." "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." "He that is slow to anger is better than the mighty; and he that ruleth his spirit is better than he that he that taketh a city." "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." "He that hath knowledge spareth his words; and a man of understanding is of excellent spirit." (Margin, cool spirit). p. 106, Para. 1, [180T].

Our great Exemplar was exalted to be equal with God. He was high commander in Heaven. All the holy angels delighted to bow before him. "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Jesus took upon himself our nature, laid aside his glory, majesty, and riches, to perform his mission, to save that which was lost. He came not to be ministered unto, but to minister unto others. Jesus, when reviled, abused, and insulted, did not retaliate. "Who, when he was reviled, reviled not again." When the cruelty of man caused him to suffer painful stripes and wounds, he threatened not; but committed

himself to Him who judgeth righteously. The apostle Paul exhorted his Philippian brethren, "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men." Is the servant greater than his master? Christ has given us his life as a pattern, and we dishonor him when we become jealous of every slight, and are ready to resent every injury, supposed or real. It is not an evidence of a noble mind to be prepared to defend self, to preserve our own dignity. We had better suffer wrongfully a hundred times, than to wound the soul by a spirit of retaliation, or by giving vent to wrath. There is strength to be obtained of God. He can help. He can give grace and heavenly wisdom. If you ask in faith, you will receive; but you must watch unto prayer. Watch, pray, and work, should be your watchword. p. 106, Para. 2, [180T].

Your wife might be a blessing if she would only take the responsibility upon her that it is her duty to take. But she has shunned responsibility all her life, and now is in danger of being influenced, instead of influencing you. Instead of her having a softening, elevating influence upon you, there is danger of her thinking as you think, and acting as you act, without reaching down deep to be guided by principle in all her actions. You sympathize with one another, and, unfortunately, help each other to view matters incorrectly, rather than correctly. p. 107, Para. 1, [180T].

She can exert an influence for good; but she possesses a spirit which savors of spiritual indolence and sloth. She is reluctant to engage in any good work if it is not pleasant and agreeable. p. 108, Para. 1, [180T].

What was Meroz' sin? Doing nothing. Not because of great crimes; but because they did not come up to the help of the Lord. p. 108, Para. 2, [180T].

I was shown that _____ did not understand herself. She shunned care-taking in her youth, and is not disposed to engage in it even now. She is inclined to lean upon others, rather than upon her own powers. She has not encouraged a noble independence. She should, for years back, have been educating herself to bear burdens. Sr. _____ is not in health. She is predisposed to torpid liver, and is not

inclined to exercise. Unless she sees that she must, she has not the faculty to set herself to work. She eats nearly double the amount which she ought to eat. All she takes into her stomach, above that which her system can convert into good blood, becomes waste matter, to burden nature in the disposal of it. Her system is clogged with a mass of matter, which hinders her in her work, clogs the machinery, and weakens the life-forces. Taking more food into the system than it can convert into good blood, causes a depraved quality of blood, and taxes the vitality to a much great degree than labor or physical exercise. This overeating causes a dull stupor. The brain nerves are called to aid the digestive organs, and are constantly being over-taxed and weakened. The sensitive nerves of the brain are benumbed by the action of the nerve-power being called to the stomach to aid the digestive organs. This leaves a sense of dullness in the head, and is making her every day liable to a shock of paralysis. Encouragement to cease exercise is not what is required. Physical exercise is very essential. There would be nothing so dangerous as to remain where her physical powers would not be called into active exercise. This will strengthen her body and mind. When she awakes to the responsibility of her position, and sees the benefit which will result from her seeking to have an aim in life, she will not be so disposed to sink down into indolence, and to shun hardships. She does not put her heart into what she does; therefore, she moves about mechanically, too much like a machine, feeling that labor is a burden. She cannot, while she feels thus, realize that new life and vigor which it is her privilege to have. She lacks spirit and energy. She is too much inclined to be lost in dullness, and leaden insensibility. The heavy torpor she feels can only be overcome by a spare diet, perfect control over her appetite, and all her passions, calling her will to her aid in the point of exercising. She wants the will to electrify the nerve-power so that she may resist indolence. p. 108, Para. 3, [180T].

Sr. _____, you never can be of use in the world, unless your purposes are strong enough to enable you to overcome this unwillingness to take care, and bear burdens. As you exercise the forces within you daily, you will find the task less difficult, until duty, and diligence, and care, will become second nature. You can accustom yourself to think, when you lay less burden upon your stomach. This burden taxes the brain. p. 110, Para. 1, [180T].

Also you should have an aim, a purpose in life. Where there is no purpose, there is a disposition to indolence; but where there is an object in view, of sufficient importance, all the powers of the mind will come into spontaneous activity. In order to make life a success, the thoughts must be steadily fixed upon the object of life, and not left to wander off, and be occupied with unimportant things, or to be satisfied with idle musings, which is the fruit of shunning responsibility. Castle-building will deprave the mind. p. 110, Para. 2, [180T].

Take up present duty. Do it with a will, with all the heart. You should resolve to do something which will require an effort of the brain-powers, as well as the physical. Your heart should be in your present labor, and your present work. p. 110, Para. 3, [180T].

The duty now before you is the very work Heaven wishes you to do. To dream of a work far off, and imagine and plan in regard to the future, will prove unprofitable, and unfit you for the work, small though it may be, which Heaven now places before you. It should not be your study to do some great work, but to do cheerfully the work which you see to do today, and to do it well. Talents are entrusted to your care, to be doubled. You are responsible for their proper use, or their abuse. You are not to aspire after great things, in order to do great service; but to do your little work. Improve your talents, even though they are few, with a sense of responsibility for their right use, in the sight of God. p. 111, Para. 1, [180T].

You need not expect to avoid pain and weariness in the toils and trials of life. The Son of God was partaker of the human frame. He was frequently wearied in body and spirit. Said he, "I must work the works of him that sent me, while it is day; the night cometh when no man can work." p. 111, Para. 2, [180T].

You should cease your far-off dreaming, and bring your mind to present duties, and cheerfully perform them. p. 111, Para. 3, [180T].

This world is not the Christian's Heaven. It is merely the fitting-up place. It is the scene of our life-battles, conflicts, and sorrows; and it is important that we all have a firm grasp of the better world, where there is peace, joy, and bliss, to be enjoyed forever, when the

warfare is ended. p. 111, Para. 4, [180T].

I saw that you would both be in greater danger of making shipwreck of faith were you united, because, you would look upon matters in a false light. You both have a great work to do for yourselves, and you are in danger of blinding your eyes to each other's faults. p. 112, Para. 1, [180T].

Sr. _____ should be guarded so as not to stir up the hasty spirit of her husband by relating her supposed grievances to him, to obtain sympathy. He takes things in so strong a light, and feels deeply over things which are not worthy of notice. She will have to learn this, and understand that it is wisdom to be silent. She needs the power of endurance. You can much more easily throw a thing into the mind, than get it out when once it is there. It is more easy to dwell upon a supposed wrong, than to pacify or control the feelings when once they are aroused. p. 112, Para. 2, [180T].

Bro. _____ has excellent qualities if they were refined by the elevating influences of pure religion. He can be useful. Sincere piety alone can qualify him to perform his duties well in this world, and give him a fitness for Heaven. p. 112, Para. 3, [180T].

A heavenly character must be acquired upon earth, or you will never possess it; therefore you should engage in the work which you have to do at once. You should be earnestly laboring to obtain a fitness for Heaven. Live for Heaven. Live by faith. p. 112, Para. 4, [180T].

Bro. _____, you are a rough stone, but the hand of a skillful workman is upon you. Will you let him hew and square you, and polish you for that building which is coming together without the sound of an ax or hammer? Not a blow is to be struck after probation closes. You may now, in the hours of probation, overcome your impetuous temper, or be separated from God. p. 113, Para. 1, [180T].

Jesus loves you both, and will save you if you will be saved in his own appointed way. You may have experimental religion if you really hunger and thirst for it. Go to God in faith and humility, and ask, and you shall receive; but remember the disciple is not above his master, nor the servant greater than his lord. You need to cherish that humility and humbleness of mind which dwell in Jesus

Christ. E.G.W. Battle Creek, Feb. 9, 1869. p. 113, Para. 2, [180T].

Epistle Number Three.

Dear Bro. and Sr. -----: I have been seeking an opportunity to write you, but have been sick, and unable to write any one. But I will try to write a few lines this morning. p. 113, Para. 3, [180T].

As I was shown the duties resting upon God's people in regard to the poor, especially the widows and orphans, I was shown that my husband and myself were in danger of taking upon us burdens which God has not laid upon us, and thereby lessening our courage and strength, by increasing our cares and anxiety. In your case, I saw that my husband went farther than it was his duty to go. His interest in you led him to take a burden which carried him beyond his duty, and it has been no benefit to you, but has encouraged in you a disposition to depend upon your brethren. You look to them to help and favor you while you do not labor so hard as they, nor economize at all times as they feel it their duty to do. p. 113, Para. 4, [180T].

I was shown that you, my brother and sister, have much to learn. You have not learned economy. You have not lived within your means. If you earn high wages, you have not learned to economize what you have earned, and to make it go as far as possible. You consult your taste or appetite instead of prudence. At times you expend money for quality of food in which your brethren cannot afford to indulge. Dollars slip from your pocket very easily. p. 114, Para. 1, [180T].

Sr. _____ is in poor health. She indulges her appetite. She places too heavy a tax upon her stomach. She burdens her stomach by overeating. She places in her stomach food not of the best quality to nourish her system. Her food is taken in immoderate quantities, and she takes but little exercise; thus the system is severely taxed. According to the light the Lord has given us, simple food is the best to insure health and strength. Exercise is necessary to her health. p. 114, Para. 2, [180T].

Self-denial is a lesson you have both yet to learn. Restrict your appetite, Bro. _____. God has given you a capital of strength. This is of more value to you, and

should be more highly prized, than money. Strength cannot be purchased with gold or silver, houses or lands. It is a great possession that you have. God requires you to make a wise and judicious use of the strength he has blessed you with. You are God's steward, with a capital of strength. You are just as much a steward as is a man who has a capital of money. It is wrong for you to fail to use your strength to the best advantage; as wrong as for a rich man to covetously retain his riches because it is agreeable to do so. You do not make the exertion that you should to support your family. You can, and do, work if work is all conveniently prepared to hand; but you do not exert yourself to set yourself to work, feeling that it is a duty to use your time and strength to the very best advantage, and in the fear of God. p. 115, Para. 1, [180T].

You have been in a business which would at time yield you large profits at once. After you have earned means, you have not studied to economize in reference to a time when means could not be earned so easily; but have expended much for imaginary wants. Had you and your wife understood it to be a duty that God enjoined upon you, to deny your taste and your desires, and make provision for the future, instead of living merely for the present, you could now have had the comforts of life. You have a lesson to learn which you should not be backward in learning. It is to make a little go the longest way. p. 115, Para. 2, [180T].

Sr. _____ has leaned her weight too heavily upon her husband. She has been all her life too dependent upon others for sympathy, thinking of herself, making herself a center. She has been petted too much. She has not learned to be self-reliant. She has not been the help to her husband that she might have been, in temporal or spiritual things. She must learn to bear, and not dwell upon, bodily infirmities as she does. She must fight the battles of life for herself; an individual responsibility rests upon her. p. 116, Para. 1, [180T].

Sr. _____, your life has been a mistake. You have indulged in reading anything and everything. Your mind has not been benefited by this much reading. Your nerves have been excited while hurriedly chasing through the story. If your children interrupt you while thus employed, you speak fretfully, impatiently. You do not have self-control, and therefore fail to hold your children with a firm and steady hand. You move from impulse. You indulge and pet them, and

then fret and scold, and are severe. This variable manner is very detrimental to your children. They need a firm, steady hand; for they are wayward. They need regular, wise, judicious discipline. p. 116, Para. 2, [180T].

You might save yourself much perplexity if you would put on the woman, and move from principle, not from impulse. You have imagined that your husband must be with you, that you could not stay alone. You should see that his duty is to labor to sustain his family. You should bring yourself to deny your desires and wishes, and not lead him to feel that he must accommodate himself to you. You have a part to act in bearing the burdens of life. You must put on courage and fortitude. Be a woman, not a capricious child. You have been petted, and have had your burdens borne for you too long. It is now your duty to seek to deny your wishes and desires, and act from principle; for the present and future good of your family. You are not well, but if you should cultivate a contented, cheerful mind, it would help you to a better hold on this life, and also on the life to come. p. 117, Para. 1, [180T].

Bro. _____, it is your duty to make a careful, judicious use of the capital of strength which God has given you. p. 117, Para. 2, [180T].

Sr. _____, your brain is wearied, taxed by reading. You should deny your propensity for crowding your mind with everything it can devour. Your lifetime has not been put to the best use. You have not benefited yourself, nor those around you. You have leaned on your mother more than has been for your good. If you had depended more upon the powers within yourself, if you had been more self-reliant, you would have been happier. Now you should bear your own burdens as well as you can, and encourage your husband to bear his in doing his work. p. 117, Para. 3, [180T].

If you had denied your taste for reading, and seeking to please yourself, and devoted more time to prudent physical exercise, and eaten carefully of proper, healthful food, you would have kept free from much suffering which you have had. A part of this suffering has been imaginary. If you had braced your mind to resist the disposition to yield to infirmities, you would not have had nervous spasms. Your mind should be drawn away from yourself, to household duties, in keeping your house with order, neatness, and taste. Much reading, and permitting your mind to be

diverted with small things, has led to a neglect of your children, and your household duties. These are the very duties which God has given you to perform. p. 118, Para. 1, [180T].

You have had much sympathy for yourself. You have called your mind to yourself, and have dwelt upon your poor feelings. My sister, eat less. Engage in physical labor, and devote your mind to spiritual things. Keep your mind from dwelling upon yourself. Cultivate a contented, cheerful spirit. You talk too much upon unimportant things. You gain no spiritual strength from this. If the strength spent in talking were devoted to prayer, you would receive spiritual strength, and you would make melody in your heart to God. p. 118, Para. 2, [180T].

You have been controlled by feeling, not by duty and principle. You have given up to homesick feelings, and injured your health by indulging in a spirit of unrest. Your habits of life are not healthful. You need to reform. You are neither of you willing to work as others work, nor to eat as your brethren eat. If it is in your power to get things, you have them. It is your duty to economize. p. 119, Para. 1, [180T].

In contrast with your case, was presented the case of Sr. _____. She has feeble health, and has two children to support with her needle at the very low prices which are paid for her work. For years she received scarcely a farthing of help. She was suffering with ill health, yet she carried her own burdens. Here was an object of charity indeed. Now look at your case. A man with a good capital of strength and a small family, yet constantly involved in debt, leaning upon others. This is all wrong. You have lessons to learn. With Sr. _____, economy in the battle of life. Here you are with a man's strong energies, and yet not self-sustaining. You have a work to do. You should have uniformity of diet. Live as simply as your brethren live, at all times. Live out the health reform. p. 119, Para. 2, [180T].

Jesus wrought a miracle, and fed five thousand, and then he taught an important lesson of economy: "Gather up the fragments that remain, that nothing be lost." Duties are resting upon you, important duties. "Owe no man anything." Were you infirm, were you unable to labor, then your brethren would be in duty bound to help you. As it is, all

you needed from your brethren when changing your location, was a start at first. You can be free from embarrassments, if you feel as ambitious to labor as you should, and you and your wife unitedly bring your plans in life within your means. You will have to labor for small wages, as well as for large. Industry and economy would have placed your family, ere this, in a much more favorable condition. God wants you to be a faithful steward of your strength. He wants you to use your strength to place your family above want and dependence. E.G.W. Battle Creek, Mich., March 22, 1869. p. 120, Para. 1, [180T].

Epistle Number Four.

Dear Sr. -----: I have been shown that there has been a fault in your religious life. You have possessed too much of a combative spirit. While it has been your privilege to think and act for yourself, you have carried the matter too far. You have had more independence than humility. You have pursued a course to irritate rather than pacify. It has been necessary for you to possess firmness in order to stand in defense of the truth; yet you have frequently erred in not possessing that meek and quiet spirit which God estimates of great price. In your family, you have met with opposition and a manifest disrelish of the truth, and you have failed to meet the trials you have received in the best manner. You have talked too much and been too positive. You have had too little love, and affection, and tenderness, mingled with your efforts in your family, especially towards your husband. You are in danger of carrying points to extremes, overdoing the matter, and hurting instead of healing. It is your best course to yield your judgment, even if you think you are right, where you can and not sacrifice the principles of truth. You have a responsibility, and identity which cannot be submerged in your husband. Yet there is a oneness, a bond which makes you one, and in many things, if you were more yielding, it would be far better for your husband, your children, and yourself. You are too exacting. You do not seek to win those who differ with you. You are quick to discern when you have the advantage, and you make the most of it. If you possessed more forbearance, mingled with sweet love, and for Christ's sake should pass over many things, without taking them up, and pressing them home, creating uncomfortable feelings, the influence would be better and more saving. You need love, love, love, tender pity and affection. p. 121, Para. 1, [180T].

You see the truth, and then you mark out how this one and that one should practice the truth; and if they fail to come up to the mark you think they should, you feel to draw off from them. You cannot fellowship them, and love dies out of your heart for them, when in reality, they are just as near as you are. You make yourself enemies when you might have friends. When you see points of truth, you are ardent and positive in your temperament, and you carry matters to extremes. You repulse, instead of winning and binding souls to your soul. You look upon the objectionable features in the character of those you associate with, and dwell upon their seeming inconsistencies and wrongs, overlooking their redeeming traits. I was referred to this scripture, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be ANY virtue, and if there be any praise, think on THESE things." Here, dear sister, you may meditate and speculate with profit. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. You possess too much a spirit of war, and throw things into confusion and strife. You must change your life and character, if you ever come under the head of "blessed are the peacemakers, for they shall be called the children of God." Let nothing but kind, loving words fall from your lips toward the members of your family, and toward the church. p. 122, Para. 1, [180T].

You need to open your heart to love, that love which dwelt in the bosom of Jesus. Should your Saviour deal with you as you would deal with those with whom you differ, you would certainly be in a distressed condition. Your case would be nearly hopeless. But I thank the Lord we have a merciful High Priest who can be touched with the feeling of our infirmities. You have been tried with others, and have pursued a course toward them that Heaven does not approve. You have a work to do to let the softening influence of the grace of God into your heart, and seek meekness, seek righteousness. p. 123, Para. 1, [180T].

You are zealous for the truth. You love it, and wish to invest something in it. This is all right, but be careful in your giving precepts to others that you have it backed up with example. You must seek for peace. You can do this and not sacrifice one principle of truth. You have stormed

and fought your way through, and now you need to soften your influence, to sweeten, to soothe, instead of stirring up opposition. You have possessed a large share of self-confidence and self-esteem, and have been self-exalted. Now you want to exalt Jesus, and imitate his harmless life. Peace, peace followed him everywhere. p. 124, Para. 1, [180T].

You, my sister, will prove a trial to God's people unless you are willing to learn, willing to be counseled. You must not continue to feel that you know it all. You have much yet to learn before you can be perfect before God. p. 124, Para. 2, [180T].

The sweetest and best lesson will be first in humility. "Learn of me," says the humble Nazarene, "for I am meek and lowly in heart, and ye shall find rest unto your souls." This lesson of meekness, forbearance, patience, and love, you have yet to learn and practice. You can be a blessing. You can help such as need help; but you must lay down your measuring tape, for that is not your business. One who is unerring in judgment, who understands the weakness of our fallen, corrupt natures, holds the standard himself. He weighs in the balances of the sanctuary, and his just measure we shall all accept. p. 124, Para. 3, [180T].

You need to cultivate more gentleness and deference toward your husband. You err in your course toward him. You are exacting, carry matters to extremes, and do harm to your own soul, and to the truth. You make the truth repulsive. It causes souls to be afraid of it. If love and affection soften your words, and give tone to your actions, you will find a change in those you associate with. There will be peace, harmony, and union, instead of strife, jealousy, and discord. Especially in your family you should let love and tenderness be exercised, and you will receive a blessing. E. G. W. p. 125, Para. 1, [180T].

An Appeal to the Church.

I was shown, Oct. 2, 1868, the state of God's professed people. Many of them were in great darkness, yet seemed to be insensible of their true condition. The sensibilities of a large number seemed to be benumbed in regard to spiritual and eternal things, while their minds seemed all awake to their worldly interest. Many were cherishing idols in their hearts, and were practicing iniquity which separated them

from God, and caused them to be bodies of darkness. Yet I saw but few standing in the light, having discernment and spirituality to discover these stumbling blocks and remove them out of the way. The Lord has shown me that men standing in very responsible places at the heart of the work are asleep. They are paralyzed by Satan, that his plans and devices may not be discerned while he is active to ensnare, deceive, and destroy. Some who are occupying the position of watchmen to warn the people of danger, have given up their watch, and recline at ease. They are unfaithful sentinels. They have remained inactive and indolent while their wily foe has entered the fort, and works successfully by their side to tear down what God has commanded to be built up. They see that Satan is deceiving the inexperienced and unsuspecting, yet they take it all quietly, as though they had no special interest, as though these things did not concern them. They apprehend no special danger. They see no cause to raise an alarm. All to them seems to be going well, and they see no necessity of raising the faithful, trumpet tones of warning they hear in the plain testimonies borne showing the people their transgressions and the house of Israel their sins. These reproofs and warning disturb the quiet of these sleepy, ease-loving sentinels. They are not pleased. They say in heart, if not in words, This is uncalled for. It is too severe, too harsh. These men are unnecessarily disturbed and excited, and seem unwilling to give us any quietude or rest. Ye take too much upon yourselves, seeing the congregation is holy, every one of them. They are unwilling we should have any comfort, peace, or happiness. It is active labor, toil, and unceasing vigilance alone which will satisfy these unreasonable, hard-to-be-suited watchmen. Why don't they prophecy smooth things, and cry, Peace, peace? Then every thing would move on smoothly. p. 126, Para. 2, [180T].

These are the true feelings of many of our people. And Satan exults at his success in controlling the minds of so many who profess to be Christians. He has deceived them, benumbed their sensibilities, and planted his hellish banner right in their midst, and they are so completely deceived that they know not that it is he. The people have not erected graven images, yet their sin is no less in the sight of God. They worship mammon. They love worldly gain. Some will make any sacrifice of conscience to obtain their object. God's professed people are selfish and self-caring. They love the things of this world, and have fellowship

with the works of darkness. They have pleasure in unrighteousness. They have not love toward God, nor love for their neighbors. They are idolaters, worse, far worse, in the sight of God, than the heathen graven-image worshipers who have no knowledge of a better way. p. 127, Para. 1, [180T].

Christ's followers are required to come out from the world and be separate, and touch not the unclean, and they shall be sons and daughters of the Lord. If the conditions are not complied with on their part, they will not, cannot, realize the fulfillment of the promise of being children of the most high God, members of the royal family. A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to his requirements designates them as the children of his adoption, the recipients of his grace, the partakers of his great salvation. Such will be peculiar, a spectacle unto the world, to angels, and to men. Their peculiar, holy character will be discernible, and will distinctly separate them from the world, from its affections and lust. p. 128, Para. 1, [180T].

I saw that but few among us answer to this description. Their love to God is in words, not in deed and in truth. Their course of action, their works testify of them, that they are not children of the light, but of darkness. Their works have been in selfishness, in unrighteousness. Their works have not been wrought in God. Their hearts are strangers to his renewing grace. They have not experienced the transforming power which leads them to walk even as Christ walked. Those who are living branches of the heavenly Vine, will partake of the sap and nourishment of the vine. They will not be withered and fruitless branches. They will show life, and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity, and perfect holiness in the fear of God. p. 129, Para. 1, [180T].

The church has departed from the light, neglected her duties, abused her high and exalted privileges of being peculiar and holy in character, and thereby dishonored her God, like ancient Israel. They have violated their covenant to live for God and him only. They have joined in with the selfish and world-loving. Pride, the love of pleasure, and sin, are cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with

professed Christians; yet they are so destitute of spirituality and discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the true. Many have a form of godliness, their names are upon the church records, but they have a spotted record in Heaven. The recording angel has written deeds. Their acts have been faithfully written. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel. p. 129, Para. 2, [180T].

Very many profess to be servants of Jesus Christ who are none of his. They are deceiving their own souls to their own destruction. While they profess to be servants of Jesus Christ, they are not living in obedience to his will. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Many, while professing to be servants of Jesus Christ, are obeying another master and working daily against the Master of whom they profess to be servants. No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. p. 130, Para. 1, [180T].

Earthly and selfish interests engage the mind, soul, and strength, of God's professed followers. They are, to all intents and purposes, servants of mammon. They have not experienced a crucifixion to the world, with its affections and lusts. I saw that but few among the many who profess to be Christ's followers can say in the language of the apostle, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." If willing obedience and true love characterize the lives of the people of God, their light will shine with a holy brightness to the world. p. 131, Para. 1, [180T].

The words of Christ, addressed to his disciples, were designed for all who should believe on his name: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled professed Christian is a byword, a reproach to Christ, a dishonor to his name. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." p. 131, Para. 2, [180T].

The good works of God's people have a more powerful influence than words. The beholder is attracted by their virtuous life and unselfish acts, to desire the same righteousness which produced so good fruit. They are charmed with that power from God which would transform selfish human beings into the divine, and God is honored, his name glorified. God is dishonored and his course reproached by his people's being in bondage to the world. They are in friendship with the world, the enemies of God. The only hope of their salvation is a separation from the world, and to zealously maintain their separate, holy and peculiar character. Oh! why will not God's people comply with the conditions laid down in the word of God? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient. p. 132, Para. 1, [180T].

I was amazed as I beheld the terrible darkness of many of the members of our churches. The lack of true godliness was such that they were bodies of darkness and death, instead of being the light of the world. There were many professing to love God, but in works denying him. They did not love him, serve, nor obey him. Their own selfish interests were primary. There seemed to be an alarming lack of principle with a large share. They were swayed by unconsecrated influence, and seemed to have no root in themselves. I inquired what these things meant. Why was there such a destitution of spirituality, so few who had a living experience in religious things? I was referred to the words of the prophet, "Son of man, these men have set up their idols in their heart, and put the stumbling block of their

iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols." p. 133, Para. 1, [180T].

The people of God were represented to me in a backslidden state. They have not an eye single to the glory of God. Their own glory is prominent. They seek to glorify themselves, and yet call themselves Christians. Holiness of heart and purity of life were the great subjects of the teachings of Christ. In his sermon on the mount, after specifying what must be done in order to be blest, and what not be done, he says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect. Perfection, holiness, nothing short of this would give them success in carrying out the principles he had given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful, and abound in all good works. He will never become weary in well-doing, neither look for promotion here in this world. He will look forward to be promoted by the Majesty of Heaven when he shall exalt his sanctified and holy ones to his throne. Then shall he say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord enumerates the works of self-denial and mercy, compassion, and righteousness, they had wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which has led to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin. p. 133, Para. 2, [180T].

I have tried in the fear of God to set before his people their danger and their sins; and have endeavored to the best of my feeble powers to arouse them. I have stated startling things, which, if they had believed, would have caused them distress and terror, and led them to zeal in repenting of their sins and iniquities. I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth, would eventually be saved, not because they cannot be saved, but

because they will not be saved in God's own appointed way. The way marked out by our divine Lord is too narrow and the gate too strait to admit them with their grasp upon the world, or while cherishing selfishness, or anything wrong. There is no room for these, and yet there are but few who will consent to part with these things, that they may pass the narrow way, and enter the strait gate. p. 135, Para. 1, [180T].

The words of Christ have been plain. "Strive [agonize] to enter in at the strait gate; for many I say unto you shall seek to enter in and shall not be able." Professed Christians are not all so at heart. There are sinners in Zion now, as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure" p. 135, Para. 2, [180T].

There are hypocrites now who will tremble when they obtain a view of themselves. Their own vileness will terrify them in the day of God which is soon to come upon us, when the Lord "cometh out of his place to punish the inhabitants of the earth for their iniquity." Oh! that terror may now get hold upon them, that they may have a vivid sense of their condition, and arouse while there is mercy and hope, confess their sins, and humble their souls greatly before God, that he may pardon their transgressions, and heal their backslidings. The people of God are unready for the fearful, trying scenes before us, unready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing sin and iniquity around them. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power which would carry conviction to the hearts of the unbelieving. p. 136, Para. 1, [180T].

I have sought to do my duty. I have pointed out the

special sins of some. I was shown that the sins and errors of all in the wisdom of God would not be revealed. All would have sufficient light; all could see, if they desired to do so, and earnestly wished to put their sins and errors from them, and perfect holiness in the fear of the Lord. They could see what sins God marked and reprov'd in others. If these sins were cherished by them, they should know that they were abhorred of God, and were separated from him; and unless they earnestly and zealously set about the work to put them away, they would be left in darkness. God is too pure to behold iniquity. A sin marked in one is just as grievous in the sight of God in every case. There will be no exception made by an impartial God. All who are guilty are addressed in these individual testimonies, although their names may not be attached to the special testimony borne; and if individuals pass over their own sins because their names are not especially called, if they cover their sins, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker until the light of Heaven will be entirely withdrawn. p. 137, Para. 1, [180T].

Men and women professing godliness, yet not sanctified by the truth they profess, will not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reprov'd individually for their sins. They see, by the testimonies of others, their own case faithfully pointed out before them. They are cherishing the same evil. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as if the testimony had been borne directly to them. In passing on, and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they choose their own way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal their sins from others, and because the judgments of God are not seen in a visible manner upon them, They may be apparently prosperous in this world. They may deceive poor, shortsighted mortals, and be regarded as patterns of piety while in their sins. God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear

before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of the sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number David mentions in his psalm: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." p. 137, Para. 2, [180T].

Mercy and truth are promised to the humble and penitent, and judgments are prepared for the sinful and rebellious. "Justice and judgments are the habitation of Thy throne." A wicked and adulterous people will not escape the wrath of God and the punishment they have justly earned. Man has fallen, and his is a work of a lifetime, be it longer or shorter, to recover from his fall, and regain, through Christ, the image of the divine, which he has lost by sin and continued transgression. God requires a thorough transformation of soul, body and spirit, in order to regain the estate lost through Adam. The Lord mercifully sends rays of light to show him his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light lest his deeds shall be reproved. p. 139, Para. 1, [180T].

The case of N. Fuller has caused me much grief and anguish of spirit. That he should yield himself to the control of Satan to work wickedness as he has done, is terrible. I believe that God designed this case of hypocrisy and villainy should be brought to light in the manner it has been, to prove a warning to others. Here is a man acquainted with the Bible teachings. He has listened to testimonies that I have borne in his presence against the very sins he has been practicing. He has heard me speak, more than once, decidedly in regard to the prevailing sins of this generation, that corruption was teeming everywhere, that base passions controlled men and women generally; that among the masses crimes of the darkest dye were continually practiced, and they were reeking in their own corruption. The nominal churches are filled with these sins of fornication and adultery, crime and murder, the result of base, lustful passion, but these things are kept covered. Ministers, in high places, are guilty, yet a lack of godliness covers their dark deeds, and they pass on from year to year in their course of hypocrisy. Their sins have reached unto Heaven, and the honest in heart will be

brought to the light, and come out of her. p. 139, Para. 2, [180T].

From the light God has given me, fornication and adultery are estimated, by a large number of the first-day Adventists, as sins which God winketh at. These sins are practiced to a great extent. They do not acknowledge the claims upon them. They have broken the commandments of the great Jehovah, and are zealously teaching their hearers to do the same, declaring the law of God abolished, having no claims upon them. In accordance with this free state of things, sin does not appear so exceedingly sinful; for by the law is the knowledge of sin. We may expect to find men in this company who will deceive, and lie, and give loose reign to lustful passions. But men and women who acknowledge the ten commandments binding, who observe the fourth commandment of the decalogue, should carry out in their lives, the principles of all ten of the precepts given in awful grandeur from Sinai. p. 140, Para. 1, [180T].

The Seventh-day Adventists who profess to be looking for, and loving, the appearing of Christ, should not follow the course of worldlings. They are not criterion for commandment-keepers. Neither should they pattern after the first-day Adventists, who trample under foot the law of God, and who will not acknowledge its claims. This class should be no criterion for them. Commandment-keeping Adventist are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. Here are they who keep the commandments of God and have the testimony of Jesus. p. 141, Para. 1, [180T].

The Lord made a special covenant with his ancient Israel if they would prove faithful, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." He addresses his commandment-keeping people in these last days, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." p. 141, Para. 2, [180T].

All who profess to keep the commandments of God are not possessing their bodies in sanctification and honor. The most solemn message ever committed to mortals has been intrusted to this people, and they can have a powerful influence if they will be sanctified by the truths they profess. They profess to be standing upon the elevated platform of eternal truth, keeping all of God's commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than the classes I have named who do not acknowledge the law of God binding upon them. In a peculiar sense do those who profess to keep God's law dishonor him and reproach the truth by transgressing the law of God. p. 142, Para. 1, [180T].

This very sin, fornication, prevailed among ancient Israel, which brought the signal manifestation of God's displeasure. The judgments of God then followed close upon their heinous sin, and thousands of them fell, and their polluted bodies were left in the wilderness. "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." p. 142, Para. 2, [180T].

Seventh-day Adventists, above all people in the world, should be patterns of piety, holy in heart and in conversation. I related in the presence of N. Fuller that the people whom God had chosen as his peculiar treasure, he required to be elevated, refined, sanctified; partakers of the divine nature, having escaped the corruption that is in the world through lust. Should they indulge in sin and iniquity who make so high a profession, their guilt would be very great. He would reprove the sins of one, that others might take warning, and fear. p. 143, Para. 1, [180T].

The warnings, and corrections, and reproofs, are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than professed Christians of the nominal churches, or because their acts and example are worse than the Adventists who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of Heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them, separates them from God, and, in a special manner, dishonors his name by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into his marvelous light. p. 144, Para. 1, [180T].

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, and write, and act, the most bitter and hateful things, to show their contempt of that law, may make high and exalted profession of love to God, and apparently have much religious zeal, as did the Jewish chief priests and elders; yet in the day of God, "Found wanting" will be said by the Majesty of Heaven. By the law is the knowledge of sin. The mirror which would discover to them the defects in their character, they are infuriated against, because it points out their sins. Leading Adventists who have rejected the light are fired with madness against God's holy law, as the Jewish nation were against the Son of God. They are in a terrible deception, deceiving souls and being deceived themselves. They will not come to the light lest their deeds should be reprov'd. Such will not be taught. But the people who profess to keep the law of God, he corrects, he reprov's. He points out their sins, and lays open their iniquity; because he wishes to separate all sin and wickedness from them, that they may perfect holiness in his fear, and be prepared to die in the Lord, or for translation to Heaven. God will rebuke, reprove, and correct them. That they may be refined, sanctified, elevated, and finally exalted to his own throne. p. 144, Para. 2, [180T].

Eld. Fuller has heard the testimony borne in public, that the professed people of God were not all holy; some were corrupt. God was seeking to elevate them, but they refused to come up upon a high plane of action. The animal passions bore sway, and the moral and intellectual were overborne, and made servants to the corrupt passions. Those who do not control their base passions cannot appreciate the atonement, or place right value upon the worth of the soul. Salvation to them is not experienced nor understood. The gratification of their animal passions is to them the highest ambition of their lives. Nothing but purity and holiness will God accept; one spot, one wrinkle, one defect in the character, will debar Heaven, with all its glories and treasure, from them forever. p. 145, Para. 1, [180T].

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully, set about the work of perfecting holiness in the fear of God. Power and strength, grace and glory, have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, and corrupt, and vile, but that they can find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, stop their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and he bids them live and not die. In him they may flourish. Their branches will not wither nor be fruitless. If they abide in him, they can draw sap and nourishment from him, be imbued with his Spirit, and walk even as he has walked, and overcome as he has overcome, and be exalted to his own right hand. p. 146, Para. 1, [180T].

Eld. Fuller has been warned. The warnings given to others condemned him. The sins reprov'd in others reprov'd him, and gave him sufficient light how God regarded crimes of such a character as he was committing; yet he would not turn from his evil course. He pursued his fearful, impious work, corrupting the bodies and souls of his flock. Satan had strengthened the lustful passions which this man did not subdue, and engaged them in his cause to lead souls to death. p. 147, Para. 1, [180T].

While he professed to keep the law of God, he was, in a most wanton manner, violating its plain precepts. He has given himself up to the gratification of sensual pleasure.

He has sold himself to work wickedness. What will be the wages of such a man? The indignation and wrath of God will punish him for sin. The vengeance of God will be aroused against those whose lustful passions have been concealed under a ministerial cloak. While professing to be a shepherd of the flock, he was leading the flock to certain ruin. These dreadful results are the fruits of the carnal mind, which is enmity against God; for it is not subject to the law of God, neither indeed can be. p. 147, Para. 2, [180T].

I was referred to this Scripture: "Let not sin, therefore, reign in your mortal body, that ye should obey it, in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Professed Christians, if there is no further light given you than that contained in this text, you will be without excuse if you suffer yourselves to be controlled by base passions. p. 148, Para. 1, [180T].

The word of God is sufficient to enlighten the most beclouded mind, to be understood by those who have any wish to understand it. But notwithstanding all this, some of those who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then to leave men and women without excuse, God has given plain and pointed testimonies, bringing them to the word they have neglected to follow. Yet all the light is turned from by those who serve their own lusts, and they will not cease their course of sin, but continue to take pleasure in unrighteousness, in the face of the threatenings and vengeance of God against those who do such things. p. 148, Para. 2, [180T].

I have long been designing to speak to my sisters, and tell them that, from what the Lord has been pleased to show me from time to time, there is a great fault among them. They are not careful to abstain from all appearance of evil. They are not all circumspect in their deportment, as becometh women professing godliness. Their words are not as select and well chosen as should be for women who have received the grace of God. They are too familiar with their brethren. They linger around them, incline towards them, and seem to choose their society. They are highly gratified with their attention. p. 148, Para. 3, [180T].

From the light the Lord has given me, our sisters should pursue a very different course. They should be more reserved, and manifest less boldness, and encourage in themselves "shamefacedness and sobriety." There is too much jovial talk indulged in among our brethren, as well as our sisters, when in each other's society. There is much jesting and joking and laughing indulged in by women professing godliness. This is all unbecoming, and grieves the Spirit of God. These exhibitions manifest a lack of true Christian refinement. These things indulged in do not strengthen the soul in God, but bring great darkness, drive the pure, refined, heavenly angels away, and bring those who engage in these wrongs down to a low level. p. 149, Para. 1, [180T].

All our sisters should encourage true meekness, not to be forward, talkative, and bold, but modest and unassuming, slow to speak. They may cherish courteousness. To be kind, tender, pitiful, forgiving, and humble, would be becoming and well pleasing to God. If they occupy this position, they will not be burdened with undue attention from gentlemen or their brethren. There will be felt by all that there is a sacred circle of purity around these God-fearing women, which shields them from any unwarrantable liberties. There is too much careless, loose, coarse freedom of manner by some women professing godliness, which leads to wrong and evil. p. 149, Para. 2, [180T].

Those godly women who occupy their minds and hearts in mediating upon themes which would strengthen purity of life, which would elevate the soul to commune with God, will not be easily led astray from the path of rectitude and virtue. They will be fortified against the sophistry of Satan, and are prepared to withstand his seductive arts. p. 150, Para. 1, [180T].

The fashion of the world, the desire of the eye, and the lust of the flesh or vain glory, are connected with the fall of the unfortunate. That which is pleasing to the natural heart and carnal mind is cherished. If the lust of the flesh had been rooted out of their hearts, they would not be so weak. If our sisters would feel the necessity of purifying their thoughts, and never suffer themselves to be careless in their deportment, which leads to improper acts, they need not stain in the least their purity. They would, if they view the matter as God has presented it to me, bear

such an abhorrence to impure acts and deeds that they would not be found among the number who fall through the temptations of Satan, no matter who the medium might be whom Satan should select. p. 150, Para. 2, [180T].

A preacher may be dealing in sacred, holy things, and yet not be holy in heart. He may give himself to Satan to work wickedness and to corrupt the soul and body of his flock. Yet if the minds of women and youth professing to love and fear God were fortified with the Spirit of God, if they had trained their minds to purity of thought, and educated themselves to avoid all appearance of evil, they would be safe from any improper advances, and be secure from the prevailing corruption around them. The Apostle Paul has written concerning himself, "But I keep my body under, and bring it in subjection; lest that by any means, when I have preached to others, I myself should be a castaway." p. 150, Para. 3, [180T].

If a minister of the gospel has not control of his baser passions, if he fails to follow the example of the apostle, and so dishonors his profession and faith as to even name the indulgence of sin, our sisters who profess godliness should not for an instant flatter themselves that sin and crime lose their sinfulness in the least because their minister dares to engage in them. Because men who are in responsible places show themselves to be familiar with sin, it should not lessen the guilt and enormity of the sin in the minds of any. Sin should appear just as sinful, just as abhorrent, as they had heretofore regarded it; and the one who indulges in sin should, in the minds of the pure and elevated, be abhorred and withdrawn from, as they would flee from a serpent whose sting was deadly. p. 151, Para. 1, [180T].

If the sisters were elevated and possessing purity of heart, any corrupt advances, even from their minister, would be repulsed with such positiveness as would never meet with a repetition. Minds must be terribly befogged by Satan, that can listen to the voice of the seducer because he is a minister, and therefore break God's plain and positive commands, and flatter themselves that they commit no sin. Have we not the words of John: "He that saith I know Him, and keepeth not his commandments, is a liar, and the truth is not in him"? What saith the law? "Thou shalt not commit adultery." The fact of a man's professing to keep God's holy law, and ministering in sacred things, and

taking the advantage of the confidence his position gives him to indulge his base passions, should, of itself, be sufficient for a woman professing godliness, to see that, although his profession was as exalted as the heavens, any impure proposal coming from him was Satan disguised through the minister, as an angel of light. I cannot believe that the word of God is abiding in the hearts of those who are so readily controlled, and yield up their innocency and virtue upon the altar of lustful passions. p. 151, Para. 2, [180T].

My sisters, avoid even appearance of evil. In this fast age reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Jesus Christ, making a high and exalted profession, to cherish this precious, priceless gem, modesty. This will guard virtue. If you have any hope of being finally exalted to join company with the pure, sinless angels, and live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will abide the day of God, stand the grand review, and be received into a pure and holy Heaven. p. 152, Para. 1, [180T].

The least insinuations, come from whatever source they may, inviting you to indulge in sin, or to allow the least unwarrantable liberty with your persons, resent as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin, in such a one, is of tenfold greater magnitude, and should lead a God-fearing woman, or youth, to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure the least approach to it is the evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can you give that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your

heart, and has never been crucified. p. 153, Para. 1, [180T].

As I have been shown the dangers of, and sins among, those who profess better things, a class who are not suspected of being in any danger from these polluting sins, I have been led to inquire, Who, O Lord, shall stand when thou appearest? Only those who have clean hands and pure hearts shall abide the day of his coming. p. 153, Para. 2, [180T].

I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder is the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that their chastity and virtue stand in marked contrast to that of the class who are controlled by brute passions. p. 154, Para. 1, [180T].

I have inquired, when will the youthful sisters act with propriety? I know there will not be any decided change for the better until parents feel the importance of greater carefulness in educating their children correctly. Teach them to act with reserve and modesty. Educate them for usefulness, to be helps, to minister to others rather than be waited upon, and be ministered unto. p. 154, Para. 2, [180T].

Satan has the control of the minds of the youth generally. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wits' end to know what course to pursue, to save them from ruin. Satan is leading them on to be a proverb in the mouths of unbelievers, because of their boldness, lack of reserve and female modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens

before they are by the side of little girls about their own age, accompanying them home, and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children, in this fast age. p. 155, Para. 1, [180T].

With many young ladies the boys is the theme of conversation, with the young man it is the girls. Out of the abundance of the heart the mouth speaketh. They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God. There are too many children who are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones, and are hardened against any effort that may be made by those interested in their salvation. p. 155, Para. 2, [180T].

There ought to be picked men at the heart of the work, who can be relied upon in every emergency to keep the fort, men who are unselfish, abounding in generosity and all good works, whose lives are hid in God, and who consider the better life of more value than food and clothing. "Is not the life more than meat, and the body more than raiment?" God calls for faithful sentinels right at the heart of the work, who will love souls for whom Christ died, who will bear the burden for perishing souls, looking forward to that recompense of reward which will be theirs when they enter into the joy of their Lord, and behold souls saved through their instrumentality, to live as long as God shall live, and be happy, eternally happy, in his glorious kingdom. Oh! that we could arouse fathers and mothers to have a sense of their duty. Oh! that they would feel deeply the weight of responsibility resting upon them. Then they might forestall the enemy, and gain precious victories for Jesus. Parents are not clear in this matter. They should investigate their lives closely, analyze their thoughts and motives, and see if they have been circumspect in their course of action. They should closely watch, to see if their example in conversation and deportment has been such as they would wish their children to imitate. Have purity and virtue shine out in your words and acts before your children. p. 156, Para. 1, [180T].

I have been shown families where the husband and father has not preserved that reserve, that dignified, godlike manhood, which a follower of Jesus Christ should. He has failed in his kind, tender, courteous acts due to his wife, whom he has promised before God and angels to love and respect and honor while they both shall live. The girl employed to do the work has been free and somewhat forward in her attentions to dress his hair and be affectionately attentive, and he is pleased, foolishly pleased. He is not as demonstrative in his attention and love as he once was with his wife. Be sure Satan is at work here. Respect your hired help, treat them kindly, considerately, but go no further. Let your deportment be such that there will be no advances to familiarity from your help. If you have words of kindness and acts of courtesy to give, it is always safe to give them to your wife. It will be a great blessing to her, and will bring happiness to her heart which will be reflected back upon you again. Also, I have been shown that the wife has let her sympathies and interest and affection go out to other men. They may be members of the family, whom she makes confidants, relating her troubles and, perhaps, her private family matters, to them. She shows a preference for their society. p. 157, Para. 1, [180T].

This is all wrong. Satan is at the bottom of it; and unless you are alarmed, and stop just where you are, he will lead you to ruin. You cannot observe too great caution, and encourage too much reserve in this matter. If you have tender, loving words and kindly attentions to bestow, let it be given him you have promised before God and angels to love, honor, and respect, while you both shall live. Oh! how many lives are made bitter by the walls' being broken down which inclose the privacies of every family, calculated to preserve purity and sanctity. A third person is taken into the confidence of the wife, and her private family matters are laid open before the special friend. This is the device of Satan to estrange the hearts of the husband and wife. Oh! that this would cease. What a world of trouble would be saved! Lock the faults of one another within your own hearts. Tell your troubles alone to God. He can give you right counsel and sure consolation, which will be pure, having no bitterness in it. p. 158, Para. 1, [180T].

I am acquainted with a number of cases where the women have thought their marriage a misfortune. They have read novels until their imaginations have become diseased, and

they live in a world of their own creating. They think themselves women of sensitive minds, of superior, refined organizations. They think themselves great sufferers, martyrs, because they imagine their husbands are not so refined, possessing such superior qualities that they can appreciate their own supposed virtue and refined organizations. These women have talked of this, and thought upon it, until they are nearly maniacs upon this subject. They imagine their worth is superior to other mortals, and it is not agreeable to their fine sensibilities to associate with common humanity. These women are making themselves fools; and their husbands are in danger of being drawn in to think that they possess a superior order of minds. p. 158, Para. 2, [180T].

From what the Lord has shown me, the women of this class have had their imaginations perverted by novel-reading, daydreaming, and castle-building, living in an imaginary world. They do not bring their ideas down to the common, useful duties of life. They do not take up the life-burdens which lie in their path, and seek to make a happy, cheerful home for their husbands. They lean their whole weight upon them without so much as bearing their own burden. They expect others to anticipate their wants, and do for them, while they are at liberty to find fault and to question as they please. These women have a lovesick sentimentalism, constantly thinking they are not appreciated; that their husbands do not give them all that attention they deserve. They imagine themselves martyrs. p. 159, Para. 1, [180T].

The truth of the matter is this, if they would show themselves useful, their value might be appreciated; but when they pursue a course to constantly draw upon others for sympathy and attention, while they feel under no obligation to give the same in return, passing along reserved, cold, and unapproachable, bearing no burden for others or feeling for their woes, there can be but little in their lives precious and valuable. These women have educated themselves to think and act as though it has been a great condescension in them to marry the men they have; and therefore that their fine organizations would never be fully appreciated. They have viewed things all wrong. They are unworthy of their husbands. They are a constant tax upon their care and patience, when at the same time, they might be helps, lifting the burdens of life with their husbands, instead of dreaming over unreal life found in novels and love romances. May the Lord pity the men who are

bound to such useless machines, fit only to be waited upon, to eat, dress, and breathe. p. 160, Para. 1, [180T].

These women who suppose they possess such sensitive, refined organizations make very useless wives and mothers. It is frequently the case that the affections will be withdrawn from their husbands, who are useful, practical men; and they will show much attention for other men, and will with their lovesick sentimentalism draw upon the sympathies of others, tell them their trials, their troubles, their aspirations to do some high and elevated work, and reveal the fact that their married life is a disappointment, a hindrance to their doing the work they have anticipated they might do. p. 160, Para. 2, [180T].

Oh! What wretchedness exists in families that might be happy. These women are a curse to themselves, and a curse to their husbands. In supposing themselves to be angels, they make themselves fools, and are nothing but heavy burdens. They leave the common duties of life, right in their path, which the Lord has left for them to do, and are restless and complaining, always looking for an easy, more exalted, and more agreeable work to do. Those supposing themselves to be angels are found human after all. They are fretful, peevish, dissatisfied, jealous of their husbands because the larger portion of their time is not spent waiting upon them. They complain of being neglected when their husbands are doing the very work they ought to do. Satan finds easy access to this class. They have no real love for anyone but themselves. Yet Satan tells them that if such a one were their husband, they would be happy indeed. They are easy victims to the device of Satan, being readily led to dishonor their own husbands and to transgress the law of God. p. 161, Para. 1, [180T].

I would say to women of this description, You can make your own happiness or destroy it. You can make your position happy or unbearable. The course you pursue will create happiness or misery for yourself. Have these never thought that their husbands must tire of them in their uselessness, in their peevishness, in their faultfinding, in their passionate fits of weeping, while imagining their case so pitiful? Their irritable, peevish disposition is indeed weaning the affections of their husbands from them, and they drive them to seek for sympathy, and peace, and comfort elsewhere than at home. A poisonous atmosphere is in their dwelling, and home is anything but a place of

rest, of peace, of happiness, to them. The husband is subject to Satan's temptation, and his affections are placed on forbidden objects, and he is lured on to crime, and finally lost. p. 162, Para. 1, [180T].

Great is the work and mission of women, especially those who are wives and mothers. They can be a blessing too all around them. They can have a powerful influence for good if they will let their light so shine that others may be led to glorify our Heavenly Father. Women may have a transforming influence if they will only consent to yield their way and their will to God, and let him control their mind, affections, and being. They can have an influence which will tend to refine and elevate those with whom they associate. But this class are generally unconscious of the power they possess. They exert an unconscious influence. It seems to work out naturally from a sanctified life, a renewed heart. It is the fruit that grows naturally upon the good tree of divine planting. Self is forgotten and immersed in the life of Christ. To be rich in good works comes as naturally as their breath. They live to do others good, and yet are ready to say, We are unprofitable servants. p. 162, Para. 2, [180T].

God has assigned woman her mission, and if she, in her humble way, to the best of her ability, makes a heaven of her home, faithfully and lovingly performing her home-duties to her husband and children, continually seeking to let a holy light shine from her useful, pure, and virtuous life to brighten all around her, she is doing the work left her of the Master, and will hear from his divine lips, "Well done, good and faithful servant, enter thou into the joy of thy Lord." These women who are doing what their hands find to do with ready willingness, and with cheerfulness of spirit aiding their husbands to bear their burdens, and training their children for God, are missionaries in the highest sense. They are engaged in an important branch of the great work to be done on earth to prepare mortals for a higher life; and they will receive their reward. Children are to be trained for Heaven, and fitted to shine in the courts of the Lord's kingdom. When parents have a true sense of the important, responsible work God has left for them to do, especially mothers, they will not be so much engaged in the business which concerns their neighbors, with which they have nothing to do. They will not engage in the fashionable gossip from house to house, dwelling upon the faults, wrongs, and

inconsistencies of their neighbors. They will feel so great a burden of care for their own children that they can find no time to take up a reproach against their neighbor. Gossipers and news-carriers are a terrible curse to neighborhoods and churches. Two-thirds of all the church trials arise from this source. p. 163, Para. 1, [180T].

God requires all to do the duties of today with faithfulness. This is much neglected by the larger share of professed Christians. Especially is present duty lost sight of by the class I have mentioned, who imagine that they are of a finer order of beings than their fellow-mortals around them. The fact of their minds' turning in this channel, is proof that they are of inferior order, narrow, conceited, and selfish. They feel high above the lowly and humble poor. Such, Jesus says he has called. They are forever trying to secure position, to gain applause, to obtain credit for doing a work that others cannot do, some great work. But it disturbs the fine grain of their refined organism to associate with the humble, the unfortunate. They mistake the reason altogether. The reason they shun any of these duties not so agreeable, is because of their supreme selfishness. Dear self is the center of all their actions and motives. p. 164, Para. 1, [180T].

I was pointed to the Majesty of Heaven. He whom angels worshiped, he who was rich in honor, splendor, and glory, came to the earth, and when he found himself in fashion as a man, he did not plead his refined nature as an excuse to hold himself aloof from the unfortunate. He was found in his work among the afflicted, the poor, distressed and needy ones. Christ was the embodiment of refinement and purity. His was an exalted life and character, yet he was found in his labor, not among the most honorable of this world, but with the despised and needy. "I came," says the divine Teacher, "to save that which was lost." Yes, the Majesty of Heaven was ever found working to help those who most needed help. May the example of Christ put to shame the excuses of that class who are so attracted to their poor self that they consider it beneath their refined taste and their high calling to help the most helpless. Such have taken a position higher than their Lord, and in the end will be astonished to find themselves lower than the lowliest of that class their refined, sensitive natures were shocked to mingle with and work for. True, it may not always be agreeable or pleasant to unite with the Master and be co-workers with him in helping the very class who

stand most in need of help. But this is the work Christ humbled himself to do. Is the servant greater than his Lord? He has given the example, and enjoins upon us to copy it. It may be disagreeable, yet duty demands that just such a work be performed. p. 165, Para. 1, [180T].

There are needed faithful and picked men at the head of the work. Those who have not had an experience in bearing burdens, and do not wish to have that experience, should not, on any account, live there. Men are wanted who will watch for souls as they that must give an account. Father and mothers in Israel are wanted at this important post. Let the selfish and self-caring, the stingy, covetous souls find a location where their miserable traits of character will not be so conspicuous. The more isolated such ones are, the better for the cause of God. I appeal to the people of God, wherever they may be found, Awake to your duty. Take it to heart that we are really living amid the perils of the last days. p. 166, Para. 1, [180T].

I hope that the case of Nathan Fuller will awaken you, fathers and mothers, to see the necessity of thorough work being done in your homes, among yourselves and your children, that not one of you may be so deluded by Satan as to regard sin as this poor, much-to-be-pitied man has done. Those who have participated with him in crimes would never have been left to be deceived and ruined had they possessed a high sense of virtue and purity, and had they cherished a constant and lively horror of sin and iniquity. While living under and proclaiming the most solemn message ever borne to mortals, presenting the law of God as a test of character and as the seal of the living God, they are transgressing its holy precepts. The consciences of those who do this are terribly hardened. They have become seared by resisting the influences of the Spirit of God, until they can use sacred truth as a cloak to hide the deformity of their corrupted souls. This man has been terribly deluded by Satan. He has been serving vicious passions while professing to be consecrated to the work of God, ministering in sacred things. He has considered himself in health while there was no soundness in him. p. 166, Para. 2, [180T].

I have felt deeply as I have seen the powerful influence animal passions have had in controlling men and women of no ordinary intelligence and ability. They are capable of engaging in a good work, of exerting a powerful influence,

were they not enslaved by base passions. My confidence in humanity has been terribly shaken. I have been shown that persons of apparently good deportment, not taking unwarrantable liberties with the other sex, were guilty of practicing secret vice nearly every day of their lives. This terrible sin has not even been refrained from while most solemn meetings have been in session. They have listened to the most solemn, impressive discourses upon the Judgment, which seemed to bring them before the tribunal of God, causing them to fear and quake, yet an hour would hardly elapse before they have been engaged in their favorite, bewitching sin, polluting their own bodies. They were such slaves to this awful crime that they seemed devoid of power to control their passions. We have labored for some earnestly; we have entreated, we have wept and prayed over them, yet we have known that right amid all our earnest effort and distress the force of sinful habit has obtained the mastery. These sins would be committed. The consciences of some of the guilty, through severe attacks of sickness, or being powerfully convicted, have been aroused, and have so scourged them that it has led to confession of these things, with deep humiliation. Others are alike guilty. They have practiced this sin nearly their whole lifetime, and in their broken-down constitutions, and, with their sieve-like memories, are reaping the result of this pernicious habit, yet are too proud to confess. They are secretive, and have not shown compunctions of conscience for this great sin and wickedness. My confidence in the Christian experience of such is very small. They seem to be insensible to the influence of the Spirit of God. The sacred and common are alike to them. The common practice of a vice so degrading as the polluting of their own bodies has not led them to bitter tears and heartfelt repentance. They feel that their sin is against themselves alone. Here they mistake. Are they diseased in body or mind, others are made to feel, others suffer. Mistakes are made. The memory is deficient. The imagination is at fault; and there is a deficiency everywhere which seriously affects those with whom they live, and who associate with them. These feel mortification and regret because these things are known by another. p. 167, Para. 1, [180T].

I have mentioned these cases to illustrate the power of this soul-and-body-destroying vice. The entire mind is given up to low passion. The moral and intellectual are over-borne by the baser powers. The body is enervated; the brain is weakened. The material there deposited to nourish

the system is squandered. The drain upon the system is great. The fine nerves of the brain, by being excited to unnatural action, become benumbed and in a measure paralyzed. The moral and intellectual are weakening, while the animal passions are strengthening, and being more largely developed by exercise. The appetite for unhealthful food clamors for indulgence. It is impossible to arouse the moral sensibilities of those persons who are addicted to the habit of self-abuse, to appreciate eternal things. You cannot lead such to delight in spiritual exercise. Impure thoughts seize and control the imagination, and fascinate the mind, and next follows an almost uncontrollable desire for the performance of impure actions. If the mind were educated to contemplate elevating subjects, the imagination trained to reflect upon pure and holy things, it would be fortified against this terrible, debasing, soul-and-body-destroying indulgence. It would, by training, become accustomed to linger upon the high, the heavenly, the pure, and the sacred, and could not be attracted to this base, corrupt, and vile indulgence. p. 169, Para. 1, [180T].

What can we say of those who are living right in the blazing light of truth, yet daily practicing and following in a course of sin and crime. Forbidden, exciting pleasures have a charm for them, and hold and control their entire being. Such take pleasure in unrighteousness and iniquity, and must perish outside the city of God, with every abominable thing. p. 170, Para. 1, [180T].

I have sought to arouse parents to their duty, yet they sleep on. Your children are practicing secret vice, and they deceive you. You have such implicit confidence in them, that you think them too good and innocent to be capable of secretly practicing iniquity. Parents fondle and pet their children, and indulge them in pride, but do not restrain them with firmness and decision. They are so much afraid of their willful, stubborn spirits, that they fear to come in contact with them; but the sin of negligence, which was marked against Eli, will be their sin. The exhortation of Peter is of the highest value to all who are striving for immortality. Those of like precious faith are addressed: p. 170, Para. 2, [180T].

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the

knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." p. 171, Para. 1, [180T].

We are in a world where light and knowledge abound; yet many claiming to be of like precious faith are willingly ignorant. Light is all around them; yet they do not appropriate it to themselves. Parents do not see the necessity of informing themselves, obtaining knowledge, and putting that knowledge to a practical use in their married life. If they followed out the exhortation of the apostle, and lived upon the plan of addition, they would not be unfruitful in the knowledge of our Lord Jesus Christ. Many do not understand the work of sanctification. It is a progressive work. It is not attained to in an hour or a day, and then maintained without any special effort on their part. They seem to think they have attained when they have only learned the first lessons in addition. p. 172, Para. 1, [180T].

Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them, and control their minds and their lives. They do not see that God requires them to control their married lives from any excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness

give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life and enervates the entire system. p. 173, Para. 1, [180T].

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions, which lowers them beneath the brute creation. They abuse the powers God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not acquainted with the result of their course. Could all see the amount of suffering they bring upon themselves by their own wrong and sinful indulgence, they would be alarmed. Some, at least, would shun the course of sin which brings such dreaded wages. A miserable existence is entailed upon so large a class that death to them would be preferable to life; and many do die prematurely, their lives sacrificed in the inglorious work of excessive indulgence of the animal passions. Because they are married, they think they commit no sin. p. 173, Para. 2, [180T].

Men and women, you will one day learn what is lust, and the result of its gratification. Passion may be found of just as base a quality in the marriage relation as outside of it. The apostle Paul exhorts husbands to love their wives "even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not pure love which actuates a man to make his wife an instrument to administer his lust. It is the animal passions which clamor for indulgence. How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave himself for it, that he might [not pollute it, but] sanctify and cleanse it." "that it should be holy and without blemish." This is the quality of love in the married relation which God recognizes as holy. Love is a pure and holy principle. Lustful passion will not admit of restraint, and will not be dictated or controlled by reason from cause to effect. Many women are suffering from great debility, and with settled disease, brought upon them because the laws of their being were not regarded. Nature's

laws were trampled upon. The brain nerve-power is squandered by men and women because called into unnatural action to gratify base passions, and this hideous monster, base, low passion, assumes the delicate name of love. p. 174, Para. 1, [180T].

Many professed Christians passed before me, who seemed destitute of moral restraint. They were more animal than divine. They were, in fact, about all animal. Men of this type degrade the wife they have promised to nourish and cherish. She is made by him an instrument to minister to the gratification of his low, lustful propensities. Very many women submit to become slaves to lustful passion. They do not possess their bodies in sanctification and honor. The wife does not retain the dignity and self-respect she possessed previous to marriage. This holy institution should have preserved and increased her womanly respect and holy dignity. Her chaste, dignified, godlike womanhood, has been consumed upon the altar of base passions. This has been sacrificed to please her husband. She soon loses respect for her husband, who does not regard the laws to which the brute creation yields obedience. The married life becomes a galling yoke; for love dies out, and, frequently, distrust, jealousy, and hate, take its place. p. 175, Para. 1, [180T].

No man can truly love his wife who will patiently submit to become his slave, and minister to his degraded passions. She loses, in her passive submission, the value she once possessed in his eyes. He sees her dragged down from everything elevating, to a low level; and soon he suspensions that she will, may be, as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects which will arouse and intensify his hellish passions. The law of God is not regarded. These men are worse than brutes. They are demons in human form. They are unacquainted with the elevating, ennobling principles of true, sanctified love. p. 176, Para. 1, [180T].

The wife becomes jealous of the husband. She suspects that he will just as readily pay his addresses to another as to her, if opportunity should offer. She sees that he is not controlled by conscience, nor the fear of God. All these sanctified barriers are broken down by lustful passions. All that is godlike in the husband is made the servant of low, brutish lust. p. 176, Para. 2, [180T].

The world is filled with men and women of this order; and neat, tasty, yea, expensive, houses contain a hell within. Imagine, if you can, what the offspring of such parents must be. Will not the children sink lower in the scale than their parents have done? The parents have given the stamp of character to their children. Children that are born of these parents inherit qualities of mind from them which are of a low and base order. Satan nourishes anything tending to corruption. The matter now to be settled is, shall the wife feel bound to yield implicitly to the demands of her husband when she sees that nothing but base passions control him, and when her reason and knowledge are convinced that she does it to the injury of her body, which God has enjoined upon her to possess in sanctification and honor, to preserve a living sacrifice to God? p. 176, Para. 3, [180T].

It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of health and life. If she possesses true love and wisdom, she will seek to divert the mind of her husband from the gratification of lustful passions, to high and spiritual themes, dwelling upon interesting spiritual subjects. It may be necessary to humbly and affectionately urge, even at the risk of his displeasure, that she cannot debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, which claim she cannot disregard, for she will be held accountable in the great day of God. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servants of men." p. 177, Para. 1, [180T].

Woman can do much if she will, through her judicious influence, by elevating her affections, and in sanctification and honor preserving her refined, womanly dignity. In thus doing, she can save her husband and herself, thus performing a double work, and fulfilling her high mission, sanctifying her husband by her influence. In this delicate, difficult matter to manage, much wisdom and patience are necessary, as well as moral courage and fortitude. Strength and grace can be found in prayer. Sincere love is to be the ruling principle of the heart.

Love to God and love to your husband alone can be the right ground of action. p. 178, Para. 1, [180T].

Let the woman decide that it is the husband's prerogative to have full control of her body, and to mold her mind to suit his in every respect, and run in the same channel of his own, and she yields her individuality. Her identity is lost, submerged in her husband. She is a mere machine for his will to move and control, a creature of his will and pleasure. He thinks for her, decides for her, and acts for her. She dishonors God in this passive position. She has a responsibility before God which it is her duty to preserve. p. 178, Para. 2, [180T].

When the wife yields her body and mind to the control of her husband, being passive to his will in all things, sacrificing her conscience, her dignity, and even her identity, she loses the opportunity of exerting that mighty influence for good which she should possess, to elevate her husband. She could soften his stern nature, and her sanctifying influence could be exerted in a manner to refine, purify, and lead him to strive earnestly to govern his passions, and be more spiritually minded, that they might be partakers together of the divine nature, having escaped the corruption that is in the world through lust. The power of influence can be great to lead the mind to high and noble themes, above the low, sensual indulgences which the heart unrenewed by grace naturally seeks for. If the wife feels that she must, in order to please her husband, come down to his standard, when animal passions is the principle basis of his love, controlling his actions, she displeases God; for she fails to exert a sanctifying influence upon her husband. If she feels that she must submit to the animal passions of her husband without a word of remonstrance, she does not understand her duty to him, nor to her God. Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectually exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened, and truly loves her husband. p. 179, Para. 1, [180T].

The more animal passions are indulged and exercised, the stronger do they become, and the more violent will be their clamors for indulgence. Let God-fearing men and women awake to their duty. Many professing Christianity are suffering

with paralysis of nerve and brain because of their intemperance in this direction. Rottenness is in the bones and marrow of many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city. p. 180, Para. 1, [180T].

Oh! That I could make all understand their obligations to God to preserve the mental and physical organism in the best condition to render perfect service to God. p. 180, Para. 2, [180T].

Let the Christian wife refrain, both in word and act, from exciting the animal passions of her husband. Many have no strength at all to waste in this direction. They have already, from their youth up, weakened their brains, and sapped their constitutions, by the gratification of their animal passions. Self-denial and temperance should be the watchword in married life; then, when children are born to parents, they will not be so liable to have the moral and intellectual organs weak, and the animal, strong. Vice in children is almost universal. Is there not a cause? Who have given them the stamp of character? May the Lord open the eyes of all to see that they are standing in slippery places. p. 180, Para. 3, [180T].

From the picture that has been presented before me, of the corruption of men and women professing godliness, I have feared that I should lose confidence in humanity altogether. I have seen that a fearful stupor is upon nearly all. It is almost impossible to arouse the very ones who should be awakened, so as to have any just sense of the power Satan holds over minds. They are not aware of the corruption teeming all around them. Satan has blinded their minds, and lulled them to carnal security. The failures in our efforts to bring minds up to understand the great dangers that beset souls, have sometimes led me to fear that I had exaggerated ideas of the depravity of the human heart. But when facts are brought to us of the sad deformity of one who has dared to minister in sacred things while corrupt at heart, and whose sin-stained hands have profaned the vessels of the Lord, I am sure I have not drawn the picture any too strong. p. 181, Para. 1, [180T].

I have been bearing a very strong testimony, both in writing and in speaking, hoping to awaken God's people to understand that they had fallen upon perilous times. I have

felt sick at heart at the indifference manifested by those who ought to be awake and guarded, and who should understand the workings of Satan. I have seen that Satan is leading the minds of even those who profess the truth to indulge in the terrible sin of fornication. The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. It takes time to transform the human to the divine, or to degrade those formed in the image of God, to brutes or to the satanic. By beholding, we become changed. Man, formed in the image of his Maker, can so educate his mind that sin which he once loathed, will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers, and bring them in subjection to grosser passions. It is constant war against the carnal mind, aided by the refining influence of the grace of God, which will attract it upward, and habituate it to meditate upon pure and holy things. p. 181, Para. 2, [180T].

The body is not kept under by many professed Sabbath-keepers. Some embrace the Sabbath whose minds have ever been depraved. And when they embraced the truth, they did not feel the necessity of turning square about, and changing their whole course of action. Whereas they had been years following the inclinations of an unregenerated heart, and had been swayed by the corrupt passions of their carnal natures, which had defaced the image of God in them, and defiled everything they touched, their future life would be all too short, at the longest, to climb Peter's ladder of Christian perfection, preparatory to their entering into the kingdom of God. There are not many who feel that in professing the truth they cannot be saved by the profession they make, unless they become sanctified through the truth in answer to the prayer of our divine Lord to his Father: "Sanctify them through thy truth: thy word is truth." p. 182, Para. 1, [180T].

Men and women who profess to be disciples of Christ, keeping all the commandments of God, will have to feel in their daily lives the true spirit of agonizing to enter into the strait gate. The agonizing ones are the only ones who will urge their passage through the narrow way and strait gate that lead to life eternal, to fullness of joy and pleasures forevermore. These who merely seek to enter

in will never be able. The entire Christian life of many will be spent in no greater effort than that of seeking, and their only reward will be an utter impossibility of their entering into that strait gate. p. 183, Para. 1, [180T].

I have been surprised to see how many families are blinded by Satan, and have no sense of his workings, his wiles, and deceptions, practiced in their very midst. Parents seem to be stupefied by the paralyzing influence of Satan, and yet think they are all right. I have been shown that Satan engaged in the work of debasing the minds of those who unite in marriage, that he may stamp his own hateful image upon their children. Because they have entered not the marriage relation, he deceives them, and lead them to pervert the marriage institution, which is sacred. Many think that because of the marriage relation, they may permit themselves to be controlled by animal passions. They are led on by Satan. He is well pleased with the low level their minds take; for he has much to gain in this direction. He knows that if he can excite the baser passions, and keep them in the ascendancy, he has nothing to be troubled about in their Christian experience; for the moral and intellectual will be subordinate while the animal will predominate and keep in the ascendancy, and by exercise these baser passions will be strengthened and the nobler qualities of the mind become weaker and weaker. p. 183, Para. 2, [180T].

He can mold their posterity much more readily than he could their parents; for he can so control the minds of the parents that through them he may give his own stamp of character to their children. Many children are born with the animal passions largely in the ascendancy, while the moral faculties are but feebly developed. These children need the most careful culture, to bring out, strengthen, and develop, the moral and intellectual, and have these take the lead. But the workings of Satan are not perceived. His wiles are not understood. Children are not trained for God. Their moral and religious education is neglected. The animal passions are being constantly strengthened, while the moral faculties are becoming enfeebled. p. 184, Para. 1, [180T].

Some children begin to practice self-pollution in their infancy; and as they increase in years, the lustful passions grow with their growth, and strengthen with their

strength. Their minds are not at rest. Girls desire the society of boys; and boys, that of girls. Their deportment is not reserved and modest. They are bold and forward, taking indecent liberties. Their corrupt habits of self-abuse have debased their minds, and tainted their souls. Vile thoughts, novel-reading, vile books, and love-stories, excite their imagination, and just suit their depraved minds. They do not love work. They complain of fatigue when engaged in labor. Their backs ache. Their heads ache. Is there not sufficient cause? Are they fatigued because of their labor? No, no! Yet their parents indulge these children in their complaints, and release them from labor and responsibility. This it is the very worst thing they can do for them. They are removing almost the only barrier to Satan's having free access to their weakened minds. Useful labor would be a safeguard in some measure from his decided control of them. p. 185, Para. 1, [180T].

We have some knowledge of the manner of Satan's workings, and how well he succeeds in it. From what has been shown me, Satan has paralyzed minds. They are slow to suspect that their own children can be wrong and sinful. p. 186, Para. 1, [180T].

Some of these children profess to be Christians, and parents sleep on, feeling no danger while the minds and bodies of their children are becoming wrecked. Some parents do not even take care to keep their children with them when in the house of God. Young girls have attended meetings and taken their seat, it may be, with their parents, but more frequently back in the congregation. They have been in the habit of making an excuse to leave the house. Boys understand this, and go out before or after the exit of the girls, and then, as the meeting close, they accompany these girls home. Parents are none wiser for this. Again, excuses are made to walk, and boys and girls assemble in some out-of-the-way place, resort to the fair grounds, or some other secluded place, and there play, and have a regular, high time, with no experienced eye upon them to caution them. They imitate men and women of advanced age. p. 186, Para. 2, [180T].

This is a fast age, little boys and girls commence paying attentions to one another, when they should both be in the nursery, taking lessons in modesty of deportment. What does this common mixing up do? Does it increase chastity in the youth who thus gather together? No, indeed! it increases

the first lustful passions in the youth, and they are crazed by the devil, and only give themselves up to their vile practices after such meetings. p. 187, Para. 1, [180T].

Parents are asleep. They don't know that Satan has planted his hellish banner right in their households. What, I was led to inquire, will become of the youth in this corrupt age? I say parents are asleep. The children are infatuated with a love-sick sentimentalism, and the truth has no power to correct the wrong. What can be done to stay the tide of evil? Parents can do much if they will. If a young girl just entering her teens is accosted with familiarity by a boy of her own age, or older, she should be taught to so resent this, that no such advances will ever be repeated. When a girl's company is frequently sought for by boys or young men, something is wrong. That young girl needs a mother to show her her place, or to restrain her, and teach her what belongs to a girl of her age. p. 187, Para. 2, [180T].

The corrupting doctrine which has prevailed, that, as viewed from a health standpoint, the sexes must mingle together, has done its mischievous work. When parents and guardians manifest one tithe of the shrewdness, which Satan possesses, then can this associating of sexes be more harmless. As it is, Satan is most successful in his efforts to bewitch the minds of the youth; and the mingling of boys and girls only increases the evil twenty-fold. Let boys and girls be kept employed in useful labor. If they are tired, they will have less inclination to corrupt their own bodies. There is nothing to be hoped for in the case of the young, unless there is an entire change in the minds of those older. Vice is stamped upon the features of boys and girls, and yet what is being done to stay the progress of this evil? Young boys and men are allowed and encouraged to take liberties by immodest advances of girls and young women. May God arouse fathers and mothers to work earnestly to change this terrible state of things, is my prayer. p. 188, Para. 1, [180T].

I have been looking over the testimonies given for the Sabbath-keeping people, and I am astonished at the mercy of God and his care for his people in giving them the many warnings, pointing out their dangers, presenting before them the exalted position he would have them occupy. If they would keep themselves in his love, and separate from

the world, he would make his especial blessings to rest upon them, and his light to shine around them. Their influence for good might be felt in every part of the gospel field, in every branch of the work. If they fail to meet the mind of God, if they continue to have so little sense of the exalted character of the work as they have had in the past, their influence and example will prove a terrible curse. They will do harm, and only harm. The blood of precious souls will be found upon their garments. p. 188, Para. 2, [180T].

Testimonies of warning have been repeated. I inquire, Who have heeded them? Who have been zealous in repenting of their sins and idolatry, and have been earnestly pressing toward the mark for the prize of the high calling of God in Christ Jesus? Who have shown the inward work of God, leading to self-denial and humble self-sacrifice? Who that have been warned, have so separated themselves from the world, from its affections and lusts, that they have shown a daily growth in grace and in the knowledge of our Lord and Saviour Jesus Christ? Whom do we find among the active ones, that feel the burden for the church? Whom do we see God especially using, working by them, and through them, to elevate the standard, and to bring the church up to it, that they may prove the Lord and see if he will not pour them out a blessing. p. 189, Para. 1, [180T].

I have waited anxiously and hoped that God would put his Spirit upon some and use them as instruments of righteousness to awaken and set in order his church. I have about despaired as I have seen, year after year, a greater departure from that simplicity which God has shown me should characterize the life of his followers. There has been less and less interest in, and devotion to, the cause of God. I ask, Wherein have they regarded the warnings given? Wherein have they heeded the instructions they have received? They profess confidence in the testimonies. Wherein have they sought to live according to the light given in them? p. 190, Para. 1, [180T].

I saw that great changes must be wrought in the hearts and lives of very many before God can work in them by his power, in the salvation of others. They must be renewed after the image of God in righteousness and true holiness. The love of the world, the love of self, will be changed by the grace of God, and employed in the special work of saving souls for whom Christ died. Humility will take the

place of pride; and haughty self-esteem will be exchanged for meekness. Every power of the heart will be turned into disinterested love for all mankind. Satan, I saw, will arouse himself when they in earnest commence the work of reformation in themselves. He knows that these persons, if consecrated to God, could prove the strength of his promises, and realize a power working with them that the adversary shall not be able to gainsay nor resist. They would realize the life of God in the soul. p. 190, Para. 2, [180T].

One family in particular have needed all the benefits they could receive from the reform in diet. Yet these very ones were completely backslidden. Meat and butter were used quite freely, spices were not entirely discarded. This family could have received great benefit from a nourishing, well-regulated diet. The head of the family needed a plain, nutritious diet. His habits were sedentary, and his blood moved sluggishly through the system. The benefit of healthful exercise he could not have like others, and, therefore, his food should be of a right quality and quantity. There had not been in this family the right management in regard to diet. There had been irregularity. There should have been a specified time for each meal, and the food should have been prepared free from grease in a simple form; but pains should have been taken to have it nutritious, healthful, and inviting. There has been in this family, as also in many families, a special parade made for visitors, many dishes prepared and frequently made too rich; so that those seated at the table would be tempted to eat to excess. Then in the absence of company there was a great reaction, a falling off in the preparations brought on the table. The diet was spare and lacked nourishment. It was considered not so much matter "just for ourselves." The meals were frequently picked up, and the regular time for eating not regarded. Every member of the family was injured by such management. It is a sin for any of our sisters to make such preparations as mentioned, for visitors, and wrong their families by a spare diet which will fail to nourish the system. p. 191, Para. 1, [180T].

The brother spoken of felt a lack in his system. He was not nourished. He thought meat would give him strength that he needed. Had he been suitably cared for, his table spread with food at the right time, of a nourishing quality, all the demands of nature would have been abundantly supplied. The butter and meat stimulate. These have injured the

stomach and perverted the taste. The sensitive nerves of the brain have been benumbed, and the animal appetite strengthened at the expense of the moral and intellectual. These higher powers, which should control, have been growing weaker; so that eternal things have not been discerned. Paralysis has benumbed the spiritual and devotional. Satan has triumphed to see how easily he can succeed in coming in through the appetite, and controlling men and women of intelligence, calculated by the Creator to do a good and great work. p. 192, Para. 1, [180T].

The case referred to above is not an isolated one. If it were, I would not introduce it here. When Satan takes possession of the mind, how soon the light and instruction that the Lord has graciously given, fade away, and have no force! How many excuses are framed, how many necessities made, which have no existence, to bear them up in their course of wrong, in setting aside the light and trampling it under foot! I wish to speak with assurance, that the greatest objection to health reform is, this people do not live it out, and they will gravely say they cannot live the health reform and preserve their strength. p. 193, Para. 1, [180T].

We find in every such instance a good reason why they cannot live out the health reform. They do not live it out, and have never followed it strictly, therefore cannot be benefited by it. Some fall into the error, that because they leave meat they have no need to supply its place with the best of fruits and vegetables, prepared in their most natural state, free from grease and spices. If they will only skillfully arrange the bounties the Creator has surrounded them with, and with a clear conscience parents and children unitedly engage in the work, they would enjoy simple food, and would then be able to speak understandingly of health reform. p. 193, Para. 2, [180T].

Those who have not been converted to health reform, that have never fully adopted it, are not judges of its benefits. Those who digress occasionally to gratify the taste in eating a fattened turkey, or of other flesh meats, pervert their appetites, and are not the ones to judge of the benefits of the system of health reform. They are controlled by taste, not by principle. p. 194, Para. 1, [180T].

I have a well-set table on all occasions. I make no change

for visitors, whether believers or unbelievers. I never intend to be surprised by an unreadiness to have set at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this they are at liberty to find it elsewhere. No butter or flesh meats of any kind come on my table. I generally have an ample supply of fruits, good bread and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with a relish the bounties supplied by our Creator. p. 194, Para. 2, [180T].

A wonderful indifference has been manifested upon this important subject, by those right at the heart of the work. The lack of stability in regard to the principles of health reform, is a true index of their character and their spiritual strength. They are deficient in thoroughness in their Christian experience. Their consciences are not regarded. The basis or cause of every right action existing and operating in the renewed heart secures obedience without external or selfish motives. The spirit of truth and a good conscience are sufficient to inspire and regulate the motives and conduct of those who learn of Christ and are like him. Those who have not strength of religious principles in themselves have been easily swayed, by the example of others, in a wrong direction. Those who have never learned their duty from God, and acquainted themselves with his purposes concerning them, are not reliable in times of severe conflict with the powers of darkness. The external and present appearances will sway them. Worldly men are governed by worldly principles. They can appreciate no other. Christians should not be governed by the same principles worldly men are. They should not seek to strengthen themselves in the performance of duty by any other consideration than a love to obey every requirement of God as found in his word, and dictated by an enlightened conscience. p. 194, Para. 3, [180T].

In the renewed heart there will be a fixed principle to obey the will of God because there is a love for what is just, and good, and holy. There will not be a hesitating, a conferring with the taste, or studying of convenience, or moving in a certain course because others have done so. Every one should live for themselves. The minds of all who are renewed by grace will be an open medium, continually receiving light, grace, and truth, from above, and

transmitting it to others. Their works are fruitful. Their fruit is unto holiness, and the end everlasting life. p. 195, Para. 1, [180T].

There are but very few who have an experimental knowledge of the sanctifying influence of the truths they profess. Their obedience and devotion have not been in accordance with their light and privileges. They have no real sense of the obligation resting upon them, to walk as children of the light, and not as children of darkness. If the light had been given Sodom and Gomorrah that has been given to these, they would have repented of their sins in sackcloth and ashes, and would have escaped the signal wrath of God. It will be more tolerable for Sodom and Gomorrah in the day of Judgment than for those who have been privileged with the clear light, and who have had a vast amount of labor, and have not profited by it. They have neglected the great salvation God in mercy was willing to bestow. They were so blinded by the devil, they verily thought they were rich and in the favor of God, when the True Witness declares them to be wretched, miserable, poor, and blind, and naked. p. 196, Para. 1, [180T].

The following was addressed to a sister a few months since, and as it may be quite applicable to the cases of others, I give it here. p. 197, Para. 1, [180T].

Dear Sr. ____: I am somewhat acquainted with your peculiar temperament, your caution, your fears, your lack of hope and confidence. I sympathize with you in your sufferings of mind, as you cannot see everything in regard to our position and faith as clearly as you could wish. We know you to be strictly conscientious, and have not a doubt, could you have the privilege of hearing on all points of present truth, and of weighing the evidences for yourself, you could be stablished, strengthened, settled. Then opposition or reproach would not move you from the sure foundation. As you have not had the privilege, as many others have, of attending meetings, and experiencing for yourself the evidences attending the presentation of the truths we hold sacred, we feel more solicitous for you on this account. Our hearts are drawn out after you, and our love is sincere and fervent toward you. We fear that amid the perils of these last days you may make shipwreck. Be not grieved with me for thus writing. You cannot have a full sense, as I have, of the wiles and sophistry of Satan. His deceptions are many. His snares are carefully and

cunningly prepared to entangle the unwary and unsuspecting. We want you to escape his wiles. We want you to be fully on the Lord's side, waiting, loving, and earnestly longing, for the appearance of our Saviour in the clouds of heaven. p. 197, Para. 2, [180T].

There have many things arisen to discourage you, since your first efforts to keep the Sabbath. Yet we hope that these things transpiring will not divert your mind from important truths for these last days. If the advocates of truth do not all do as they should, because unsanctified by the truths they profess, the truth is the same. Its luster is undimmed. Although these dark ones may stand between the truth and those who have not fully taken hold upon it, and their dark shadow may appear for a time to cloud the bright luster of truth, yet, in reality, it does not. The truth of heavenly origin is undimmed. Its purity and exalted character are changeless. It lives; for it is immortal. Cling to the truth. Obtain an experience for yourself, my beloved sister. You have an individuality. You are accountable only for how you use the light which shines upon your pathway, independent of all others. The lack of consecration in others will be no excuse for you. Their perverting the truth by their wrong course of action, because they are unsanctified by it, will not render you less responsible. A solemn obligation is resting upon you to exalt the standard of truth, to bear it aloft, even if the standard-bearer faints and falls. Do not leave the precious standard to trail in the dust. Seize the lowered standard; bear it aloft, even at the peril of your good name, your worldly honor, and your life, if required. My such-respected sister, I entreat of you to look up. Cling fast, cling to your Heavenly Father's hand. Jesus, our advocate, lives, to make intercession for us. Whoever may deny the faith, by their unholy lives, it does not change the truth into a lie. Nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. Watch and pray, lest ye enter into temptation. I have fears, at times, that your feet will slide: that your feet will refuse to walk in the humble, straight and narrow way, which leadeth to life, eternal life, in the kingdom of glory. p. 198, Para. 1, [180T].

I present before you the life of self-denial, of humility and sacrifice, of our divine Lord. The Majesty of Heaven, the King of glory, left his riches, his splendor, his honor and glory, and, in order to save sinful man, condescended

to a life of humility, poverty and shame; "who, for the joy that was set before him, endured the cross, despising the shame." Oh! why are we so sensitive of trial and of reproach, of shame and of suffering, when our Lord has given us such an example? Who would wish to enter into the joy of their Lord while they were unwilling to partake of his sufferings? The servant unwilling to submit to bear the humility and shame and reproach their Master bore unselfishly for them! What! the servant shrinking from a life of humility and sacrifice which is for his own eternal happiness, that he may finally obtain an exceeding great and eternal reward! The language of my heart is, Let me be a partaker with Christ of his sufferings, that I may finally share the glory with him. p. 199, Para. 1, [180T].

The truth of God has never been popular with the world. The natural heart is ever averse to the truth. I thank God that we must leave the love of the world, and pride of heart, and everything which tendeth to idolatry, in order to be followers of the Man of Calvary. Those who obey the truth will never be loved and honored of the world. From the lips of the divine Teacher was heard, as he walked in humility among the children of men, "Whosoever will be my disciple, let him take up his cross, and follow me." Yes, follow our Exemplar. Was he seeking for praise and honor of men? Oh, no! Shall we then seek for honor or praise from worldlings? p. 200, Para. 1, [180T].

Those who have no love for God, will not love the children of God. Listen to the words of heavenly instruction: "Woe unto you when all men shall speak well of you." "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day and leap for joy, for, behold your reward is great in Heaven." "But woe unto you that are rich, for you have received your consolation." In John, we again find the words of Christ: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." "I have given them thy word; and the world hath hated them,

because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." p. 200, Para. 2, [180T].

In first John we read, "Love not the world, neither the things that are in the world." In Paul's epistle to the Romans he beseeches them, by the mercies of God, that they present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service. "And be not conformed to this world: but be ye transformed by the renewing of you mind, that ye may prove what is that good, and acceptable, and perfect, will of God." And James declares: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." p. 201, Para. 1, [180T].

I entreat of you to carefully consider the instructions in Paul's epistle to the Galatians: "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ." I fear you are in great danger of making shipwreck of the faith. You consider that you have sacrifices to make to obey the truth. We believe that you have made some sacrifices, but had you been more thorough in this work than you have been, your feet would not now be stumbling, your faith wavering. I do not refer now to sacrifice of means, but, what comes closer than this, to that which would cause you a more painful conflict than to give your means, that which touches self especially. You have not yielded your pride, your love of the approbation of an unbelieving world. You love to have men speak well of you. p. 202, Para. 1, [180T].

You have not received and practiced the truth in its simplicity. You have, I fear, felt somewhat as though you were condescending, to receive the unpopular truth as advocated by Sabbath-keeping Adventists. You have sought, to quite a degree, to retain the spirit of the world, and yet adopt the truth. This cannot be. Christ will accept of nothing but the whole heart, the entire affections. p. 202, Para. 2, [180T].

The friendship of the world is enmity with God. When you desire to so live as to shun reproach, you are seeking a position above your suffering Lord; and while engaged in

this, you are separating from your Father in Heaven, exchanging his love for that which is not worth obtaining. p. 203, Para. 1, [180T].

I have felt pressed in spirit in regard to you, my sister, and also your husband. As I have taken my pen to write, your cases have been clearly brought before me. Your dangers I am fully aware of, your state of perplexity and doubt. Everything has been unfavorable for you, Sr. _____, since you have sought to obey the law of God. But nothing has been as great a hindrance to you both as your pride. You are both fond of show, of display; and this has no part in good, humble religion. I saw that you both had a fiery ordeal to pass; you would be tested and proved. In this conflict, Satan would strive hard to blind your eyes to your eternal interest, and would present the advantages of the present time, this little, short life which is so uncertain. You would see claims in this life, and unless you parted with your love of show and the favor of the world, you could not retain the love of God. Jesus was presented to me, pointing to the charms of Heaven, seeking to attract your eyes from the world, and saying, "Which will ye choose, me, or the world? You cannot have me and the love of the world too. Will you sacrifice Him who died for you for the pride of life, for the treasures of the world? Chose between me and the world; the world has no part in me." p. 203, Para. 2, [180T].

I saw your feet faltering, your faith wavering. Unbelief and doubt were inclosing you about, and the light of Jesus was departing. Vanity is one of the strongest principles of our depraved natures. Satan will constantly and frequently appeal to it with success. Individuals have not been wanting to aid Satan in his work to flatter you; to present your ability, and the influence you could have in society; that it would be a great pity for you to unite your interests with a people of humble faith, and you mingle in a class of society, as they regard it, beneath you. It has seemed to you that it was a great sacrifice you were making for the truth. It is true that the great masses who possess influence, do not choose to sacrifice their worldly ambition and separate their affections from the world, and turn their footsteps into the narrow, humble path traveled by the suffering Man of Calvary. Their talents and influence they consider too precious to be devoted to the cause of God, too precious to be given back to glorify the Giver who lent them these talents to be improved upon and

returned back to him, both principal and interest. For the temporal advantages they suppose they will gain, they will sacrifice the eternal. For the flattery of men, they will turn from the approval of the Lord, the maker of the heavens and the earth, and forfeit all right to the honor which cometh from above. How few know what is for their best interest! You do not appreciate this. Jesus, through a life of unexampled suffering and an ignominious death, has opened a way that man may follow in his footsteps, and finally be exalted to his throne, and have awarded to him immortality and eternal life. For a life of obedience, an immortal inheritance, a treasure undefiled that fadeth not away. p. 204, Para. 1, [180T].

In the epistle of Paul to the Corinthians we read: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence." p. 205, Para. 1, [180T].

You have the example of Christ, his unpretending life without display, or grandeur. Is the servant above his Lord? Dear sister _____, you have a good mind. You can do good. You can be as an anchor to your husband, and a strength to many others. But if you stand halting between two opinions, unreconciled to the humble work of God, your influence in connection with your husband's will be exerted in a wrong direction. How readeth the word of God? Turn from the opinions of men to the law and to the testimony. Shut out every worldly consideration. Make your decisions for eternity. Weigh evidence in this important time. We surely need not expect to escape trial and persecution in following our Saviour. This is the salary of those who follow Christ. Our Saviour plainly declares we shall suffer persecution. Our earthly interests must be subservient to the eternal. Listen to the words of Christ: "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say

unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Eternal interests are here involved. p. 206, Para. 1, [180T].

Do not flatter yourselves that if you should yield the truth, all obstacles will be removed to your acquiring property. Satan tells you this. This is his sophistry. If God's blessing rests upon you, because of your surrendering all to him, you will prosper. If you turn from God, he will turn from you. His hand can scatter faster than you can gather. What is a man profited if he gain the whole world and lose his own soul? or what will a man give in exchange for his soul? p. 207, Para. 1, [180T].

You, my dear sister, need a thorough conversion to the truth, which shall slay self. Cannot you trust in God? Please read Matthew 10:25-40. Please read with a prayerful heart Matthew 6:24-34. Let these words impress your heart: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" The better life is here referred to. By the body is meant the inward adorning which makes sinful mortals, possessing the meekness and righteousness of Christ, valuable in his sight, as was Enoch, and entitles him to receive the finishing touch of immortality. Our Saviour refers us to the fowls of the air, which sow not, neither reap, nor gather into barns; yet their Heavenly Father feedeth them. Then he says, "Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these" These lilies, in their simplicity and innocence, meet the mind of God better than Solomon in his costly decorations, yet destitute of the heavenly adorning. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Can ye not trust in your Heavenly Father? Can ye not rest upon his gracious promise? Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Precious promise!

Can we rely upon it? I entreat you to let your trembling faith again grasp the promises of God. Bear your whole weight upon these promises with unwavering faith; for they will not, they cannot, fail. E. G. W. p. 207, Para. 2, [180T].

Testimony For The Church
No. 19

By Ellen G. White

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Address to Ministers

Dear Brethren: God has shown me (Oct. 25, 1868) that not all who profess to be called to teach the truth, are qualified for this sacred work. Some are far from meeting the mind and will of God. Some indulge in slothfulness in temporal things, and their religious life is marked with spiritual sloth. Where there is a deficiency in persevering energy and close application in temporal matters and business transactions, there will be the same failure apparent in spiritual things. p. 1, Para. 1, [190T].

Some of you are heads of families, and your example and influence give shape to the character of your children. Your example will be followed by them in a greater or less degree. Your lack of thoroughness is setting a bad example for others. But where your deficiencies are more sensibly felt, with more weighty results, is in the cause and work of God. Your families have felt this deficiency, and suffered on account of it. They have lacked many things which diligent industry and perseverance might have supplied. But this deficiency has been seen and felt in the cause and work of God in as much greater degree as the cause and work of God is of higher importance than the things pertaining to this life. p. 1, Para. 2, [190T].

The influence of some ministers is not good. They have not set a good example to the people, in industry, carefully guarding their moments. They spend their moments and hours in indolence, which, once passed into eternity with their record of results, can never be recalled. p. 2, Para. 1, [190T].

Some are naturally indolent, which has made it difficult for them to make any enterprise they should undertake a

success. This deficiency has been seen and felt all through their religious experience. Those at fault are not alone the losers. Others are made to suffer by their deficiencies. Many have at this late period lessons to learn which should have been learned at a much earlier date. p. 2, Para. 2, [190T].

Some are not close Bible students. They are disinclined to apply themselves diligently to the study of the word of God. They have, in consequence of this neglect, labored at great disadvantage. They have not in their ministerial efforts accomplished one-tenth part of the work they might have done had they seen the necessity of closely applying their minds to the study of the word. They might have become so familiar with the Scriptures and with the Bible arguments that they could be fortified to meet opponents, and so present the reasons of our faith as to make the truth triumph, and silence their opposition. p. 2, Para. 3, [190T].

Those who minister in the word must have as thorough a knowledge of that word as it is possible for them to obtain. They must be continually searching, praying, and learning, or the people of God will advance in the knowledge of the word and will of God, and leave these professed teachers far behind. When the people are in advance of their teachers, who will instruct them? All the efforts of such ministers are fruitless. The people need to teach them the word of God more perfectly before they are capable of instructing others. p. 2, Para. 4, [190T].

Some might now have been thorough workmen had they made a good use of their time, and had they felt that they would have to give an account to God for their misspent moments. They have displeased God because they have not been industrious men. Self-gratification, self-love, and selfish love of ease, have kept some from good, and withheld them from obtaining a knowledge of the Scriptures, that they might be thoroughly furnished unto all good works. Time, by some, is not appreciated. Hours have been idled away by them in their beds, that might have been employed in the study of their Bibles. There are a few subjects that they have dwelt upon the most, that they are familiar with, and can speak upon with acceptance; but they have in a great degree rested the matter here. They have not felt altogether satisfied themselves. They have realized their deficiencies at times, but have not been sufficiently

awakened to the crime of their negligence, in not becoming acquainted with the word of God, when they profess to be teachers of that word. The people are deprived of the intelligence they might obtain from them, and which they expect to obtain from ministers for Jesus Christ, but on account of their ignorance of the word of God, they do not receive it, and are disappointed. By rising early and economizing their moments, they can find time for a close investigation of the Scriptures. They must have a perseverance, not to be thwarted in their object, persistently employing their time in a study of the word, bringing to their aid the truths which other minds, through wearing labor, have brought out for them, and with diligent and persevering effort, prepared to their hand. p. 3, Para. 1, [190T].

There are ministers who have been laboring for years, teaching the truth to others, who are not themselves familiar with the strong points of our position. I beg of such to have done with their idleness. It is a continual curse to them. God requires of them to make every moment fruitful of some good to themselves or to others. "Not slothful in business; fervent in spirit; serving the Lord." "He also that is slothful in his work is brother to him that is a great waster." I have been shown that there is a decided lack with some who preach the word. It is important for ministers of Jesus Christ to see the necessity of self-culture. This is necessary in order to adorn their profession, and maintain a becoming dignity. Without mental training they will certainly fail in everything they may undertake. God is not pleased with the ways, manners, and ideas, of some who profess to be ministers. Their haphazard manner of quoting texts of Scripture is a disgrace to their profession. They profess to be teachers of the word, and yet fail to repeat Scriptures correctly. Those who give themselves wholly to the preaching of the word should not be guilty of quoting one text incorrectly. God requires thoroughness of all his servants. p. 4, Para. 1, [190T].

The religion of Jesus Christ will be exemplified by its possessor in the life, in the conversation, in the works. Its strong principles will prove an anchor. Those who are teachers of the word should be patterns of piety, ensamples to the flock. Their example should rebuke idleness, slothfulness, lack of industry and economy. p. 4, Para. 2, [190T].

The principles of religion exact diligence, industry, economy, and honesty. "Give an account of thy stewardship," will soon be heard by all. What an account, brethren, would you have to render if the Master should now appear? You are unready. You would as surely be reckoned with the slothful servants as that they exist. You have precious moments left you. Redeem the time, I entreat of you. p. 5, Para. 1, [190T].

Paul exhorted Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out to the snare of the devil, who are taken captive by him at his will." p. 5, Para. 2, [190T].

In order to accomplish the work God requires of ministers, they need to be qualified for the position. The apostle Paul writing to the Colossians, in speaking of his ministry, says: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man perfect in Christ Jesus; where unto I also labor, striving according to his working, which worketh in me mightily." p. 5, Para. 3, [190T].

No less devotion to, and sacred appreciation of, the work of the ministry does God require of his ministers who are living so near the end of all things. God cannot accept the work of laborers unless they realize the life and power of the truth they present to others in their own hearts. God will not accept of anything short of earnest, active, zealous heart-labor. Vigilance and fruitfulness are required for this great work. God wants unselfish workmen who will labor with disinterested benevolence, and who will give their undivided interest to the work. p. 6, Para. 1, [190T].

Brethren, you lack self-devotion and consecration to the work. Your hearts are selfish. The deficiencies in you must be supplied, or you will meet with a fatal disappointment ere long, you will lose Heaven. God does not lightly regard a neglect of the faithful performance of the work he has left his servants to do. Enduring energy, and a constant reliance upon God, are lacking in many of those who are laboring in the ministry. The result of this lack brings upon the few who possess these qualities, great burdens, and they are necessitated to make up the deficiencies so apparent in those who might be able workmen if they would become so. There are a few who are working day and night, depriving themselves of rest and social enjoyments, taxing their brain to the utmost, performing the labor of three men, wearing away their valuable lives to do the work that others might do, but neglect. They are too lazy to perform their part; therefore those who feel the sacredness of the work, and realize the work for souls, feel that it must move forward, and are doing extra labor, making superhuman efforts, and using up their brain-power, to keep the work moving, while many ministers are carefully preserving themselves, by shunning burdens and remaining in a state of inefficiency, and accomplishing next to nothing. Were the interest, and devotion to the work, equally divided, and were all diligent who profess to be ministers, devoting their interest wholly to the work, and not saving themselves, the few earnest, God-fearing workmen, who are fast wearing away their lives, would be relieved of this high pressure upon them, and their strength might be preserved, that, when actually required, would tell with double power, and accomplish far greater results than can now be seen, while under so great a pressure of overwhelming care and anxiety. p. 6, Para. 2, [190T].

God is not pleased with this inequality. Men who profess to be called of God to minister in word and doctrine do not feel, many of them, that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the word of God. There are some who have neglected to obtain a knowledge of the simple branches of education. Some cannot even read correctly; some misquote the Scriptures; and some, by their apparent lack of being qualified for the work they are trying to do, injure the work of God, and bring the truth into disrepute. These do not see the necessity of cultivating the intellect, and especially encouraging refinement without affectation, and

seeking to attain to the true elevation of Christian character. The certain and effectual means of attaining this is the surrendering of the soul to God. He will direct the intellect and affections, that they will center upon the divine and eternal, and then will they possess energy without rashness; for all the powers of the mind and the being will be elevated, refined, and directed in the loftiest, holiest channel. From the lips of the heavenly Teacher was heard, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." When this submission is made to God, true humility will grace every action, while at the same time, those who are thus allied to God and his heavenly angels will possess a becoming dignity savoring of Heaven. p. 7, Para. 1, [190T].

The Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way to life; yet frequently their conversation is not profitable, and they give evidence that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths they present to others. Some preach these truths of such weighty importance in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Men whom God has called must be trained to put forth efforts and work earnestly with untiring zeal for him, and pull souls out of the fire. When ministers feel the power of the truth in their own souls, thrilling their own being, then can they possess a power which will affect hearts, and show that they firmly believe the truths they preach to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love, which will awaken the soul, that with David they may say, "My heart was hot within me; while I was musing the fire burned." p. 8, Para. 1, [190T].

Paul exhorted Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to

the Christian life of the minister of God! What a necessity for his faithful study of the word, that he may be sanctified by the truth himself, and may be qualified to teach others. p. 9, Para. 1, [19OT].

Brethren, you are required to exemplify the truth in your life. Men who think that they have a work to do to teach others the truth are not all converted, and sanctified by the truth, themselves. Some have erroneous ideas of what constitutes a Christian, and the means through which a firm religious experience is obtained; much less do they understand the qualifications that God requires his ministers to possess. These men are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed children of God. Depending thus upon impressions is one of the special deceptions of Satan. Those who are thus exercised make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in the things of God, and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances daily toward perfection, he experiences a conversion to God every day; and this conversion is not completed until perfection of Christian character is attained, and a full preparation for the finishing touch of immortality. God should be the highest object of our thoughts. Meditating upon him, and pleading with him, elevates the soul, and quickens the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness. p. 9, Para. 2, [19OT].

Religion is not emotion of feeling merely. It is a principle which is interwoven with all the daily duties and transactions of life. Nothing will be entertained, no business engaged in, which will prevent the accompaniment of this principle. To retain pure and undefiled religion, it is necessary to be workers, persevering in effort. We must do something ourselves. None can do our work. None can work out our salvation with fear and trembling, but ourselves. This is the very work the Lord has left for us to do. Some ministers who profess to be called of God, have the blood of souls on their garments. They are surrounded with backsliders and sinners, and yet let no burden rest upon them for their souls, and manifest an indifference in regard to their salvation. Some ministers are so far asleep

that they do not seem to have any sense of the work of a gospel minister. They do not consider that they are required to have skill as spiritual physicians, to administer to souls diseased with sin. The work of warning sinners, of weeping over them, and pleading with them, has been neglected until many souls are past all cure. Some have died in their sins, and will in the Judgment confront those with reproaches of their guilt who might have saved them, but who did not. Unfaithful ministers, what a retribution awaits you! p. 10, Para. 1, [190T].

The ministers of Christ need a new anointing, that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form themselves in order to be ensamples to the flock. Nothing that we can do, of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that God requires to be wrought in us. Working men God calls for. It is a continuance in well-doing that will form characters for Heaven. In plainness, in faithfulness and love, they must appeal to men and women to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved. Let the labor be characterized by humility and meekness, yet with earnestness that will make them understand that these things are a reality, and that life and death are before them for them to choose. The salvation of the soul is not a matter to be trifled with. The deportment of the laborer for God should be serious, and characterized with simplicity, and with true Christian politeness; and yet he should be fearfully in earnest in the work the Master has left for him to do. A decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness while thus exercised. p. 11, Para. 1, [190T].

We have it in our power to control the mind in these things, if we make God our trust. Through continued exercise the mind will become strong to battle with internal foes, and to subdue self, until there is a transformation of the mind. The passions, appetites, and will, are brought into perfect subjection. Then there will be a daily piety at home and abroad. When engaged in labor for souls, there will be a power which will attend the efforts that are made. There will be, with the humble

Christian, seasons of devotion, which are not spasmodic, fitful, or superstitious, but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God. p. 12, Para. 1, [190T].

Why the ministers of Christ are no more successful in their labors is because they are not unselfishly devoted to the work. The interest of some is divided. They are double-minded. The cares of this life engage the interest. They do not realize the sacred work of a minister. Such may complain of darkness, of great unbelief, of infidelity. The reason of this is, the men are not right with God. They do not see the importance of making a full and entire consecration to him. They serve God a little, but themselves more. They pray but little. The Majesty of Heaven, while engaged in his ministry, prayed much to his Father. He was frequently bowed all night in prayer. His spirits were often sorrowful as he felt the powers of the darkness of this world. He sought retirement to make his intercessions. He often left the busy city and the noisy throng, to seek a retired place for prayer. The Mount of Olives was the favorite resort of the Son of God for his devotions. Frequently after the multitude had left him for the retirement of the night, he rested not, although he was weary with the labors of the day. In St. John we read, "And every man went unto his own house. Jesus went unto the Mount of Olives." p. 12, Para. 2, [190T].

While the city was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to his Father from the Mount of Olives for his disciples, that they might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon his head bowed in prayer. His example is left for his followers. p. 13, Para. 1, [190T].

The Majesty of Heaven, while engaged in his earthly mission, was often in earnest prayer. He did not always visit Olivet, for his disciple had learned his favorite retreat, and often followed him. Therefore he chose the stillness of night, when there would be no interruption. Jesus could heal the sick and raise the dead. He was

himself a source of blessing and strength. He commanded even the tempests, and they obeyed him. He was unsullied with corruption, a stranger to sin; yet he prays, and that often with strong crying and tears. He prayed for his disciples, and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, possessing, not the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from his Father. Christ is our example. p. 13, Para. 2, [19OT].

Are the ministers of Christ tempted and fiercely buffeted by Satan? so also was He who knew no sin. Christ turned to his Father in these hours of distress. He came to this earth that he might provide a way whereby we could find grace and strength to help in every time of need, by following his example in frequent, earnest prayer. If the ministers of Christ will imitate this pattern, they will be imbued with his spirit, and angels will minister unto them. p. 14, Para. 1, [19OT].

Angels ministered to Jesus Christ, yet the presence of these angels did not make his life one of ease and freedom from severe conflict and fierce temptations. He was tempted in all points like as we are, yet without sin. If the ministers, while engaged in the work the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is One who has endured all these before them? Shall they cast away their confidence because they do not realize all that they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put Him to death who came to give them life. p. 14, Para. 2, [19OT].

There are a sufficient number of ministers, but a great lack of laborers. Laborers, co-workers with God, have a sense of the sacredness of the work, and the severe conflicts they must meet in order to carry it forward successfully. Laborers will not faint and despond in view of the labor, arduous although it may be. In the epistle of Paul to the Romans, he says: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this

grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are hid all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. The shrinking from hardships, the complaints while suffering under tribulation, make the servants of God weak, and inefficient in bearing responsibilities and burdens. p. 15, Para. 1, [190T].

All those who unshrinkingly stand in the forefront of the battle, must feel the especial warfare of Satan against them. As they realize his special attacks, they will flee to the stronghold; for they feel their need of special strength from God. They labor in his strength; therefore every victory they gain does not exalt them, but leads them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and a joyfulness in tribulation, which they experience while pressed by the enemy. An experience is being gained by these willing servants. A character is being formed which will do honor to the cause of God. p. 15, Para. 2, [190T].

It is a season of solemn privilege and sacred trust to the servants of God. If these trusts are faithfully kept, great will be the reward of the faithful servant when the Master shall say, "Give an account of thy stewardship." The earnest toil endured, the unselfish work of patient, persevering effort, will be rewarded abundantly; while Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master was not given because of the greatness of the work performed, because of having gained many things, but the fidelity in even a few things. It is not because of the great results that the reward is given; but the motives weigh with God. Goodness and faithfulness God prizes more than the greatness of the work accomplished. p. 16, Para. 1, [190T].

I have been shown that there is the greatest danger of many failing of perfecting holiness in the fear of the Lord. Ministers are in danger of losing their own souls. Some ministers, after they have preached to others, will

themselves be cast away, for they have not perfected Christian characters. In their labor they do not save souls, and fail even to save their own souls. They do not see the importance of self-knowledge, and self-control. They do not watch, they do not pray, lest they enter into temptation. If they would watch, they would become acquainted with their weak points, where they are most susceptible of being assailed by temptations. With watchfulness and prayer, their weakest points, and they can encounter temptation without being overcome. Every follower of Christ should daily examine himself, that he may become perfectly acquainted with his own conduct. There is a negligence here of self-examination with nearly all. But this neglect is positively dangerous in one who profess to be a mouthpiece for God, occupying the fearful responsible position of receiving the words from God to give to his people. The life and conduct of such have great influence upon others. If they have any success in labor, they bring their converts to their own low standard, and it is seldom that these converts rise higher than their minister. His ways, his words, his gestures and manners, his faith, and his piety, are considered a sample of all Sabbath-keeping Adventists; and therefore, if they pattern after him who has taught the truth, they think they are doing all their duty. p. 16, Para. 2, [190T].

There is much in the conduct of a minister that he can improve. Many see and feel the lack, while they seem to be ignorant of the influence they exert. They are conscious of their actions as they perform them, but suffer them to pass from their memory, and therefore do not reform. If ministers would make the actions of the day a subject of careful thought and deliberate review, with the object to become acquainted with their own habits of life, they would better know themselves. By a close scrutiny of their daily life under all circumstances, they would know their own motives and the principles which actuate them. This viewing daily your acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character. Many actions which pass for good works, including deeds of benevolence, when closely investigated, will be found to be prompted by wrong motives. Many receive applause for virtues they do not possess. The Searcher of hearts inspects motives, and records deeds, as frequently springing from selfish motives and base hypocrisy, while they are highly applauded by men. Every act of our lives, whether praiseworthy and excellent,

or deserving of censure, is judged by the Searcher of hearts, according to the motives which actuated it. Even some of the ministers of Jesus Christ, who are advocating the law of God, have but little knowledge of themselves. They do not meditate, and investigate their motives. They do not see their errors and sins, because they do not in sincerity and earnestness take a view of their life, their acts, and their character, separate and as a whole, and compare them with the sacred and holy law of God. The claims of God's law are not really understood by them, and they are daily living in transgression of the spirit of that law which they profess to revere. "By the law," says Paul, "is the knowledge of sin." "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." A practical understanding of the law of God and its holy claims, and also of the atonement of Christ, is not obtained by all who labor in word and doctrine. They need to be converted themselves, before they can convert sinners. p. 17, Para. 1, [190T].

The faithful mirror which would discover the defects in the character is neglected, therefore deformity and sin exist, and are apparent to others, if not understood by those who are in fault themselves. The hateful sin of selfishness exists to a great extent, even in some of those who profess to be devoted to the work of God. Comparing their character with his requirements, especially the great standard, his holy, just and good, law, they would ascertain, if earnest, honest, searchers, that they were fearfully wanting. But some are not willing to look far enough, or deep enough, to see the depravity of their own hearts. They are wanting in very many respects, yet they remain in willing ignorance of their guilt, and are especially caring for their own interest, so much that God has no care for them. p. 19, Para. 1, [190T].

Some are not naturally devotional, therefore should be ever encouraging and cultivating a close examination of their own lives and motives, and should especially cherish a love for religious exercises, and for secret prayer. They are often heard talking doubts, talking unbelief, dwelling upon the wonderful struggles they have had with infidel feelings. They dwell upon discouraging influences as so affecting their faith, hope, and courage, in the truth, and the ultimate success of the work and cause in which they are engaged, as to make it a special virtue to be found on the side of the doubting. p. 19, Para. 2, [190T].

They do at times seem to really enjoy having a regular time hovering about the infidel's position, and strengthening their unbelief with every circumstance they can gather, as an excuse for their being in darkness and unbelief. To such we would say, You had better come down at once, and leave the walls of Zion, until you are converted men, and become good Christians. Before you take responsibility for becoming ministers, you are required of God to separate yourselves from the love of this world. The reward those who continue in this doubting position will be that given to the fearful and unbelieving. p. 20, Para. 1, [190T].

But what is the reason of this darkness, these doubts, and this unbelief? I answer, It is because these men are not right with God. They are not dealing honestly and truly with their own souls. They have neglected to cultivate personal piety. They have not separated themselves from all selfishness, and from sin and sinners. They have failed to study the life of self-denial and of self-sacrifice of our Lord. They have failed to imitate his life of purity, devotion, and self-sacrifice, having no selfish interest. The sin which easily besets has been strengthened by being cultivated. They have separated themselves, by their own negligence and sin, from the company of the divine Teacher, and he is a day's journey in advance of them. They have for their company, the indolent, slothful, backslider, unbeliever, irreverent, unthankful, unholy, and their attendants, the evil angels. What marvel, then, if such are in darkness, or if they do have doubts of doctrine? "If any man will do his will, he shall know of the doctrine." Ye shall know of a certainty in regard to this matter. This should put to flight all doubts and questionings. It is a separation from Christ that brings these doubts. He is followed by the earnest, honest, true, faithful, humble, meek and pure, while the heavenly angels, clothed with the panoply of Heaven, are sanctifying, enlightening, purifying, and guarding; for they are Heaven-bound. p. 20, Para. 2, [190T].

No greater evidence need be asked that a person is at a great distance from Jesus, and living in neglect of secret prayer, neglecting personal piety, who thus talks doubts and unbelief because his surroundings are not favorable. Such possess not the pure, true, undefiled religion of Jesus Christ. They have a spurious article which the

refining process will utterly consume like dross. As soon as their faith is put to the test, as soon as God by his ways and means proves them, they waver, they stand feebly, swaying, first one way, then the other. They have not the genuine article that Paul possessed, that could glory in tribulation, because "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart." They have a religion of circumstance. If all around them are strong in faith and courage in the ultimate success of the third angel's message, and there is no special influence brought to bear against them, they then have apparently some faith. But as soon as adversity seems to come upon the cause, and the work drags heavily, and the help of everyone is needed to press things ahead, these poor souls, although they may be professed ministers of the gospel expect everything will come to naught. These hinder, instead of helping. p. 21, Para. 1, [190T].

If apostasy arises, and rebellion is manifested, you do not hear them say, in words of encouragement and lofty cheer, Brethren, faint not; be of good courage. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." p. 22, Para. 1, [190T].

These men, thus affected by circumstances, should remain at their homes, and employ their physical and mental strength in a less-responsible position, where they will not be liable to meet such strong opposition. If everything moves smoothly, they may pass for apparently very good, devotional men. But these are not the ones whom the Master will send to do his work; for his work is opposed by those who are emissaries of Satan. Satan, also, and his host of evil angels will be arrayed against them. God has made provision for the men whom he has called to do his work, that they may come off conquerors in every contest. If his directions are followed, they will never meet defeat. p. 22, Para. 2, [190T].

The Lord, speaking through Paul, Eph. 6:10-18, tells them how to fortify themselves against Satan and his emissaries: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the

darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." p. 22, Para. 2, [190T].

We are engaged in an exalted, sacred work. All who profess to be called to the work of teaching the truth to those who sit in darkness, should not be bodies of unbelief and darkness themselves. They should live near to God, where they can be all light in the Lord. Why they are not so is because they are not obeying the word of God themselves; therefore, you hear doubts and discouragements expressed, where should be heard only words of faith and holy cheer. p. 23, Para. 1, [190T].

It is religion that the ministers need; a daily conversion to God, an undivided, unselfish interest in his cause and work. There should be self-abasement and a putting away of all jealousy, evil surmising, envy, hatred, malice, and unbelief. A transformation of the entire man is needed. Some have lost sight of the suffering Man of Calvary. He is our pattern. In his service we need not expect ease, honor and greatness, in this life. The Majesty of Heaven did not receive it. "He was despised and rejected of men; a man of sorrows, and acquainted with grief." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." With this example before us, will we choose to shun the cross, and be swayed by circumstances? Shall our zeal, our fervor, be kindled only when we are surrounded by those who are awake and zealous in the work and cause of God? p. 23, Para. 2, [190T].

Can we not stand in God, let our surroundings be ever so unpleasant and discouraging? "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all

things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor things present, nor things to come, nor high, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." p. 24, Para. 1, [19OT].

Many ministers have not an undivided interest in the work. They have invested but little in the cause of God. They have taken so little stock in the work and the advancement of the truth, that they are easily tempted in regard to it, and moved from it. They are not stablished, strengthened, settled. p. 24, Para. 2, [19OT].

He who understands well his own character, who is acquainted with the sin which most easily besets him, and the temptations that will be the most sure to overcome him, should not expose himself needlessly, and invite temptation by placing himself upon the enemy's ground. If duty calls him to place himself where circumstances are not favorable, he will have special help from God, and thus go fully girded for a conflict with the enemy. Self-knowledge will save many from falling into grievous temptations, and prevent an inglorious defeat. In order to become acquainted with ourselves, it is essential that we faithfully investigate the motives and principles of our conduct, comparing our actions with the standard of duty revealed in his word. Ministers should encourage and cultivate benevolence. p. 25, Para. 1, [19OT].

I was shown men who have been engaged in our Office of Publication, in our Health Institute, and in the ministry, who have labored simply for wages. Not all are guilty in this respect. There are exceptions. But few have seemed to realize that they must give an account of their stewardship. Means that have been consecrated to God, to advance his cause, have been squandered. Families in poverty, who prized the truth, and had experienced its

sanctifying influence, and have felt grateful to God for the truth, have thought that they could, and should, deprive themselves of even the necessaries of life, in order to bring in their offerings to the treasury of the Lord. Some have deprived themselves of articles of clothing which they really needed to make them comfortable, to give to the cause of God. Others have sold their only cow, and the means thus received they have dedicated to God. They have bowed before the Lord with their offerings, and, in the sincerity of their souls, with many tears of gratitude because it was their privilege to do this for the cause of God, have invoked his blessing upon their offerings as they sent them forth, praying that they might be the means of bringing the knowledge of the truth to souls who were in darkness. The means thus dedicated have not always been appropriated as the self-sacrificing donors designed. Covetous, and selfish men have handled means unfaithfully thus brought into the treasury. They had no spirit of self-denial or self-sacrifice themselves, and have robbed the treasury of God in receiving means they have not justly earned. Their unconsecrated, reckless management squandered and scattered means that had been consecrated to God with prayers and tears. I was shown that a faithful record has been made, by the recording angel, of every offering dedicated to God, and put into the treasury, and the final result of the means thus bestowed is recorded. The eye of God has taken cognizance of every farthing devoted to his cause, and the willingness of mind, or the reluctance, of the giver. The motive in giving is also chronicled. The self-sacrificing, consecrated men and women, who render back to God the things that are God's, as he requires of them, will be rewarded according to their works. If the means thus consecrated to God are misapplied, that it does not accomplish the object the donor had in view, the glory of God, and the salvation of souls, those who made the sacrifice in sincerity of soul, with an eye single to the glory of God, will not lose their reward. p. 25, Para. 2, [190T].

Those who have made a wrong use of the means dedicated to God, will be required to give an account of their stewardship. Some have selfishly grasped means, because of their love of gain. Others have not a tender conscience. Through long-cherished selfishness, their consciences are seared. They view sacred and eternal things from a low standpoint. Their moral sensibilities seem paralyzed through their long continuance in a course of wrong. It

seems an impossibility to elevate their views and feelings to the high and exalted standard clearly brought to view in the word of God. This class will find no place in Heaven, unless there is a thorough transformation by the renewing of the mind. Those who have pursued a course of selfishness and wrong, that even the treasury of God has not been regarded sacred by them, could not appreciate the purity and holiness of the sanctified in the kingdom of Heaven, or the value of the rich glory and the eternal reward reserved for the faithful overcomers. Their minds have so long run in a selfish, low channel, that they cannot appreciate eternal things. They do not value salvation. It seems impossible to elevate their minds to rightly estimate the plan of salvation, or the value of the atonement. Selfish interests have engrossed the entire being. Like a loadstone they hold the mind and affections, binding them down to a low level. Some of these will never attain the perfection of Christian character, because they do not see the value and the necessity of such a character. You cannot elevate their minds so that they will be charmed with holiness. Self-love and selfish interests have so warped their characters that they cannot be made to see and distinguish the sacred and eternal from the common. God's cause and his treasury are no more sacred to them than the handling of common means for worldly purposes or common business. p. 27, Para. 1, [190T].

Duties in this direction are binding upon all who profess to be followers of Christ. God's law specifies their duty to their fellow-men: "Thou shalt love thy neighbor as thyself." A disregard of justice, mercy and benevolence, to their neighbor, has so hardened the heart that they can go still further without compunctions of conscience, and even rob God. Do such close their eyes and their understanding to the fact that God knows, that God reads, their every action, and the motive which impelled them to do it? His reward is with him, and his work before him, to give to every man according as his work shall be. Every good, and every wrong, act, and their influence upon others, is traced out by the Searcher of hearts, to whom every secret is revealed. And the reward will be according to the motives which prompted the action. p. 28, Para. 1, [190T].

Those who have occupied responsible positions, and, notwithstanding the repeated warnings the Lord has sent them, have, in the face of these warnings and reproofs, followed their own ways, and been guided by their own unsanctified

judgment, and, in consequence, the cause of God has suffered, and souls have been turned from the truth, will have a fearful record to meet in the day of final retribution. If souls thus guilty are ever saved, it will be by no common effort on their part. Their past life must be seen by them, and redeemed, which work, if entered into with sincerity, and persistently followed with perseverance and untiring earnestness, will be wholly successful. p. 28, Para. 2, [190T].

But many will not succeed, because the work which they commence with earnestness dies down to listlessness and carelessness. Their efforts are right at first, as they have some sense of their condition; but they seek to forget the past, and pass over it without taking up the stumbling blocks, and making thorough work. Their repentance is not genuine sorrow because God has been dishonored, and souls for whom Christ died have been lost, through their influence. They make spasmodic efforts. They show great feeling; but the fact that this feeling soon passes off, and is succeeded by no effort, but only a listless indifference, evidences that God was not fully in the work. The feelings were for a time operated upon; but the work did not reach down deep enough to change the principles which governed their actions. They are as liable to be led into the same course of wrong again, as at first; for they have not strength to withstand the wiles of Satan, but are subject to his devices. p. 29, Para. 1, [190T].

The life of a true Christian is onward. There is no standing still, nor going back. It is their privilege to be "filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father which has made us meet to be partakers of the inheritance of the saints in light." p. 29, Para. 2, [190T].

I would entreat all, but especially those who minister in word and doctrine, to make an unreserved surrender to God. Consecrate your lives to God, and be indeed ensamples to the flock. Be no longer content to remain dwarfs in spiritual things. Let your aim be nothing short of perfection of Christian character. Let your lives be

unselfish and blameless, that they may ever be a living rebuke to those whose lives are selfish, and whose affections seem to be upon their earthly treasure. May God grant that you may be strengthened according to the riches of his glory, "with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." p. 30, Para. 1, [190T].

Exercise and Air.

The Lord designed in the creation of man that he should be active and useful. Many live in this world as useless machines; as though they hardly existed. So far as their influence is concerned, they brighten the path of none, and they are a blessing to none. They live to have others burdened by their lives. So far as their influence on the side of right is concerned, they are only cyphers; but they tell with weight upon the wrong side. To search the lives of such closely, scarcely an act of disinterested benevolence can be found. When they die, their memory dies with them. Their names soon perish; for they cannot live even in the affections of their friends by means of true goodness and virtuous acts. p. 30, Para. 2, [190T].

Life with such has been a mistake. They have not been faithful stewards. They have forgotten that their Creator has claims upon them, and that he designs that they should be active in doing good, and in blessing others with their influence. But selfish interest attract the mind, and lead to the forgetting of God and the purpose of their Creator. p. 31, Para. 1, [190T].

All who profess to be followers of Jesus should feel that a duty is resting upon them to preserve their bodies in the best condition of health, that the mind may be clear to comprehend heavenly things. The mind needs to be controlled. The imagination often misleads, and by being indulged, brings severe forms of disease upon the afflicted. Many die whose diseases are mostly imaginary. The mind has a most powerful influence upon the health. I am acquainted with several who have brought upon themselves actual disease by the influence of the imagination. p. 31, Para. 2, [190T].

One sister was carried from chair to bed, and from room to room, by her husband, because she thought that she was too feeble to walk. But, as the case was afterward presented to me, she could have walked as well as myself if she had thought so. Had an accident occurred, the house taken fire, or one of her children been in imminent danger of losing life by a fall, this woman would have been aroused by the force of circumstances, and would have walked quite readily and briskly. This woman could walk, so far as physical strength was concerned; but, from a diseased imagination, she concluded that she could not walk, and she did not arouse the power of the will to resist this deception. The imagination said, You cannot walk, and you had better not try. Sit still; your limbs are so weak that you cannot stand, but will fall. p. 31, Para. 3, [190T].

If this sister had aroused her benumbed and dormant energies, and her will-power, this deception would have been exposed. In yielding to the imagination, she probably thinks, to this day, that, at that time when she was so helpless, she was so of necessity; but this was purely a freak of the imagination. The imagination sometimes plays strange tricks upon diseased mortals. p. 32, Para. 1, [190T].

Some are so fearful of air that they will muffle up their heads and bodies until they look like mummies. They sit in the house, generally inactive, fearing they shall weary themselves and get sick if they exercise in doors, or out in the open air. They can take habitual exercise in the open air, every pleasant day, if only they think so. Continued inactivity is one of the greatest causes of debility of body, and feebleness of mind. Many are sick who ought to be in a very good condition of health, and thus be in possession of one of the richest blessings that men and women can enjoy. p. 32, Para. 2, [190T].

I have been shown that many who are apparently feeble, and are ever complaining, are not so bad off as they imagine themselves to be. Some of these have powerful wills, which, exercised in the right direction, would be a great means of resisting disease, and controlling the imagination. But it is too frequently the case that the will is exercised in a wrong direction, and stubbornly refuses to yield to reason. That will has settled the matter, that invalids they are, and the attention due to invalids they will have,

irrespective of the judgment of others. p. 33, Para. 1, [19OT].

Mothers have been shown me who are governed by a diseased imagination, and its influence is felt upon husband and children. The windows must be kept closed because she feels the air. If she is at all chilly, and a change is made in her clothing, she thinks her children must be treated in the same manner, until the entire family are robbed of physical stamina. They have all been affected by one mind, and physically and mentally injured through the diseased imagination of one woman, who considered herself a criterion for the entire family. The body had been clothed in accordance with the caprices of a diseased imagination, and smothered under an amount of wrappings which debilitated the system. The skin could not perform its office. The studied habit of shunning the air and avoiding exercise, has closed the pores of the skin, the little mouths through which the body breathes, making it impossible to throw off an accumulation of impurities through that source. The burden of labor is thrown upon the liver, lungs, kidneys, &c., and these internal organs are generally compelled to do the work of the skin. These persons bring disease upon themselves through their wrong habits; yet, in the face of light and knowledge, they will adhere to their own course. They reason thus: Have we not tried the matter? and do we not understand it by experience? But the experience of a person whose imagination is at fault, should not have much weight with anyone. p. 33, Para. 2, [19OT].

But the season to be most dreaded, if going among these invalids, is winter. It is winter indeed, not only out doors, but in, to those who are compelled to live in the same house, and sleep in the same room. These with diseased imaginations shut themselves in doors, and close the windows; for the air affects their lungs and their heads. Imagination is active, expecting to get cold, and they will have it. No amount of reasoning can make them believe that they do not understand the whole philosophy of the matter. Have they not proved it? they will argue. It is true that they have proved one side of the question, to take their own course, and yet they do get cold, if in the least exposed. Tender as babies, they cannot endure anything; yet they live on, and continue to close the windows and doors, and hover over the stove, and enjoy their misery. They have surely proved that their own course has not made them well,

but has increased their difficulties. Why will not such allow reason to influence the judgment, and control the imagination? Why not now try an opposite course? In a judicious manner seek to obtain more exercise and air out of doors, instead of remaining in the house from day to day, more like a bundle of dry goods than an active being. Why many become invalids is, chiefly, if not wholly, because the blood does not circulate freely, and the changes in the vital fluid, which are necessary to life and health, do not take place. They have not given their bodies exercise, nor their lungs food, which is pure, fresh air; therefore it is impossible for the blood to be vitalized, and to pursue its course through the system without becoming sluggish. The more we exercise, the better will be the circulation of the blood. More people die for want of exercise than through over-fatiguing themselves by exercise. Very many more rust out than wear out. Those who accustom themselves to take proper exercise in the open air, will generally have a good and vigorous circulation. We are more dependent upon the air we breath than the food we eat. Men and women, young and old, who desire health, and who would enjoy active life, should remember that they cannot have these without a good circulation. They should make up their minds, whatever their business and inclinations, to exercise as much in the open air as they can. They should feel it a religious duty to overcome their conditions of health which have kept them confined in doors, and have deprived them of exercise in the open air. p. 34, Para. 1, [190T].

Some invalids become willful in the matter, and will not be convinced of the great importance of their having outdoor exercise daily, where they may obtain a supply of pure air. They persist, from year to year, in having their own way, and living in an atmosphere almost destitute of vitality, for fear of taking cold. It is impossible for this class to have a healthy circulation. The entire system is suffering for want of exercise and pure air. The skin becomes debilitated, and more sensible to any change in the atmosphere. Additional clothing is frequently put on, and the heat of the room is increased. The next day they can bear a little more heat, and a little more clothing, in order to feel perfectly warm; and thus they humor every changing feeling until they have but little vitality to endure any cold. Some would inquire, Would you have us remain cold? What shall we do? If you add clothing, let it be but little; and exercise, if possible, to regain the

heat you need. If you positively cannot engage in active exercise, warm yourselves by the fire. As soon as warm, do not continue to wear your extra coverings; lay them off, and remove from the fire. If those who can would engage in some active employment to take the mind from themselves, they would generally forget that they were chilly, and would not receive harm. You should lower the temperature of your room as soon as you have regained your natural warmth. Nothing can be worse for invalids who have feeble lungs, than an overheated atmosphere. p. 35, Para. 1, [190T].

Invalids deprive themselves too much of sunlight. This is one of Nature's most healing agents. Yet it is very simple, therefore, not fashionable, to enjoy the rays of God's sunlight, and beautify our homes with its presence. Fashion takes the greatest care to seclude the light of the sun from parlors and sleeping rooms, by dropping curtains and closing shutters, as though its rays were ruinous to life and health. It is not God who has brought upon us the many woes mortals are heir to. It is our own folly that has led us to deprive ourselves of things that are precious, and of blessings which God has provided, which are inestimable, if properly used for the recovery of health. If you would have your homes sweet and inviting, make them bright with air and sunshine. Remove your heavy curtains, open the windows, throw back the blinds, and enjoy the rich sunlight, even if it be at the expense of the colors of your carpets. The precious sunlight may fade your carpets, but will give a healthful color to the cheeks of your children. A humble home, with God's presence, and with loving, earnest hearts, made bright with air and sunlight, and cheerful with the welcome of unselfish hospitality, will be to your family and the weary traveler a heaven below. p. 36, Para. 1, [190T].

Many have been instructed from their childhood that night air was positively injurious to health, therefore it must be excluded from their rooms. They are deceived; and to their own injury they close the windows and doors of their sleeping apartments, to protect them from the night air, which they say is so dangerous to health. In the cool of the evening it may be necessary to guard themselves from chilliness by an extra covering; but they should give their lungs air. p. 37, Para. 1, [190T].

In an autumn evening we were traveling in a crowded car. The atmosphere was very impure because of so many breaths.

The exhalations from the bodies and lungs created a most sickening sensation. I raised my window, and was enjoying fresh air, when a lady, in earnest, imploring tones, cried out, "Do put that window down. You will take cold and be sick; for the night air is so unhealthy." Said I, "Madam, we have no other air in this car, or out of it, but night air. If you refuse to breathe night air, then you must stop breathing. God has provided for his creatures air to breathe for the day, and the same, made a little cooler, for the night. It is not possible for you to breathe, in the night, anything but night air. The question now to be settled is, Shall the night air we breathe be pure? or is it improved after it has been breathed over and over? Is it for our health to breathe the polluted night air of this car? The exhalations thrown off from the lungs and bodies of men steeped in tobacco and alcohol, pollute the air, and endanger health; and yet nearly all the passengers sit as indifferent as though inhaling the purest atmosphere. God has wisely provided for us, that in the night we should breathe night air, and in the day, the air of the day. If we fail to answer the plan of God, and the blood becomes impure, our wrong habits have made it thus. But the air of the night, breathed in the night, will not of itself poison the current of human life." The free, pure air of heaven is one of the richest blessings we can enjoy. p. 37, Para. 2, [190T].

Another precious blessing is proper exercise. There are many indolent, inactive ones, disinclined to physical labor or exercise because it wearies them. What if it does weary them? Why they become weary is, because they do not strengthen their muscles by exercise, therefore they feel the least exertion. Invalid women and girls are better pleased with light employment, as crocheting, or embroidery, or tatting, than to engage in physical labor. If invalids would recover health, they should not discontinue physical exercise; for they will thus increase muscular weakness and general debility. Bind up the arm and permit it to remain useless, even for a few weeks, then free it again from its bondage, and you will discover that it is weaker than the one you have been using moderately during the same length of time. The same effect is produced upon the whole muscular system by inactivity. The blood is not enabled to expel the impurities which would be accomplished by active circulation induced by exercise. p. 38, Para. 1, [190T].

All who can possibly do it, ought to walk in the open air every day, when the weather will admit, summer and winter. But the clothing should be suitable for the exercise. The feet should be well protected. A walk, even in winter, would be more beneficial to the health than all the medicine the doctors may prescribe. Walking exercise is preferable to riding, to those who can walk. The muscles and veins are better able to perform their work. There will be increased vitality, which is so necessary to health. The lungs will have needful action; for it is impossible to go out in the bracing air of a winter's morning without inflating the lungs. Some men and women have thought riches and idleness would be blessings indeed. Some have acquired wealth, or inherited it unexpectedly. Their active habits have been broken up. Their time is unemployed. They live at ease, and their usefulness seems to end. They become restless, anxious, worrying, and unhappy; and their lives soon end. Those who are always busy, and go cheerfully about the performance of their daily task, are the most happy and healthy. The rest and composure of night bring to their wearied frames unbroken slumber. The Lord knew what was for man's happiness when he gave him work to do. The sentence that man must toil for his bread, and the promise of future happiness and glory, came from the same throne. Both are blessings. p. 39, Para. 1, [190T].

The women of fashion are worthless for all the good ends of human life. They possess but little force of character, have but little moral will, and but little physical energy. Their highest aim is to be admired. They bless no one, and die prematurely, and are not missed. p. 40, Para. 1, [190T].

Exercise will aid the work of digestion. After a meal, to walk out, hold the head erect, put back the shoulders, and thus exercise moderately in walking, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the mind is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget self, and think of something cheerful. p. 40, Para. 2, [190T].

Many labor under the mistaken idea that if they have taken cold, the temperature of their room must be increased until it is excessively hot. They carefully exclude the outside air. The system may be deranged, the pores of the skin

closed by waste matter, and the internal organs may be suffering more or less inflammation, because the blood has been chilled back from the surface and thrown upon them. This, of all others, is the time not to deprive the lungs of pure, fresh air. When any part of the system, as the lungs or stomach, is diseased, if ever pure air is necessary it is then. Judicious exercise would induce the blood to the surface, which would relieve the internal organs. Brisk, yet not violent, exercise in the open air, with cheerfulness of spirits, will promote the circulation, and give a healthy glow to the skin, and send the blood, vitalized by the pure air, to the extremities. The diseased stomach will find relief by exercise. Physicians frequently advise invalids to visit foreign countries, to go to the springs, or to ride upon the ocean, in order to regain health; when, in nine cases out of ten, if they would eat temperately, and engage in healthful exercise with a cheerful spirit, they would regain their health, and save time and money. Exercise, and a free and abundant use of the air and sunlight, blessings Heaven has freely bestowed upon all, would give to the emaciated invalid life and strength. p. 40, Para. 3, [190T].

A large class of women were content to hover over the stove, breathing impure air for one half to three fourths of the time, with the brain heated and half benumbed. They should go out and exercise every day, if some things in doors have to be neglected. They need the cool air to quiet their distracted brains. They need not go to their neighbors to gossip; but should have an object before them, to do some good; work to the end of benefiting others; then they will be an example to others, and receive real benefit themselves. p. 41, Para. 1, [190T].

Perfect health depends upon perfect circulation. Especial attention should be given to the arms and limbs, that they may be as thoroughly covered as the chest and the region over the heart, where is the greatest amount of heat. Parents who dress their children with arms or limbs naked, or nearly so, are sacrificing the health and lives of their children to fashion. If the arms and limbs are not so warm as the body, the circulation is not equalized. The extremities remote from the vital organs have not been properly clad, the blood is driven to the head, causing headache or nosebleed; or there is a sense of fullness about the chest; producing cough or palpitation of the heart, on account of too much blood in that locality; or

the stomach has too much blood, causing indigestion. p. 41, Para. 2, [190T].

In order to follow the fashions, mothers dress their children with limbs nearly naked; and the blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease. The arms and limbs were not formed by our Creator to endure exposure like the face. The Lord has provided the face with an immense circulation, because it must be exposed. He has provided large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs may be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities. Satan has invented the fashions which leave the limbs exposed, chilling back the life-current from its original course. Parents bow at the shrine of fashion, and so clothe their children that the nerves and veins become contracted and do not answer the purpose that God designed they should. The result is habitually cold feet and hands. These parents who follow fashion instead of reason, will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion. p. 41, Para. 1, [190T].

Children who are clothed according to fashion cannot endure exposure in the open air, unless the weather is mild. Parents and children remain in ill-ventilated rooms, fearing the atmosphere out of doors. Well they may, with their fashionable style of clothing. But if they will clothe themselves sensibly, and have moral courage to take their position on the side of right, they will not endanger health by going out summer and winter, and exercising freely in the open air. But many, if left undisturbed to their own course, would soon complete the sacrifice of their own lives and those of their children. And those who are compelled to have the care of them will become sufferers. The invalid who is controlled by imagination is to be dreaded. All who live in the house with her become enfeebled. The husband loses his nervous energy. He becomes diseased, because, a considerable share of the time, he is robbed by his wife of the vital air of heaven. But the poor children who think mother knows best what is right, are the greatest sufferers. The mother's wrong course has enfeebled her, and, if chilly, she bundles up in more wrappings, and provides the same for the children, thinking that they, also, must be chilly. The doors and windows are closed, and

the temperature of the room increased. The children are frequently puny and weakly, and do not possess a high degree of moral worth. Husband and children are thus shut up for the winter, slaves to the notions of a woman controlled by imagination, and sometimes of a set will. The members of such a family are daily martyrs. They are sacrificing health to the caprice of an imaginative, complaining, murmuring woman. They are deprived, in a great measure, of air which will invigorate them, and give them energy and vitality. p. 43, Para. 1, [190T].

Those who do not use their limbs by exercising them every day, will realize a weakness when they do attempt to exercise. The muscles and veins are not in a condition to perform their work, and keep all the living machinery in healthful action, each organ in the system acting its part. The limbs will strengthen with use. Moderate exercise every day will impart strength to the muscles. Without exercise they will become flabby and enfeebled. The liver, kidneys, and lungs, will be strengthened to perform their work by active exercise in the open air every day. Bring to your aid the power of the will, which will resist cold, and will give energy to the nervous system. In a short time you will so realize the benefit of exercise and pure air, that you would not live without these blessings. Your lungs deprived of air will be like a hungry person deprived of food. We can live longer without food than without air. The lungs must have air. It is the food that God has provided for the lungs; therefore, do not regard it as an enemy, but as a precious blessing from God. p. 44, Para. 1, [190T].

If invalids allow themselves to encourage diseased imaginations, they will not only waste their own energies, but the vitality of those who have the care of them. I would advise invalid sisters who have accustomed themselves to a great amount of clothing, to lay it off gradually. Some of you are simply creatures to eat and breathe, and fail to answer the purpose for which God created you. You should have an exalted aim in life, and seek to be useful members of society, and useful and efficient in your own families. You should not require the attention of the family to be centered upon you. You should not draw largely upon the sympathies of others. You should do your part in giving love and sympathy to those who are unfortunate, and should remember that they have woes and trials peculiar to themselves. See if you cannot by words of sympathy and love lighten their burdens. In blessing others, you will realize

a blessing yourself. p. 44, Para. 2, [190T].

Those who engage in the work of doing good to others, so far as it is possible, by giving practical demonstration of their interest in them, are not only relieving the ills of human life in helping them bear their burdens, but are at the same time contributing largely to their own health of soul and body. Doing good is employment that will benefit both giver and receiver. If self is forgotten in the interest you take in others, and your thoughts are prevented from being absorbed in yourself, a victory is gained over your infirmities. The satisfaction you will realize in doing good will aid you greatly in the recovery of the healthy tone of the imagination. The pleasure of doing good animates the mind and vibrates through the whole body. While the faces of benevolent men are lighted up with cheerfulness, and their countenances express the moral elevation of the mind, those of selfish, stingy men are dejected, cast down, and gloomy. Their moral defects are seen in their countenances. Selfishness and self-love have enstamped their own images upon the outward man. The man or woman who is actuated by true disinterested benevolence, is a partaker of the divine nature, having escaped the corruption that is in the world through lust; while the avaricious and selfish have cherished their selfishness, until their social sympathies have become dried and withered, and their countenances express the image of the fallen foe, rather than that of purity and holiness. p. 45, Para. 1, [190T].

Invalids, I advise you to venture something. Arouse your will-power, and at least make a trial of this matter. Withdraw your thoughts and affections from yourselves. Walk out by faith. If you are inclined to center your thoughts upon yourselves, fearing to exercise, and fearing that if you expose yourself to the air, you will lose your life, resist these thoughts and feelings. Do not yield to your diseased imagination. You can but die if you make the trial. What if you do die? One life might better be lost than many sacrificed. The whims and notions you cherish are not only destroying your life, but injuring those whose lives are more valuable than your own. The course we recommend you to pursue, will not injure you, or deprive you of life. You will derive benefit from it. You need not be rash or reckless; but commence moderately at first, to have more air and exercise, and continue your reform until you become useful, and a blessing to your families and all

around you. Let your judgment be convinced that exercise, sunlight, and air, are the blessings which Heaven has provided to make the sick well, and to keep in health those who are not sick. God does not deprive you of these free blessings. You have punished yourselves by closing your doors against these Heaven-bestowed blessings. p. 46, Para. 1, [190T].

These simple, yet powerful, agents, properly used, will assist nature to overcome real difficulties, if such exist, and will give healthy tone to the mind, and vigor to the body. p. 47, Para. 1, [190T].

In this age of the world, when vice and fashion control men and women, Christians should possess virtuous characters and a large share of good common sense. If this were the case, countenances which are now clouded, bearing the marks of disease and depravity, would be hopeful and cheerful, lighted up by true goodness and a clear conscience. p. 47, Para. 2, [190T].

The do-nothing system is the greatest curse that has befallen the race. Children who are so unfortunate as to be brought up and educated by mothers not possessing true moral worth, but who have diseased imaginations, suffering imaginary ailments, need sympathy, patient instruction, and the tender care of all who can help them. These children's wants are not met, and their education is such as to unfit them for being useful members of society while they live, and to fill untimely graves. If their lives are protracted, they will never forget the lessons taught them, by precept and example, by their mother; and in many cases they will follow in her footsteps. Her mantle falls upon her poor children, and it is like a dark pall. Her inconsistent course has given the stamp of her character to their lives. They cannot readily overcome the education of their childhood. The errors of the mother's life have been impressed upon them by her words and her actions. p. 47, Para. 3, [190T].

The tenderest tie that exists is between the mother and child. The child is more readily impressed by the life and example of the mother than that of the father; for a stronger and more tender bond of union unites them. Mothers have a heavy responsibility resting upon them. p. 48, Para. 1, [190T].

If I could impress upon mothers the work they can do in moulding the minds of their children, I should be happy. If parents would obtain knowledge themselves, and feel the importance of putting their knowledge to a practical use in the education of their dear children, we should see a different order of things among youth and children. The children need to be instructed in regard to their own bodies. There are but few youth who have any definite knowledge of the mysteries of human life. They know but little about the living machinery. Says David, "I will praise Thee, for I am fearfully and wonderfully made." Teach your children to study from cause to effect: that if they violate the laws of their being, they must pay the penalty by suffering disease. If in your effort you can see no special improvement, be not discouraged; patiently instruct, line upon line, precept upon precept, here a little and there a little. If in your efforts you have succeeded in forgetting yourself, you have taken one step in the right direction. Press on until the victory is gained. Continue to teach your children in regard to their own bodies, and how to take care of them. Recklessness in regard to bodily health tends to recklessness in moral character. Do not neglect to instruct your children how to cook. In thus doing, you impart to them principles which they must have in their religious education. You will be laying the foundation of the most useful branches of knowledge in giving your children lessons in physiology, and in teaching them how to cook with simplicity, and yet with skill. Skill is required to make good light bread. There is religion in good cooking. I question in regard to the religion of that class who are too careless and ignorant to cook. p. 48, Para. 2, [190T].

We see sallow complexions and groaning dyspeptics everywhere we go. When we sit at the tables, and eat the food cooked after the same order that they have had it prepared for months, and perhaps years, it is a wonder to me that these persons are alive. Bread and biscuit come upon the table yellow with saleratus. This resort to saleratus was to save a little care; or, in consequence of forgetfulness, allowing the bread to become sour before being baked, then a large portion of saleratus is added to remedy the evil, which only makes the bread totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach; for the effect upon the tender organs of the stomach is fearful. It eats the coatings of the stomach, and causes inflammation, and frequently

poisons the entire system. Some plead, I cannot make good bread or gems unless I use soda or saleratus. You surely can if you become a scholar, and learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook, and how to eat? That which we eat cannot be converted into good blood unless it is of a proper quality, simple, and nutritious. The stomach can never convert sour bread into sweet. Food poorly prepared is not nutritious, and cannot make good blood. These things which fret and derange the stomach will have a benumbing influence upon the finer feelings of the heart. Many who adopt the health reform complain that it does not agree with them; but, after sitting at their tables, I should come to the decision that it was not the health reform that was at fault, but the poorly prepared food. The health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable. Mothers should be practical physiologists, that they may teach their children to know themselves, and to possess moral courage to carry out correct principles in defiance of the health and life destroying fashions. To needlessly transgress the laws of our being, is a violation of the law of God. p. 49, Para. 1, [190T].

Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread, and the food prepared in keeping with it. Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches which have the closest connection with life and health. Teach them in all the mysteries of cooking. Show them that this is a part of their education, and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner before it is placed in the stomach, it cannot be converted into good blood, and build up the wasting tissues. Your daughters may love music, and this may be all right, and it may add to the happiness of the family; but the knowledge of music, without the knowledge of how to cook, is not worth much. When your daughters have families of their own, they may understand music and fancy work; but this will not provide for the table a well-cooked dinner, prepared with a nicety that it will not make her blush to place before her most esteemed friends. Mothers, your work is a sacred one.

May God help you to take it up with his glory in view, and work earnestly, patiently, and lovingly, for the present and future good of your children, having an eye single to the glory of God. p. 50, Para. 1, [190T].

Epistle Number One:

Dear Bro. -----: Your case has pressed with weight upon my mind since the Illinois Camp-meeting. As I have called to mind some things shown me in regard to ministers, and especially yourself, I am exceedingly distressed. I spoke in the meeting at Illinois, especially upon the qualifications of a gospel minister. p. 51, Para. 1, [190T].

When I presented before the people the qualifications of a minister bearing the solemn message for these last days, much that I said applied to you, and I expected to hear some acknowledgement from you. Previous to my speaking, your wife talked to Sr. Hall in regard to the discouragements of her husband. She said he did not know as it was his duty to preach; he had been unsettled in regard to his duty, and was discouraged, and did not enter into the work as he would if he felt settled. Sr. Hall intimated that if I had a word of encouragement for you, your wife would be glad to have me say it. I told Sr. Hall I had not a word of encouragement to speak; and that if you were unsettled, you had better wait until you knew your duty for yourself. I then spoke upon the qualifications of a minister of Christ; and, if I had fully performed my duty, I should have spoken definitely to you while in the stand. The presence of unbelievers was the only reason which deterred me. p. 51, Para. 2, [190T].

In Minnesota I was again burdened in regard to the course of our ministers, by seeing Bro. ----- and talking with him in regard to his defects which stood right in the way of his work for the salvation of souls. His course in caring of the things of this life brought again your case so distinctly before me that, had I been as well as usual, I should have written you before I left the camp ground. We had no period of rest, but came directly to Wisconsin. I was sick; yet God strengthened me to do my duty before the people. As I stood before the public, I recognized countenances that I had no knowledge of ever seeing before. Again your case, in connection with individuals, came distinctly before me. This was the vicinity where your

influence had been a blighting curse, rather than a blessing. It was also a place where much good might have been accomplished, even by you, had you been consecrated to God, and unselfishly working for the salvation of souls for whom Christ died. Your labors would have been wholly successful. You understood the arguments of our position. The reasons of our faith, brought before the minds of those who have not been enlightened in regard to them, make a decided impression, if the minds are not filled with prejudice so that they will not receive the evidences given. I saw some of the very best material to make excellent Sabbath-keeping Christians in the vicinity of Kilbourn and Dell Prairie; but, while some were charmed with the beautiful chain of truth, and were about ready to decide upon it, you left the field without completing the work you had undertaken. This was worse than if you never entered it. Light has been given for years upon this point, the necessity of following up an interest that has been raised, and in no case leaving it until all have decided that lean toward the truth, and have experienced the conversion necessary for baptism, and united with some church, or formed one themselves. p. 52, Para. 1, [190T].

That interest can never be raised again. There are no circumstances of sufficient importance to call a minister from a interest created by the presentation of truth. Even sickness and death are of less consequence than the salvation of souls for whom Christ made so immense a sacrifice. Those who feel the importance of the truth, and the value of souls for whom Christ died, will not leave an interest among the people for any consideration. They will say, Let the dead bury their dead. Home interests, lands and houses, should not have the least power to attract from the field of labor. If these temporal things divert from the work, the only course for such ministers to pursue is to leave all, possess no lands or temporal interests which will have the influence to draw them from the solemn work of these last days. One soul is of more value than the entire world. How can men who profess to have given themselves to the sacred work of saving souls, allow their small, temporal possessions to engross their minds and keep them from the high calling they profess to have received from God? p. 53, Para. 1, [190T].

I saw, Bro. ----- that your influence in the vicinity of Kilbourn City and Dell Prairie has done great injury to the cause of God. I know what that influence was while you were

at Battle Creek last. As I had been writing out important matter for ministers, your case was brought before me, and I intended ere this to have written you; but it was impossible. For three nights I have slept but little. Your case has been upon my mind almost constantly. I was mentally writing to you in my sleep, and also when awake. When I recognized the very individuals in the congregation that had been injured by your influence, I should, had you been present, brought the matter out. Not one word from any mortal was intimated to me in regard to your course. I felt compelled to speak to one or two in reference to the matter, stating to them that I recollected their countenances in connection with some things shown me in regard to you. Then, very reluctantly, facts were related to me confirming all I had stated to them. I have said only what I believed I should say in the fear of God, discharging my duty as his servant. p. 54, Para. 1, [190T].

I saw, two years ago, that you and your wife were both very selfish, grasping persons. Your own selfish interests were dearer to you than the souls of men and women for whom Christ died. I was shown that you were not generally successful in your labors. You have the ability to present truth; you have an investigating mind; and if it were not for the many defects in your Christian character, you could accomplish good. But for many reasons, you have not made the preaching of the truth a success. One of the greatest curses of your life, Bro. -----, has been your supreme selfishness. You have been figuring for your own advantage. You both have made yourselves a center, drawing sympathy and attention to yourselves. You would go to a place, enter a family, throw your whole weight and burden upon them, and they would cook for you, and wait upon you; yet neither of you have borne your own weight; much less sought to do as much work as you have made. The family might be toiling hard, bearing their own burdens and yours, while you were both so selfish that you could not see that others were worn, and that you were both more able, so far as physical strength is concerned, to perform the labor others were doing for you. Bro. -----, you are too indolent to please God. You do not know if wood is needed, or water. You would let these be brought by those who are already overworked, and frequently by females, when these little errands, these courtesies of life, were the very things you needed to perform for the benefit of your health. The indolence you manifest, and the disposition to grasp everything whereby

you may be advantaged, has been a reproach to the truth, and a stumbling block to unbelievers. p. 54, Para. 2, [190T].

Your wife, as well as yourself, loves her ease. Your time has been occupied in bed, when you were able to be up, showing activity, and a special interest in the family you were burdening. You have considered, because you were a minister, that the family you were with should consider your presence a favor, and should wait upon you, and favor you, while you had nothing to do but to care for your own selfish interests. The impressions you have given have been very bad. You both have been considered representatives of ministers and their wives who are engaged in presenting the Sabbath and the soon coming of our Lord to the world. p. 56, Para. 1, [190T].

Those who are acquainted with your course will say that your profession, your teachings, and your life, do not agree. Your fruits are not good, and they decide that you do not believe the things you teach to others. They judge that all ministers are like yourself, and, after all, the truths which are sacred and eternal, they decide are a deception. Who will be responsible for such impressions and such deplorable results. May you see the heavy weight which rests upon you in consequence of your selfishness, which is a curse to yourself and all around you. p. 56, Para. 2, [190T].

Again, Bro. -----, you are troubled with feelings and impressions which are the natural fruit of selfishness. You imagine that others do not appreciate your labors. You think yourself capable of accomplishing a large work, but excuse your failure to do it, because others do not give you room and credit according to your ability. You are jealous of others, and have hindered the progress of the cause in Illinois and Wisconsin, doing but little yourself, and hindering those who would do if you were out of their way. Your sensitiveness and your jealousy have weakened the hands of those who would move along and bring up these Conferences, and set things in order. If any improvements are seen in these States, you are inclined to think that it is attributable in a large measure to yourself, when it is a fact that if things were left to your dictation, they would speedily go into the ground. In your preaching, you are generally too dry and formal. You do not weave in the practical with the doctrinal. You talk too long. You weary

out the people. You do not dwell only upon that portion of your subject that you can fully make plain to the understanding of all. You go away around, come down to minute particulars that do not help the subject, but might as well be passed over; for in bringing in so much matter not really necessary, the hearer loses the chain of the argument, and cannot keep the subject in his mind. When a minister gets the ears of the people, he should go from point to point, leaving these points unincumbered with a mass of words, and little minutiae, as far as possible. He should leave his ideas before the people as distinct as mile-posts. To cover over these important, vital points with an array of words, dragging in everything which has some distant relationship to the subject, destroys the force of it, and the beautiful, connected chain of truth is lost to minds. You are slow and tedious in your preaching, as well as in everything you undertake. You need, if ever a man did, to be energized by the Spirit of truth. You need Christ formed within you the hope of glory. You need religion, the genuine article. p. 56, Para. 3, [190T].

I was referred to the following words of inspiration: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Men whom God has called to the work of saving souls will feel for the salvation of souls for whom Christ died. They will feel the force of the exhortation of Peter: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away." p. 58, Para. 1, [190T].

You are naturally stubborn. Jealousy and stubbornness are the natural fruits of selfishness. You have made some improvements; but I saw such an amount yet to be done, and the wretched influence of your selfish, unconsecrated life, that I fear you will never see just how hateful these

traits of character are before God, sufficiently to put them away, and become like your self-denying Redeemer, pure and unselfish, and your life be characterized with disinterested benevolence. Your influence and example are such, that men who love the truth and cause of God, those who value our faith, lose their spirit of self-sacrifice, and their interest in the cause of present truth. Your selfish, covetous course begets the same spirit in them; and your disposition to grasp and advantage yourself, yet professing to be a minister of righteousness, has closed the hearts of very many in regard to giving of their means to advance the cause of truth. If the ministers set the people an example of selfishness, that example will tell upon the cause of God tenfold more than all their preaching can. p. 58, Para. 2, [190T].

God has been dishonored by your littleness. Your deal has savored dishonesty. You have not made a clean track behind you. You will be a living curse to any church where you reside, until there is an entire transformation in your life. You are a man that works for wages. You would not kindle a fire upon the altar of God, or shut the doors, for naught. When you set the people an example of self-sacrifice, and of devotion to the cause of God, making the truth and the salvation of the soul primary, then your influence will bring others into the same position of self-sacrifice and devotion, making the kingdom of Heaven, and the righteousness of Christ, first. You feel authorized to advantage yourself from the cause. Your brethren, from the liberality of their souls, do for you, and favor you, and help you, in various ways. You receive it as a matter of course, as your due. And if any one does not make perfectly free with you, and favor you, you are jealous, and do not scruple to let them understand that you are not appreciated, and that they are selfish. You frequently refer to others who have done thus and so by you, as examples that they should imitate. These who have especially favored you have gone beyond their duty. You have not earned their confidence or their liberalities. No heavy burdens have you had to bear in this cause, and you have cast on others many more burdens than you have lifted; yet you have been gaining in property, and obtaining the good things of this life, and you regard it of natural consequence your right. While you have received your weekly wages, you have not always been satisfied. You have, notwithstanding the pay you have received, managed continually to advantage yourself. The cause of God has

paid you, whether you have much or little to show for your labor. You have not earned the means you have received. p. 59, Para. 1, [190T].

Your wife has been petted by her parents, and by her husband, until she has been of but very little use. You have both seen others burdened with care, but you have not lifted these burdens with them. Your wife has lain as a helpless burden upon families, greatly to her own injury, and to theirs. In point of health, she was more able to do than some of those who were bearing her burdens and yours. Yet she did not think of this. Neither of you could see the case as it has been, and feel for others. You have received help from others, in caring for you and your child, who were not able to do for you in a pecuniary point of view; but they thought they were doing these things for self-sacrificing servants of Christ, and they denied themselves, and put themselves to inconvenience and trouble, to bear your burdens that you were better able to bear yourselves than they were to bear them for you. p. 60, Para. 1, [190T].

Your wife has been reluctant to take up her life burdens. She wants a higher calling, and neglects the duties of today. Neither of you love your neighbors as yourselves. Self and selfishness shut out the needs of your neighbors from you. You do not obey the commandment of God, Love thy neighbor as thyself. Your small, mercenary spirit is contagious. You have done more by your example to encourage a spirit of love of the world, and to be close and penurious, than anything which has occurred in Wisconsin and Illinois. Had you never done one stroke in this cause, but had merely attended to your temporal interests, the cause of God in these two States would be in a far better condition than it is today. The success you have had does not come up to the injury you have done. The cause of God is prostrated. Your sensitiveness and jealousy have been an example for others. We met this spirit in Illinois and in Wisconsin. The state of the churches in Marquette and vicinity has been deplorable. The lack of love, and of union one with another, the surmising, jealousy, and stubbornness, apparent in these churches, have been shaped very much by your traits of character. The position you occupied after the Mauston fanaticism, standing back upon your dignity, splitting hairs, dividing the matter with the fanatical and with those whom God had sent with a special message, stood directly in the way of others' seeing and

correcting their wrongs. Your position at that time, in failing to take right hold and work on the right side to correct that blasting fanaticism, gave shape to the discouraging state of things which has grown out of that dark reign of fanaticism. Brn. Thurston and Farrar, and the entire church at Marquette, and the people at Mauston, were not brought out upon correct positions, as they might have been had you been humble, teachable, and working in union with God's servants. p. 61, Para. 1, [190T].

A man that professes to be a teacher, a leader, who dares to venture in the course you have pursued because of your stubbornness, will have a heavy weight of responsibility to bear for the souls who have stumbled over him to perdition. A minister cannot be too careful of his influence. Stubbornness, jealousy, and selfishness, should have no part in his being; for if they are indulged in, he will ruin more souls than he can save. Therefore it were better for him to have nothing to do with the cause of God if he does not overcome these dangerous elements in his character. The indulgence of these traits, which may appear not very bad to him, will place souls beyond his reach, and beyond the reach of others. If such ministers would let things entirely alone, then the souls susceptible to the influence of the Spirit of God might be reached by those bearing to them the truth who can give them an example worthy of imitation, in accordance with the truth they teach. By their consistent lives they retain the confidence of these seekers after truth, until they can help them to fasten their grasp firmly upon the Rock of Ages, and can have that influence afterward, if they are tempted, to warn, and exhort, and reprove, and counsel them with success. p. 62, Para. 1, [190T].

Ministers of Christ, bearing the solemn truth for these last days, should be, above all men, free from selfishness. Benevolence should dwell naturally with them. They should be ashamed of acts toward their brethren which bear the marks of selfishness. These ministers should be patterns of piety, living epistles, known and read of all men. Their fruits should be unto holiness. The spirit which they possess should be the reverse of that manifested by worldlings. By accepting divine truth they become servants of God, and are no more children of darkness and servants of the world. Christ has chosen them out of the world; and the world is unacquainted with the motives which actuate them, because they understand not the mystery of godliness.

Yet the spirit and life which is in them, which is manifested in their heavenly conversation, their self-denying, self-sacrificing, blameless life, has a convincing power which will lead unbelievers into all truth, and obedience to Christ. They are living examples, because they are like Christ. They are the light of the world, the salt of the earth, and their influence is saving upon others. They are Christ's representatives upon the earth. Their objects and desires are not inspired by earthly things; neither can they labor for, and enjoy a selfish love of, gain. Eternal considerations are sufficient to overbalance every earthly attraction. A genuine Christian will labor only to please God, having an eye single to his glory, and enjoying the reward of doing his will. p. 63, Para. 1, [190T].

Especially should ministers know the character and works of Christ, that they may imitate him; for the character and works of a true Christian are like his. He laid aside his glory, his dominion, his riches, and sought after those who were perishing in sin. He humbled himself to our necessities, that he might exalt us to Heaven. Sacrifice, self-denial, and disinterested benevolence, characterized his life. He is our pattern. Have you, Bro. -----, imitated the pattern? I answer, No. He is our perfect and holy example, given for us imitate. We cannot equal the pattern; but we shall not be approved for God if we do not copy it, and, according to the ability God has given, resemble it. Love for souls for whom Christ died will lead to a denial of self, and a willingness to make any sacrifice in order to be co-workers with Christ in the salvation of souls. p. 64, Para. 1, [190T].

The work of God's chosen servants will be fruitful if wrought in God. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Their exemplary lives make them the light of the world, and the salt of the earth. The servants of God should, with one hand of faith, lay hold of the mighty Arm, and gather the divine rays of light from above, while, with the other hand of love, they reach after perishing souls. Diligence is necessary for this work. Indolence will permit souls, who might be reached, to drift beyond reach. God wants ministers in his service who are awake, who are energetic and persevering; men who are faithful watchmen upon Zion's walls, listening to hear the words from the divine Teacher, and faithfully proclaiming

the same to the people. You are very much like Meroz. You are quite diligent when that which you do will bring some advantage to yourself; but there is not motive for special diligence unless yourself is to be benefited. You are decidedly a lazy man. You can eat your rations regularly, but you have no special love for physical labor. No man can fill his position as minister unless he is industrious, diligent in business, and faithful in the performance of all the social and public duties of life. God has chosen us, as his servants, to his work, which requires persevering energy. We are not to become pets, and shun toil, hardship, and conflicts. p. 64, Para. 2, [190T].

I was referred to the following words of inspiration: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." p. 65, Para. 1, [190T].

The sufficiency of the apostle was not in himself, but in the presence and power of the Holy Spirit, whose gracious influences filled his soul, bringing every thought into subjection and obedience to Christ. His ministry was fruitful. p. 65, Para. 2, [190T].

The first great commandment is, "Thou shalt love the Lord thy God with all thy heart." "And the second is like, namely this, Thou shalt love thy neighbor as thyself." On these two commandments the whole interest and duty of moral beings are hung. Those who do their duty to others, as they would that others should do to them, are brought into a position where God can reveal himself unto them. They will be approved of God. They are made perfect in love, and their labors and prayers will not be in vain. They are mediums continually receiving grace and truth from the fountain-head, and as freely transmitting the divine light and salvation they receive to others. In them is fulfilled the language of the scripture, "Ye have your fruit unto holiness, and the end everlasting life." p. 66, Para. 1,

[190T].

Selfishness is abomination in the sight of God, and in the sight of holy angels. Many fail of attaining the good they are capable of enjoying, because of this sin, selfishness. They look with selfish eyes on their own things, and do not love and seek the interest of others as they do their own. They reverse God's order. Instead of doing for others what they wish others to do for them, they do for themselves what they desire others to do for them, and do to others what they are most unwilling to have returned to them again. Here is where you need to learn. Love is of God. You have not the love which dwelt in the bosom of Christ. The unconsecrated heart cannot originate, or produce, this plant of heavenly birth, which, in order to flourish, must be watered constantly with the dew of Heaven. It can flourish only in the heart where Christ reigns. This love cannot act without increasing in fervency, and extending and diffusing its nature to others. This principle you have greatly lacked, and it has made all dark where its presence would have made all light. p. 66, Para. 2, [190T].

You need, my brother, an entire transformation, a thorough conversion. Without this you are only a blind leader. Your influence does not increase the love and union of those you are with. You have a scattering influence, instead of building up. You have cursed the West with your deficiencies. You can not bring up the church to the position God requires them to occupy, while you are so deficient of the grace of God, and so given to selfishness. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." p. 67, Para. 1, [190T].

God's ministers must have the truth in their hearts in order to successfully present it to others. They must be sanctified by the truths they preach, or they will only be stumbling blocks to sinners. Those who are called of God to

minister in holy things, are called to be pure in heart, and holy in life. "Be ye clean that bear the vessels of the Lord." If God pronounces a woe upon those who are called to preach the truth and refuse to obey, a heavier woe rests upon those who take upon them this sacred work without clean hands and pure hearts. As there are woes for those who preach the truth, who are unsanctified in heart and life, there are woes for those who receive and maintain the unsanctified in the position they cannot fill. If the Spirit of God have not sanctified and made pure and clean the hand and heart of him who ministers in sacred things, he will speak according to his own imperfect, deficient experience, and his counsels will lead astray from God those who look to them, and trust in their judgment and experience. May God help ministers to heed the exhortation of Paul to the Galatians: "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?" There is a work for you to do, my brother, if you gain eternal life. May God help you to do this work thoroughly, that you may be perfect and entire, wanting nothing." E. G. W. Chicago, Ill., Massasoit House, July 6, 1870. p. 67, Para. 2, [190T].

Epistle Number Two.

Bro. -----: While in Rochester, N.Y., Dec. 25, 1865, before I visited the State of Maine, I saw some things in relation of the perplexing and discouraging condition of the cause in that State. I was shown that quite a number were thinking it their duty to teach the word of God publicly, who had mistaken their work. They had no call to devote themselves to this solemn, responsible work. These men were not qualified for the work of the ministry. They could not instruct others properly. p. 68, Para. 1, [190T].

The experience of some had been obtained among a class of religious fanatics who had no true sense of the exalted character of the work. The religious experience of this class of professed Seventh-day Adventists was not reliable. They had not firm principles underlying all their actions. They were self-confident and boastful. Their religion consisted in impulse, in noise and confusion, spiced with eccentricities and oddities. It did not consist in righteous acts, true humility of soul, and sincere devotion to God. They had not felt, neither could they feel, the

necessity of being clothed in Christ's righteousness. They had a righteousness of their own which was as filthy rags, and which God can, in no case, accept. These persons delighted in disorder. They had no love for union and harmony of action. Confusion, distraction, and diversity of opinion, was their choice. This element of confusion suited their undisciplined minds, as they were ungovernable, unsubdued, unregenerated, and unconsecrated. They were a curse to the cause of God, and brought the name of Seventh-day Adventists into disrepute. p. 69, Para. 1, [190T].

The work of reformation, or sanctification through the truth, they had not experienced. They were coarse and uncultivated. They would talk of Heaven and the coming of Jesus as they would of a horse. They had never tasted of that sweet, pure refinement of the world to come. They had never experienced, neither had their hearts been awed by, the mystery of godliness. They placed divine and eternal things upon a level with common things. They had a superficial knowledge or theory of the truth, but farther than this they were ignorant. Its principles had not taken hold of their lives, and led them to an abhorrence of self. They had never viewed themselves in the light in which Paul viewed himself, which led him to see the moral defects in his character. They had never been slain by the law of God. They had not separated themselves from their impurities and defilement. It is the favorite occupation of some of this class to engage in trifling conversation and levity. This habit they contracted and indulged in upon occasions which should have been characterized with solemn meditation and devotion. In doing this they manifested a lack of true dignity and refinement, and forfeited the esteem of sensible men and women who had no knowledge of the truth. This class had thrown themselves into a current of temptation, and kept themselves where the enemy has successfully led them, and he has so easily controlled their minds, and corrupted their entire experience, that in all probability they will be unable to recover, themselves out of the snare of the devil, and obtain a healthful experience. p. 69, Para. 2, [190T].

The fires of the day of God will consume the stubble and chaff, and there will be nothing left of any who continue in the ungodly course they have so long loved. This class have a disrelish for the society of those whom God is truly with. Their religious experience is of so low an order that they have no part nor lot in a rational, intelligent,

religious experience; therefore the society of those whom God leads and is teaching, has been despised. Sarcasm and irony is the stronghold of some peculiar minds of this class. They are bold and insolent, and do not regard good manners. They have no care to discriminate and render honor to whom honor is due. They manifest a proud, rebellious, defiant spirit against those who differ from their opinions. From their boisterous manners and wrong course, the true servants of God feel that they have resisted the efforts made for them, and become disheartened in reference to laboring any further in their behalf. They engage in a contemptible triumph of exactly the same nature as that which Satan and the evil angels engage in over souls they secure. They have Satan and evil angels on their side to exult with them. p. 70, Para. 1, [190T].

The cases of the persons in whom this cast of character is peculiarly and strikingly developed, are hopeless. They are incased in self-righteousness, and everything like refinement and elevation of character with which they are brought in contact, they term pride and lack of humility. Coarseness and ignorance are termed humility. p. 71, Para. 1, [190T].

With this class you have obtained a large share of your religious experience; therefore you are not qualified for the work of teaching the most solemn, refined, elevating, and withal the most testing, message to mortals. You may reach a class of minds, but the more intelligent portion of the community will be driven farther off by your labors. You have not a sufficient knowledge of the common branches of education to be an instructor of men and women who have a wily devil on the other hand to suggest and devise ways and means to lead them from the truth. p. 71, Para. 2, [190T].

The teachers of the common schools are required to be masters of their business. They are closely examined to ascertain if children can properly be trusted to their care. A process of investigation is gone through with to discern something of the thoroughness of their qualifications, according to the importance of the position they are required to occupy. I saw that God's work was of as much more exalted a character, and of as much higher interest, as the eternal is above the temporal. p. 72, Para. 1, [190T].

A mistake made here cannot be repaired. It is of infinite importance that every person who goes forth to teach the truth, should be qualified for his work. No less strict investigation should be instituted in reference to their ability to teach the truth than in the case of those who teach our schools. God's work has been belittled by a course of slackness and looseness manifested by professed ministers of Christ. p. 72, Para. 2, [190T].

I was shown that ministers must be sanctified and holy, and must have a knowledge of the word of God. They should be familiar with Bible arguments, and prepared to give a reason of their hope, or they should cease their labors, and engage in a calling where deficiency will not involve such tremendous consequences. Ministers who preach for the denominations of the day are acceptable preachers if they can speak upon a few simple points of the Bible. But the ministers of these last days who are spreading unpopular truth, who have to meet men of learning, men of strong minds, and opposers of every type, should know what they are about. They should not take upon themselves the responsibility of teaching the truth unless they are qualified for their work. If novices, they should, before engaging in, or devoting themselves to, the work, become Bible students. If they have not education that they can speak in public with acceptance, and do justice to the truth, and honor the Lord whom they profess to serve, they should wait until they are fitted for the position. p. 72, Para. 3, [190T].

Bro. -----, you cannot fill the position of a minister of Christ. I saw that you lacked a correct religious experience. You have not a knowledge of yourself. You cannot read correctly, or use language which could commend the truth you seek to present to the understanding of an intelligent community. You lack discrimination. You would not know when it was wisdom to keep silent, or proper to speak. You have so long thought, with the peculiar class I have mentioned, that you knew it all, that you would not see your deficiencies when they were presented before you. Your experience has been self-confident and boastful, possessing a large share of self-esteem. p. 73, Para. 1, [190T].

You are not teachable; therefore the cause of God would not prosper in your hands. You would fail to recognize a defeat when you met with one. The cause of God would be

brought into disrepute and dishonor by your labors, and you would fail to discover the fact. A certain class may be convinced by you of the truth; but more would be turned away, and placed where they could not be reached by proper, judicious labors. Interwoven with your experience are things that will prove detrimental to the truth. You cannot be a representative of the truth that God can accept. p. 73, Para. 2, [190T].

Your manners have not been refined and elevated. Your deportment has not been pleasing to God. Your words have been careless. You lack devotion and piety. You have not obtained an experience in the spiritual life. You fail in your understanding of how to rightly divide the word of life, giving to each his portion of meat in due season. You have preferred to contend and contest points when you were entirely out of your place, and could but meet with defeat. This is the spirit of the class mentioned in Maine. It is their delight to engage in contest and brave it through. You would not manifest meekness in instructing those who oppose themselves. You will ever be crippled in a degree with your unfortunate experience. You lack self-culture and meekness. You have important lessons to learn before you can become an unassuming, acceptable follower of Christ, even in a private capacity. E.G.W. p. 74, Para. 1, [190T].

Epistle Number Three.

Dear Friend -----: I was shown that you were in danger of being under the full control of the great adversary of souls. Your experience at ----- was not good for you. Your stay at ----- hurt you, you became proud and vain. Men and women were not wanting who unwisely petted and praised you, until you became vain, pert, and saucy. You have been opposed to restraint, have been headstrong, willful, stubborn, and have made your parents much trouble. They have erred. Your father has unwisely petted you. You have taken advantage of this, and become deceptive. You have received approbation which you did not deserve. p. 74, Para. 2, [190T].

You had your own head very much at -----, and you took liberties that should not have been allowed for a moment. When you or your sisters were reproved, you felt insulted, and reported to your mother as though you had been abused. You exaggerated, and she was nervous, and easily excited and irritated if she thought her position and dignity were

not respected. She was displeased that anyone should dictate to her children. She did not conceal her displeasure. She spoke words which were not proper to those who should have commanded her respect. Your mother showed great lack of wisdom in taking your part, and censuring those whom she should have thanked rather than blamed. She hurt you, and did a work for you that she can never fully repair. You triumphed because you thought yourself secure from censure. You thought you could do as you pleased. Your mother's eye was not always upon you, and if it had been, she could not have discerned your evil tendencies. p. 75, Para. 1, [190T].

At school you had a good and noble teacher; yet, because you were restrained, you felt indignant. You thought that because you were the daughter of -----, he should show a preference for you, and should not take liberties to correct and reprove you. Your sisters also partook of the same spirit. You carried your complaints to your parents; they heard your version of matters, and sympathized with you more or less, and their feelings were stirred by your exaggerated reports. They injured you. You had not been as strictly disciplined as you should have been. Yet you were offended because you could not have your own way, but were compelled to yield to the decided, thorough manner of Bro. ----- instructions. While in school, you were sometimes troublesome, impudent, and defiant, and greatly lacked modesty and decorum. You were bold, selfish, and self-exalted, and needed firm discipline at home as well as at school. p. 75, Para. 2, [190T].

You are a girl that has an impure mind. You were relieved from labor and care altogether too long. Household duties would have been one of the richest blessings you could have had. Weariness would not have injured you one-tenth part as much as your lascivious thoughts and conduct. You have received incorrect ideas in regard to girls and boys associating together, and it has been very congenial to your mind to be in the company of the boys. You are not pure in heart and mind. You have been injured by reading love stories and romances. Your mind has been fascinated by impure thoughts. Your imagination has become corrupt, until you seem to have no power to control your mind. Satan leads you captive as he pleases. You are not happy. You do not love God, nor his people. You have bitterness of spirit toward those who see your true character. You seem to blame them for the view they take of your case. You are the one

to blame. Your conduct has been such as to call forth remarks of caution and warning from others. You have only yourself to censure in this. p. 76, Para. 1, [190T].

You are a dangerous associate. You have done much harm by your influence in ----- . You have led, instead of being led. You have dishonored God, and are accountable to him for the work of evil you have wrought by your influence. Your conduct has not been chaste, modest, nor becoming. You have not had the fear of God before your eyes. You have dissembled so often to accomplish the plans you have had in your mind, that you bear a violated conscience. Ruin, my dear girl, is surely before you, unless you stop just where you are. Cease your day-dreaming, your castle-building. Stop your thoughts from running in the channel of corruption and folly. You are not a girl that can safely associate with the boys. A tide of temptation is roused, and surges in your breast, having a tendency to uproot principle, female virtue, and true modesty. If you go on in your willful, headstrong course, what will be your fate? p. 77, Para. 1, [190T].

A new year has dawned upon us. What do you determine to do? What have you resolved shall be the record borne up to God by the ministering angels of your work from day to day? What words that you have uttered will appear in the page of the book of records? What thoughts will the Searcher of hearts find cherished by you? He is a discerner of the thoughts, of the intents and purposes of the heart. You have a fearful record of the past year, which is laid open to the view of the Majesty of Heaven and the myriads of pure, sinless angels. You may have concealed your thoughts and acts, your desperate and unsanctified feelings, from mortals; but, remember, not from God. The most trivial acts of your life are open to his view. The sins you have committed are all registered. You have a spotted record in Heaven. p. 77, Para. 2, [190T].

God's frown is upon you, and yet you appear destitute of feeling, or of realizing your lost and undone condition. You do at times have feelings of remorse; but your independent, proud spirit soon rises above this, and you stifle the voice of conscience. You are not happy; yet you imagine that if you could have your own way unrestrained, you would be happy. Poor child! you occupy a position similar to that which Eve did in Eden. She imagined that she should be highly exalted if she could only eat of the

fruit of the tree which God had forbidden her even to touch, lest she die. She ate, and lost all the glories of Eden. p. 78, Para. 1, [190T].

You should have suitable control over your thoughts. To obtain this will not be for you an easy task. You cannot accomplish it without close and even severe effort. Yet God requires this of you. It is a duty resting upon every accountable being; and you are responsible to God for your thoughts. If you indulge in vain imaginations, permitting your mind to dwell upon impure subjects, you are in a degree as guilty before God as if your thoughts were carried into action. All that has prevented the action has been the lack of opportunity. Day and night dreaming, and castle-building, are bad habits, and exceedingly dangerous. When once established, it is next to impossible to break it up, and change the order of the thoughts, and have them directed upon pure, holy, elevated themes. You will have to become a faithful sentinel over your eyes, ears, and all your senses, if you would control your mind, and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work. You are weak in this direction. p. 78, Para. 2, [190T].

You have become wayward, bold, and daring. The grace of God has no place in your heart. In the strength of God alone can you bring yourself where you can be a recipient of his grace, an instrument of righteousness. p. 79, Para. 1, [190T].

Not only does God require you to control your thoughts, but also your passions and affections. Your salvation depends upon your governing yourself in these things. These traits, passion and affection, are powerful agents. If misapplied, if set in operation through wrong motives, if misplaced, they are powerful to accomplish your ruin, and leave you a miserable wreck, without God and without hope. p. 79, Para. 2, [190T].

The imagination must be controlled, positively and persistently governed, if the passions and affections are subject to reason, conscience, and character. You are in danger, for you are just upon the point of sacrificing your eternal interest at the altar of passion. Passion is obtaining positive control of your entire being, passion of what quality? of a base destructive nature. By yielding to

it, you will embitter the lives of your parents, bring sadness and shame to your sisters, sacrifice your own character, and give up Heaven and a glorious immortal life. Are you ready to do this? I appeal to you to stop where you are. Advance not another step in your headstrong, wanton course; for before you is misery and death. Unless you exercise self-control in regard to your passions and affections, you will surely bring yourself into disrepute with all around you, and will bring upon your character disgrace which will last while you live. p. 79, Para. 3, [190T].

You are pert, and disobedient to your parents, unthankful and unholy. These miserable traits are the fruits of a corrupt tree. You are forward. You love the boys, and love to make them the theme of your conversation. "Out of the abundance of the heart the mouth speaketh." Habits have become powerful to control you; and you have learned to be deceptive in order to carry out your purposes and accomplish your desires. p. 80, Para. 1, [190T].

I do not consider your case hopeless; if I did, my pen would not be tracing these lines. In the strength of God, you can redeem the past. Your name is already a byword in ----- . But you can change the order of things, by using the powers God has given you. You may even now gain a moral excellence, and your name may be associated with things pure and holy. You can be elevated. God had provided for you the helps necessary for you to do this. He has invited you to come to him, and he would bear your burdens and give you rest of soul. "Learn of me," says the divine Teacher, "for I am meek and lowly of heart, and ye shall find rest unto your souls." You have long been above this lowliness and meekness. You will have to learn this important lesson of the divine Teacher before you can find the rest promised. You have thought so much of yourself, of your smartness, that it has led you to such affectation and vanity as to make almost a fool of yourself. You have a deceitful tongue which has indulged in misrepresentations and falsehoods. O my dear girl, if you could only arouse, and your slumbering, deadened conscience could be resurrected, and you could cherish habitual impressions of the presence of God, and you keep yourself subject to the control of an enlightened, wakeful conscience, you would be happy yourself, and a blessing to your parents, whose hearts you now wound. You could be an instrument of righteousness to your associates. You need a thorough

conversion; and without it you are in the gall of bitterness and the bonds of iniquity. You may imagine yourself free when following the lead of your own wayward, pernicious mind; but you are in the most degrading bondage. You may consider yourself an object of envy without the principles of religion; but all who are good and virtuous will regard your character with pity, and your course with abhorrence. You can be a partaker of the divine nature, if you will escape the corruption that is in the world through lust; or you may sink down in this corruption, by being a partaker of it, and bear the impress of the satanic. p. 80, Para. 2, [190T].

You have younger sisters whom you can bless with your influence. You can reflect a sweet, precious light in your father's family, and make his heart glad; or you can be a dark shadow, a cloud, a storm which shall desolate. Your passion for reading is of that character which, if indulged in, will pervert the imagination, and will prove your ruin. Unless you restrain your thoughts, your reading, and your words, your imagination will become hopelessly diseased. Read your Bible attentively, prayerfully, and be guided by its teachings. This is your safety. p. 81, Para. 1, [190T].

Keep clear of the boys. Your temptations commence earnest and powerful when in their society. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, to be devoted to God. p. 82, Para. 1, [190T].

You may become a prudent, modest, virtuous girl; but not without earnest effort. You must watch, you must pray, you must meditate, and investigate your motives and your actions. Closely analyze your feelings, and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your Heavenly Father, who is so much more exalted, so holy, so pure. Yes, you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Jesus Christ; and you continue to do this irrespective of warnings, irrespective of conscience, or the light given you. p. 82, Para. 2, [190T].

Remember, a record is made of all your acts. You must meet the most secret things of your life again. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. Your body God has enjoined you to preserve holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing the passions and affections to lust when he claims the wealth of your affections and your entire being to be devoted to his service? p. 82, Para. 3, [190T].

Again I now warn you as one who must meet these lines I now pen you, in that day when the cases of every one shall be decided. Yield yourself without delay to Christ; he alone can redeem you from ruin by the power of his grace. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face right about, cease to do evil, and learn to do well, then you will be happy indeed; successful you will be in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom you will serve." E. G. W. p. 83, Para. 1, [190T].

Epistle Number Four.

Dear Sister -----: I had some time for reflection yesterday, and have some few ideas that I wish to present to you. I could not readily answer your question concerning your duty to travel with your husband. I had not yet learned the result of your accompanying him, therefore I could not speak as understandingly as I could if I had been acquainted with the influence you had exerted. I cannot give counsel in the dark. I must know that my counsel is correct in the light. Great advantage is taken of my words, therefore I must move very cautiously. After careful reflection, seeking to call up things which have been shown me in your case, I am prepared to write to you. p. 83, Para. 2, [190T].

In the letters you have written to me in regard to Bro.

-----, I fear that you are prejudiced and have some jealousy. I hope this is not the case, but fear that it is. You and your husband are very sensitive and naturally jealous, therefore you need to guard yourselves in this direction. We do not feel that Brother ----- sees all things clearly. We think his wife is far from right and has great influence over him; yet we hope that if all move in wisdom toward him, he will recover himself from the snare of Satan and see all things clearly. p. 84, Para. 1, [190T].

Dear Sr. -----, we are determined to be impartial, and not have our words or acts in any way influenced by hearsay. We have no pets. May the Lord give us heavenly wisdom, that we may deal righteously and impartially, and thus meet the mind of the Lord. We do not want our works wrought in self. We do not want personal feelings. If we think we are not specially considered, or if we see or imagine that we see positive neglect, we want the spirit of our forgiving Master. The people who professed to be his followers received him not, because his face was toward Jerusalem, and he gave no special indications that he was to tarry with them. They did not open their doors to the heavenly Guest, and did not urge his abiding with them, although they beheld him weary with his journey, and the night was drawing on. They gave no sign that they really desired Jesus. The disciples knew that he designed to tarry there that night, and they felt so keenly the slight thus given to their Lord, that they were angry, and prayed Jesus to show proper resentment, and call down fire from heaven to consume those who had thus abused him. He rebuked their indignation and zeal for his honor, and told them that he came not to visit with judgment, but to show mercy. p. 84, Para. 2, [190T].

This lesson of our Saviour is for you and me. No resentment must come into our hearts. When reviled, we must not revile again. Oh! jealousy and evil surmising, what mischief hast thou done! wrought bitterness, and turned friendship and love into gall and hatred. We must be less proud, less sensitive, have less self-love, and be dead to self-interest. Our interest must be submerged in Christ, and we be able to say, "I live; yet not I, but Christ liveth in me." Christ has given us the lesson how to make everything easy and happy as we pass along. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek

and lowly in heart; and ye shall find rest unto your souls." Here is the great difficulty: there is so little meekness and lowliness, that the yoke galls, and the burden is heavy. When we possess true meekness, true lowliness, we are so lost in Christ that we do not take neglect nor slights to heart; we are deaf to reproach, and blind to scorn and insult. p. 85, Para. 1, [190T].

Sr. -----, as the peculiarities of your case come clearly before me, I see a serious objection to your traveling. You do not take burdens upon yourself that you should. You call forth sympathy from others, but do not give in return. You lay your whole weight where you are, and too frequently are waited upon when those who bear their own burden and yours also, are no more able to do this than yourself. You are too helpless for your own good, and the influence is not such as should be for a minister's wife. You need more physical labor than you have; and I think from what has been shown me, that you would be more in the line of your duty engaging cheerfully in the work of educating your daughter, and encouraging a love of domestic duties. You have not had the education in this direction that you should, which has made your life more unhappy than it would have been had you received the education you ought to have had in your girlhood. You do not love physical labor; and when journeying, you fill the bill of an invalid, and fail to be helpful, and lighten the burdens you make, by doing what you can. You fail to realize that frequently the very ones who wait upon you are no more able to perform the extra task than you are. You lean on others. You lay your whole weight upon them. I have no evidence that God has called you to do a special work in traveling. p. 86, Para. 1, [190T].

You have an education to obtain that you do not yet possess. Who can so well instruct their own child as the mother? Who can so well learn the defects in her own organization, and in her child's, as the mother, while in the performance of the duties which Heaven has allotted her? Because you do not love this work, is no evidence that it is not the work the Lord has assigned you. You have not physical nor mental strength to make it an object for you to travel. You wish to be ministered unto, instead of ministering unto others. You are not helpful enough to offset the burden you are to your husband, and to those around you. p. 86, Para. 2, [190T].

There is no person qualified to act wisely in church matters, or deal with wiry minds subject to Satan's especial temptations, who cannot make a success of wisely managing their own child or children. If they love this employment, if they can cheerfully and lovingly perform the part required of them as parents, then they can better understand how to bear burdens in the church. Dear sister, I would advise you to make a good wife to your husband, and a good home for him. Lean less heavily upon him, and rely upon your own resources. Arouse yourself to do the very work the Lord would have you to do. You are inclined to be anxious to do some great work, to fill some large mission, and neglect the small duties right in your path, which are just as necessary to be accomplished as the larger. You walk over these, and aspire to a larger work. Let your ambition be aroused to be useful, to be a workman in the world instead of a spectator. p. 87, Para. 1, [190T].

My dear sister, I speak plainly. I dare not do otherwise. I plead with you to take up life's burdens, instead of shunning them. Help your husband by helping yourself. You both have ideas of dignity's being maintained by the minister, which is not in accordance with the example of our Lord. The ministers of Christ should possess sobriety, meekness, love, long-suffering, forbearance, pity, and courtesy. He should be circumspect, elevated in thought and conversation; his deportment blameless. This is gospel dignity. But if a minister comes to a family where he can wait on himself, he should do so by all means; and he should by his example encourage industry by weaving in physical exercise when he has not a multiplicity of duties and burdens to bear. He will not detract from his dignity by engaging in useful labor. He will better relate himself to life and health by physical exercise. The circulation of the blood will be better equalized. Physical labor, a diversion from mental, will draw the blood from the brain. It is essential to your husband to have more physical labor in order to relieve the brain. Digestion will be forwarded by physical exercise. A part of his time every day spent in physical exercise, when not positively urged by a protracted effort in a course of meetings, would be an advantage and not detract from ministerial dignity. The example will be in accordance with that of our divine Master. p. 87, Para. 2, [190T].

We love you, and want you to be successful in your efforts in striving for the better life. E. G. W. - Steamer Keokuk,

Mississippi River, Sept. 30, 1869. p. 88, Para. 1, [190T].

Epistle Number Five.

Dear Bro. -----: I have a few things pressing upon my mind, which I have felt it duty to write to Bro. ----- and yourself. I have related the substance of it before you; but as a few things burden my mind, I will write. p. 88, Para. 2, [190T].

I was shown that with you, I and mine have come to be first. You have had so great a care for yourself that the Lord has had no room to work for you. You have given him no chance. He has, in a great measure, given Bro. ----- and yourself up to work according to your own judgment, that you might be convicted that your wisdom is foolishness. You have not worked for the interest of the widow and fatherless, as the Lord has especially enjoined upon his followers; neither have you made the cases of the Lord's poor your own, taking a special interest in them, nor sought to glorify God, and magnify his name; therefore, the Lord has suffered you and Bro. ----- to pursue a course of your own choosing. He has permitted you to look out for yourselves. Your own selfish interests have been the foundation of your actions; and you will reap the harvest you yourselves have sown. I saw that you would verily receive the reward that sooner or later follows the serving of your own selfish interest. "Give an account of thy stewardship," must be heard by you. You are accountable to God for the work intrusted to you, which has been shamefully neglected, in order to serve yourselves. p. 89, Para. 1, [190T].

Had you been seeking to show yourselves approved unto God, seeking the kingdom of Heaven and the righteousness of Christ, you would have been doing the works of Christ. The poor, the widows, the fatherless, would have called forth from you the tenderest pity and sympathy, and you would have been interested in them, and treated them as you would wish your wife and children treated, were they left dependent and afflicted upon the cold mercies of the world, or unfeeling, heartless, professed Christians. p. 89, Para. 2, [190T].

There has been on your part a sad, unfeeling, heartless neglect of the unfortunate. You have served your own interest, irrespective of their great need. God cannot

bless you till you see your sin in regard to these things.
p. 90, Para. 1, [190T].

I saw that the Lord's work has not been more sacred in your eyes, than your own business. Eternal things have not been discerned, although the Lord has sent warnings and reproofs to arouse you to a sense of your duty by letting you know what is expected of you. You have not regarded these warnings. You have not realized that you were dealing with God. You have robbed God, and served yourselves. p. 90, Para. 2, [190T].

There are many who in good faith have sent in to that Office means which they have had to make a sacrifice to obtain. Some, both men and women, have worked very hard, and consecrated the means obtained by hard labor and the closest economy, to the Lord, and have sent it to the Office to advance his cause. Poor widows have sent nearly their whole dependence, trusting in God to take care of them, and the means have been consecrated with prayers and tears, yet sent with joyfulness, they feeling that they were aiding in the great work of saving souls. Poor families have sold their only cow, denying themselves and their little children of milk, feeling that they were making a sacrifice for God. They have put their means in the Office in good faith. Selfishness and mismanagement have helped to squander this means. God holds those accountable, who have had the handling of it. "Give an account of thy stewardship," will soon be heard. May the Lord help you to free yourselves from every blemish. E. G. W. Battle Creek, Mich., Jan. 17, 1870. p. 90, Para. 3, [190T].

Epistle Number Six.

Dear Sister -----: Your case is upon my mind. I cannot forbear to commit to writing my convictions arrived at from that which I have seen in regard to you. I am satisfied that you are wandering in mist and darkness. You do not see things in the right light. You blind your eyes in regard to your own case by excusing yourself thus: I should not have done this or that if it had not been for certain influences of others which led me to that course of action. p. 91, Para. 1, [190T].

Again, you are continually finding fault with circumstances, which is nothing less than finding fault

with providences. You are continually casting about you for somebody or something to answer the place of the scapegoat upon which to lay the blame which has brought you in a position to feel and speak unworthy of a Christian. Instead of simply censuring yourself for your defects, you censure circumstances and occasions which led you to develop the traits in your character which lie dormant or hid beneath the surface, unless something arises to cross the path of these evils, and disturb and arouse them to life and action. Then they appear in all their deformity and strength. p. 91, Para. 2, [190T].

You deceive yourself with the idea that these evil things do not exist, until you are brought into positions which make you act and speak in a manner which reveals to all that these unamiable traits are present with you. You are not willing to see and confess that it is your carnal nature which has not yet been transformed and brought into subjection to Christ. You have not yet crucified self. For days and weeks you sometimes pass along without developing the spirit of evil which I have named impatience, and a dictatorial spirit to control your husband. Your loving to rule and to bring others to your ideas has nearly ruined yourself and him. You love to suggest and to dictate others. You love to have them feel and see that you have the very best light, and are specially led of God. If they do not do this, you begin to surmise, become jealous, feel a spirit of unrest, are dissatisfied, and exceedingly unhappy. p. 91, Para. 3, [190T].

Nothing arouses the evil traits in your character so readily as to dispute your wisdom and judgment in exercising your authority. Your strong, overbearing spirit, which has appeared to slumber, is roused to its fullest energy. Self then controls, and you are not more governed by candid reason and calm judgment than an insane person. Self in all its strength wrestles for the mastery, and it will take the firmest mind to hold you in restraint. After your fit of insanity has gone by, then you can bear to have your course questioned. But you stand ready to justify yourself under the cover of your being so sensitive; you feel so deeply; you suffer so much. I saw that all this will not excuse you in the sight of God. You mistake pride for sensitiveness. Self is prominent. When self is crucified, then this sensitiveness, or pride, will die; until then, you are not a Christian. To be a Christian is to be Christlike, to possess humility, and a meek and quiet

spirit that will bear contradiction without being enraged or becoming insane. If you could have the deceptive covering which is about you rent asunder, and you see yourself as God sees you, you would no longer seek to justify self, but would fall all broken upon Christ, the only one who can remove the defects in your character, and then bind you up. E. G. W. p. 92, Para. 1, [190T].

Convocations.

God gave direction to the Israelites to assemble before him in the place which he should choose, and observe special days, at set periods, wherein no unnecessary work was to be done; but the time was to be devoted to a consideration of the blessings of God bestowed upon them. At these special seasons they were to bring gifts, free-will offerings, and thank-offerings, unto the Lord, according as the Lord had blessed them. They were directed to rejoice, the man-servant and maid-servant, the stranger, the fatherless and widow, that God had by his own wonderful power brought them for servile bondage to the enjoyment of freedom. And they were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for his continual mercies and blessings bestowed upon them. These offerings were varied, according to the estimate which the donors placed upon the blessings they were privileged to enjoy. Thus the characters of the people were plainly developed. Those who placed a high value upon the blessings God bestowed upon them, brought offerings in accordance with their appreciation of his blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than of fervent love for their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed. Besides these special religious feast-days of gladness and rejoicing, the yearly passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of his requirements, he would bless them in all their increase, and in all the works of their hands. p. 93, Para. 1, [190T].

God requires no less of his people in these last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom God has blessed with a competency, also the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom God has prospered render to God the things that are God's. They should appear

before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings God has bestowed upon them. But many whom God prospers manifest base ingratitude to him. If his blessings rest upon them, and he increases their substance, they make these bounties as cords to bind them to the love of their possessions, and they allow worldly business to take possession of their affections, and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares, and come before God, even once a year. They turn the blessings of God into a curse. They serve their own temporal interests, at the neglect of God's requirements. p. 94, Para. 1, [190T].

Men, with their thousands, remain at home year after year, engrossed in their worldly cares and interests, and feel that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the right hand and on the left, yet they withhold from God the small offerings he has required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew or rain of heaven. The Lord has brought to them the precious blessing of his grace. He has delivered them from the slavery of sin, and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world, and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part. p. 94, Para. 2, [190T].

Many who profess to be looking for the appearing of our Lord are anxious, burdened, gain-seekers for this world. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their life. p. 95, Para. 1, [190T].

Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them.

If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a lifetime. To have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world. p. 95, Para. 2, [190T].

These camp meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want to help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance. Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer view of his truth, and his requirements, and the necessary preparation for his coming. A calm, cheerful and obedient trust in God is what he requires. p. 96, Para. 1, [190T].

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a freewill offering. Let none who are able come empty-handed. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." p. 96, Para. 2, [190T].

Testimony for the Church
No. 20

By Ellen G. White

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This Number

To all those who recognize the voice of God in the gift of prophecy, as manifested in connection with the cause of present truth, this number of the Testimonies will possess especial interest. p. 2, Para. 1, [200T].

1. "How to Conduct Meetings" is invaluable. p. 2, Para. 2, [200T].

2. "How Shall we Keep the Sabbath" is important. p. 2, Para. 3, [200T].

3. "Christians Recreation" is a subject that should be understood. This was reported as spoken before two hundred who were enjoying a season of innocent recreation beside Goguac Lake, near Battle Creek, May, 1870. p. 2, Para. 4, [200T].

4. The Dreams given are of thrilling interest. May the great facts they illustrate deeply impress the reader. p. 2, Para. 5, [200T].

5. "Camp Meetings" are a matter of interest just now. This article sets forth the pure spirit of sacrifice, and the duty of the times. p. 2, Para. 6, [200T].

6. And let all read the "Address to Ministers" with especial care. This also was reported as spoken before the General Conference of 1871. p. 2, Para. 7, [200T].

7. We have not space to further particularize. God grant that the reader may be stirred to duty by the appeals in this work. J.W. p. 2, Para. 8, [200T].

How to Conduct Meetings.

I recently received a letter from a brother I highly respect, making inquiries in regard to meetings, how they should be conducted. He inquires if there should be many prayers offered in succession, and then a relief of a few moments, and quite a number of prayers again. p. 3, Para. 1, [200T].

From the light I have had upon the subject, I have decided that God does not require us, as we assemble for his worship, to make these seasons tedious and wearisome, by being obliged to remain bowed quite a length of time, listening to several lengthy prayers. Those in feeble health cannot endure this taxation without extreme weariness and exhaustion. The body is weary by remaining bowed down so long. And that which is worse still, the mind becomes so wearied by the continuous exercise of prayer that no spiritual refreshment is realized, and the meeting to them is worse than a loss. They have become wearied mentally and physically, and they have obtained no spiritual strength. Meetings for conference and prayer should not be made tedious. All should, if possible, be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or fifteen minutes even behind the time, there should be no waiting. If there are but two present, they can claim the promise. The meeting should open at the appointed hour, if possible, be there few or many present. Formality and cold stiffness should be laid aside, and all be prompt to duty. There should not be, upon any common occasion, prayer of more than ten minutes' duration. If any feel the burden of prayer, and the exercise of singing or exhortation has relieved the sameness, then let them pray. p. 3, Para. 2, [200T].

All should feel it a Christian duty to pray short. Tell the Lord just what you want without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations. A common meeting to worship God is not the place to open the privacies of the heart. p. 4, Para. 1, [200T].

What is the object of assembling together? Is it to inform God? or to instruct him by telling him all we know in

prayer? We meet together to edify one another by a mutual interchange of thoughts and feelings, thus making one another acquainted with our aspirations, our hopes, and gathering strength, and light, and courage, from one another. By our earnest, heart-felt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and made interesting to all who have any relish for religious things. p. 4, Para. 2, [200T].

There are some who I fear do not take their troubles to God in private prayer, but reserve them for the prayer meeting, and then do up their praying for several days in these meetings. Such may be named social conference and prayer meeting killers. Their cold, frozen prayers and lengthy, backslidden testimonies cast a shadow. They emit no light. They edify no one. All are glad when they get through, and it is almost impossible to throw off the chill and darkness their prayers and exhortations have brought into the meetings. From the light which I have received, our meetings should be spiritual and social, and not too long. Reserve, pride, vanity, and fear of man, should be left at home. Little differences and prejudices should not be taken with us to these meetings. Like a united family, simplicity, meekness, mutual confidence, and love, should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together. p. 5, Para. 1, [200T].

Ye are the light of the world, says the heavenly Teacher. All have not the same experience, and the same exercises in their religious life. But those of diverse experiences come together, and with simplicity and humbleness of mind, talk out their experience. All should have, and will have, an experience that is living, that is new and interesting, if they are pursuing the onward Christian course. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences give light, strength, and knowledge, that will aid others in their advancement in the divine life. The worship of God should be both interesting and instructive to those who have any love for divine and heavenly things. p. 5, Para. 2, [200T].

Jesus, the heavenly teacher, when he was upon the earth, among the children of men, did not hold himself aloof from

them, but in order to benefit them, he came from Heaven to earth where they were, that the purity and holiness of his life might shine upon the pathway of all, and light the way to Heaven. p. 6, Para. 1, [200T].

The Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for his discourses. There were no walls which could inclose the multitude which followed him. But he had special reasons for choosing the groves and the seaside to give his lessons of instruction, for he could have a commanding view of the landscape and scenery, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths he made known to them. The works of God in nature, he associated with his lessons of instruction. He made use of the birds which were caroling forth their songs without a care, and the flowers of the valley glowing in their beauty, and the lily that reposed in its purity upon the bosom of the lake, the lofty trees, and the cultivated lands, the waving grains, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth. He connected the works of God's finger in the heavens and upon the earth with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons would be fresh in their memories. p. 6, Para. 2, [200T].

Christ, in all his efforts, sought to make his teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and he did not forget their bodily needs. He wrought a miracle to feed five thousand, who had gathered together to listen to the words of life which fell from his lips. Jesus regarded his surroundings, when giving his precious truth to the multitude. The scenery was such as would attract the eye, and awake admiration in the breasts of the lovers of the beautiful. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. p. 7, Para. 1, [200T].

The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look

upon them after Christ's ascension to Heaven. p. 8, Para. 1, [200T].

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long, tedious ceremonies, and lengthy prayers. He taught his disciples how to pray? "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the street, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray use not vain repetition, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye." p. 8, Para. 2, [200T].

Christ impressed upon his disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and gratitude for the same. This sample prayer, how comprehensive! It covers the actual need of all. One or two minutes is long enough for any ordinary prayer. There may be instances where prayer, in a special manner, is indited by the Spirit of God, and where supplication is made in the Spirit. The yearning soul becomes agonized, and groans after God. The spirit wrestles as did Jacob, and will not be at rest without special manifestations of the power of God. This is as God would have it. p. 9, Para. 1, [200T].

But there are many prayers offered in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they delivered a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to the things that were transpiring in the world. All such prayers are as sounding brass, and tinkling cymbal. They are made no account of in Heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them. p. 9, Para. 2, [200T].

Jesus was often found in prayer. He resorted to the lonely groves, or to the mountains, to make his requests known to his Father. When the business and cares of the day were ended, and the weary were seeking rest, Jesus devoted the time to prayer. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion. p. 10, Para. 1, [200T].

Secret prayer is neglected, and this is the reason why many offer such long, tedious, backslidden prayers, when assembled to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God. p. 10, Para. 2, [200T].

How Shall we Keep the Sabbath?

God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of his character. The object of the Sabbath was that all mankind might be benefited. Man was not made to fit the Sabbath; for the Sabbath was made after the creation of man, to meet his necessities. God rested, after he had made the world in six days. He sanctified and blessed the day upon which he rested from all his work which he had created and made. He set apart that special day for man to rest from his labor, and reflect, as he should look upon the earth beneath, and the heavens above, that God made all these in six days, and rested upon the seventh; and that his heart might be filled with love and reverence to his Maker, as he should behold the tangible proofs of his infinite wisdom. p. 11, Para. 1, [200T].

In order to keep the Sabbath holy, it is not necessary that we inclose ourselves in walls, shut away from the beautiful scenes of nature, and also deprive ourselves of the free, invigorating air of heaven. We should in no case

allow burdens and business transactions to divert our minds upon the Sabbath of the Lord which he has sanctified. We should not allow even our minds to dwell upon things of a worldly character. The mind cannot be refreshed, enlivened, and elevated, by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord has been put to a wrong use, if thus celebrated. The object is not attained for which the Sabbath was instituted. The Sabbath was made for man, to be a blessing to him, by calling his mind from secular labor, to contemplate the goodness and glory of God. It is necessary that the people of God assemble to talk of him, to interchange thoughts and ideas in regard to the truths contained in the Word of God, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out of doors. p. 11, Para. 2, [200T].

How can the minds of children become better impressed, and receive a more correct knowledge of God, than in spending a portion of their time out of doors; not in play, but in company with their parents? Surrounded with nature's beautiful scenery, as their minds are associated with God in nature, by their attention being called to the tokens of God's love to man in his creative works, their young minds will be attracted and interested. They will not be in danger of associating the character of God with everything that is stern and severe. But as they view the beautiful things he has created for the happiness of man, they will be led to regard him as a tender, loving Father. They will see that his prohibitions and injunctions are not made merely to show his power and authority, but that he has the happiness of his children in view. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love him. You can direct their minds to the lovely birds making the air musical with their happy songs, the spires of grass, and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the heavenly Artist, and show forth the glory of God. Parents, why not make use of the precious lessons God has given us in the book of nature to give our children the correct idea of his character? Those who sacrifice simplicity to fashion, and shut themselves away from the beauties of nature, cannot be spiritually minded. They cannot understand the skill and

power of God as revealed in his creative works, therefore their hearts do not quicken and throb with new love and interest, and are not filled with awe and reverence as they see God in nature. p. 12, Para. 1, [200T].

All who love God should do what they can to make the sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. They can do much to exalt the Sabbath in their families, and make it the most interesting day of the week. We should devote time to interest our children. We can walk out with them in the open air. A change will have a happy influence upon them. We can sit with them in the groves, and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and inspire them with love and reverence by calling their attention to the beautiful objects in nature. The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than to devise means to impart proper instruction to their families, and to interest them in spiritual things, giving them correct views of the character of God, and what he requires of us, in order to perfect Christian characters and to attain to eternal life. Parents, make the Sabbath a delight, that your children shall look forward to it, and have a welcome in their hearts for it. p. 14, Para. 1, [200T].

Christian Recreation.

I have been thinking what a contrast would be seen between the gathering that we are having here today and such gatherings as they are generally conducted by unbelievers. Instead of prayer and the mentioning of Christ and religious things, we should have the silly laugh and the trifling conversation. Their idea would be to have a general high time. It would commence in folly and end in vanity. We want in these gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them. p. 15, Para. 1, [200T].

Here is where very many fail. They do not consider that

they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make, and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard. p. 15, Para. 2, [200T].

The occasion we are enjoying today is just according to my ideas of recreation. I have tried to give my views upon this subject, but they are better illustrated than expressed. I was here on this ground about one year since, when there was a gathering similar to this. Nearly everything passed off very pleasantly then, but still there were some things objectionable. There was considerable jesting and joking indulged in by some. All were not Sabbath-keepers, and there was an influence manifest that was not as pleasant as we could wish. p. 16, Para. 1, [200T].

But I believe that while we are seeking to refresh our spirits and invigorate our bodies, we are *required of God* to use all our powers at all times to the best purpose. We may associate together as we are here today, and do all to the glory of God. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we associate, especially upon an occasion like this, which should be of good cheer to us all. We can return to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage. p. 16, Para. 2, [200T].

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity, and be a blessing to society. And if we should let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run

in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will unfit us for the more faithful discharge of ordinary life duties. p. 17, Para. 1, [200T].

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all these pleasant associations. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world. We hear many who profess the religion of Jesus Christ speak often like this: "We must all come down upon a level." There is no such thing as Christian's coming down upon a level. As we embrace the truth of God and the religion of the Bible, this is not coming down, it is coming up upon a high and elevated level, a higher standpoint where we may commune with God. p. 17, Para. 2, [200T].

For this very reason Christ humiliated himself to humanity, and took upon himself our natures, that by his own humiliation, and suffering, and sacrifice, he might become a steppingstone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as coming down upon a level. It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled. p. 18, Para. 1, [200T].

We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely, this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth and sought the Saviour, and represent them as leaving everything, and giving up

everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, our Creator, who planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that is beautiful and glorious in nature for the human race to enjoy, designed that they should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain. p. 18, Para. 2, [200T].

That God who has planted these noble trees and clothed them with their rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose such places as this grove for seasons of relaxation and recreation. But while we are here, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things. We have not come here to indulge in jesting and joking, in the senseless laugh and foolish talking. We here behold the beauties of nature. And what then? fall down and worship them? No, indeed. But as you behold these works of nature, let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness. p. 19, Para. 1, [200T].

Men and women will delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas? From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their lives to this work obtain their designs? From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections upon their tastes in this direction. Yet art can never attain the perfection seen in nature. Many withdraw their minds

from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being to perfection of art; yet all these things are only imperfect copies from nature. The Maker of all these beautiful things is forgotten. I have seen many who would go into ecstasies over a picture of a sunset; but at the same time they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly-wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this? It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them? No, indeed. They cannot accept of Christ. What! they make the sacrifice they would have to make to receive him? Not at all. But what is required? Simply their heart's holiest and best affections for Him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape, to do what? to humiliate you? to degrade you? No, indeed. To make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it? None but those who understand the mystery of godliness, who have tasted the powers of the world to come, who have drank from the cup of salvation that has been presented to us. This cup of salvation the Lord offers us, while with his own lips he drained, in our stead, the bitter cup which our own sins had prepared, and which was apportioned us to drink. Yet we talk as though Christ who has made such a sacrifice, and manifested such love for us, would deprive us of everything that is worth having. p. 20, Para. 1, [200T].

But what good would he deprive us of? He would deprive us of the privilege of giving up to the natural passions of the carnal heart. We cannot get angry just when we please, and retain a clear conscience and the approval of God. But are we not willing to give this up? Will the indulgence of corrupt passions make us any happier? It is because it will not, that there are restrictions laid upon us in this

respect. It will not add to our enjoyment to get angry, and cultivate a perverse temper. It is not for our happiness to follow the leadings of the natural heart. Will we be made better to indulge them? No. They will cast a shadow in our households, and will throw a pall over our happiness when indulged in. Giving way to your own natural appetites will only injure your constitution, and tear your system to pieces. Therefore God would have you restrict your appetite, have control over your passions, and hold in subjection the entire man. And he has promised to give you strength if you will engage in this work. p. 22, Para. 1, [200T].

The sin of Adam and Eve caused a fearful separation between God and man. And here Christ steps in between fallen man and God, and says to man, You may yet come to the Father; there is a plan devised through which God can be reconciled to man, and man to God; and through a mediator you can approach God. And here he stands to mediate for you. He is the great High Priest who is pleading in your behalf; and it is for you to come and present your case to the Father through Jesus Christ. Thus you can find access to God; and if you sin, your case is not hopeless. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." p. 23, Para. 1, [200T].

I thank God that we have a Saviour. And there is no other way whereby men and women can be exalted except through Jesus Christ. Then let no one think that it is a great humiliation on his part to accept of Jesus Christ; for when we take that step, we take the first step toward true exaltation; we take hold of the golden cord that links finite man with the infinite God, and elevates us, that we may be fitted for the society of pure and heavenly angels in the kingdom of glory. p. 23, Para. 2, [200T].

Be not discouraged; be not faint-hearted. Although you may have temptations; although you may be beset by the wily foe; yet, if you have the fear of God before you, angels that excel in strength will be sent to your help, and you can be more than a match for the powers of darkness. Jesus lives. He has died to make a way of escape for the fallen race; and he lives today to make intercession for us, that we may be exalted to his own right hand. Have hope in God. The world is traveling the broad way; and as you travel in the narrow way, and have principalities and powers to

contend with, and the opposition of foes to meet, remember that there is provision made for you. Help has been laid upon One that is mighty; and through him you can conquer. p. 24, Para. 1, [200T].

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this! It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and he says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the heavenly King. p. 24, Para. 2, [200T].

And then says Paul, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Why should we not do this, when we have such an inducement, the privilege of becoming children of the most high God, the privilege of calling the God of Heaven our father? Is not that enough? And do you call this depriving you of everything that is worth having? Is this the giving up everything that is worth possessing? Let me be united to God and his holy angels, for this is my highest ambition. You may have all the possessions of this world; but I must have Jesus; I must have a right to the immortal inheritance, the eternal substance. Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. But we may not worship them. But through them we may be directed to Him, and behold his glory who has made all these things for our enjoyment. p. 25, Para. 1, [200T].

Again I would say, Be of good courage. Trust in the Lord. Do not let the enemy rob you of the promises. If you have separated yourselves from the world, God has said that he will be your father, and you shall be his sons and daughters. Is not that enough? What greater inducement could be presented before you? Is there any great object in being a butterfly, and having no substance nor aim in life?

Oh! let me stand on the platform of eternal truth. Give me immortal worth. Let me grasp the golden chain that is let down from Heaven to earth, and let it draw me up to God and glory. This is my ambition. This is my aim. If others have no higher object than to dress up with bows and ribbons, and fantastic things here, if they can delight in outward display and satisfy their souls with it, let them enjoy it. But let me have the inward adorning. Let me be clothed with that meek and quiet spirit, which is in the sight of God of great price. And I recommend it to you, young ladies and young men, for it is more precious in his sight than the gold of Ophir. It is this which makes a man more precious than fine gold, even a man than the golden wedge of Ophir. Just so with you, my sisters, and you, young people; it will make you more precious in the sight of Heaven than fine gold, yea, than the golden wedge of Ophir. I recommend to you, Jesus my blessed Saviour. I adore him. I magnify him. Oh! that I had an immortal tongue that I could praise him as I desire; that I could stand before the assembled universe and speak in praise of his matchless charms. And while I adore and magnify him, I want you to magnify him with me. p. 26, Para. 1, [200T].

Praise the Lord, even when you fall into darkness. Praise him even in temptation. "Rejoice in the Lord always," says the apostle: "and again I say, Rejoice." Will that bring darkness and gloom into your families? No, indeed; it will bring a sunbeam. It will be the gathering of rays of eternal light from the throne of glory, and scattering them around you. Let me exhort you to engage in this work, scatter this light and life around you, not only in your own path, but in the paths of others with whom you associate. Let it be your object to make those around you better; to elevate them; to point them to Heaven and glory, and lead them to seek, above all things, the eternal substance, the immortal inheritance, and the riches which are imperishable. p. 27, Para. 1, [200T].

An Impressive Dream.

While at Battle Creek, in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice. On the other side was a high, white, smooth wall, like the hard finish upon plastered rooms. p. 28, Para. 1, [200T].

As we journeyed on, the road grew narrower and steeper. Some places in the road seemed very narrow, so much so that we concluded that we could travel no longer with the loaded wagons. We then loosed them from the horses, and took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback. p. 28, Para. 2, [200T].

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, in order to save ourselves from falling off the narrow road, down the deep precipice. In doing this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. We then cut the luggage from the horses, which fell over the precipice. We continued, on horseback, greatly fearing as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle and guide us over the perilous way. As the path grew more narrow, we decided that we could go no longer on horseback with safety, and we left the horses and went on foot, in single file, one following in the footsteps of another. p. 28, Para. 3, [200T].

At this point, small cords were let down from the top of the pure white wall, which we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet. p. 29, Para. 1, [200T].

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. p. 29, Para. 2, [200T].

We then suspended nearly our whole weight upon the cords, and would exclaim, "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of revelry and mirth that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war songs and the dance songs. We heard instrumental music, and the loud laugh, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. p. 29, Para. 3, [200T].

Much of the time we were compelled to suspend our whole weight upon the cords. And these increased in size as we progressed. p. 30, Para. 1, [200T].

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood should be pressed from their aching feet, they would not faint with discouragement; but, seeing the blood upon the wall, they would know that others had endured the same pain. p. 30, Para. 2, [200T].

At length, we came to a large chasm at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distressed. We inquired in fearful whispers, "To what is the cord attached?" p. 31, Para. 1, [200T].

My husband was just before me. The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. If we fail here, all the difficulties of our journey had been experienced for naught. Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were

resting on this field. Nothing I had seen upon earth could compare in beauty and glory with this field. p. 31, Para. 2, [200T].

But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, "What holds the cord?" For a moment we hesitated to venture. Then we exclaimed, "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken, "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with, "He will not fail us now. He has brought us thus far in safety." p. 31, Para. 3, [200T].

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy. p. 32, Para. 1, [200T].

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue. p. 32, Para. 2, [200T].

Camp meetings.

There can be no influence so detrimental to a camp meeting, or any gathering for religious worship, as much visiting and careless conversation. Frequently men and women assemble in companies, and engage in conversation upon common subjects, which do not relate to the meeting. Some have brought their farms with them, and others their houses, laying their plans for building. Some are dissecting the characters of others, and have no time or disposition to search their own hearts, to discover the defects in their own characters, that they may correct their wrongs, and perfect holiness in the fear of God. If all who profess to be followers of Christ, would improve the time out of meeting in conversing upon the truth, in dwelling upon the Christian's hope, in searching their own hearts, and in earnest prayer before God, pleading for his blessing, there would be a much greater work accomplished

than we have yet seen. Unbelievers, who falsely accuse those who believe the truth, would be convinced, because "of their good conversation in Christ." The words and actions are the fruit which we bear: "Wherefore by their fruits ye shall know them." p. 32, Para. 3, [200T].

God gave direction to the Israelites to assemble before him in the place which he should choose, and observe special days, at set periods, wherein no unnecessary work was to be done; but the time was to be devoted to a consideration of the blessings of God bestowed upon them. At these special seasons they were to bring gifts, free-will offerings, and thank-offerings, unto the Lord, according as the Lord had blessed them. They were directed to rejoice, the man-servant and maid-servant, the stranger, the fatherless and widow, that God had by his own wonderful power brought them from servile bondage to the enjoyment of freedom. And they were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for his continual mercies and blessings bestowed upon them. These offerings were varied according to the estimate which the donors placed upon the blessings they were privileged to enjoy. Thus the characters of the people were plainly developed. Those who placed a high value upon the blessings God bestowed upon them, brought offerings in accordance with their appreciation of his blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than of fervent love for their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed. Besides these special religious feast-days of gladness and rejoicing, the yearly passover was to be commemorated by the Jewish nation. The Lord covenanted that, if they were faithful in the observance of his requirements, he would bless them in all their increase, and in all the works of their hands. p. 33, Para. 1, [200T].

God requires no less of his people in these last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom God has blessed with a competency, also the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom he has prospered render to God the things that are God's. They should appear before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings he has bestowed upon them. But many whom God prospers manifest base ingratitude to him. If his blessings rest upon them, and he

increases their substance, they make these bounties as cords to bind them to the love of their possessions; and they allow worldly business to take possession of their affections, and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares, and come before God, even once a year. They turn the blessings of God into a curse. They serve their own temporal interests, at the neglect of his requirements. p. 34, Para. 1, [200T].

Men with their thousands remain at home, year after year, engrossed in their worldly cares and interests, and feel that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the right hand and on the left; yet they withhold from God the small offerings he has required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew and rain of heaven. The Lord has brought to them the precious blessing of his grace. He has delivered them from the slavery of sin, and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part. p. 35, Para. 1, [200T].

Many who profess to be looking for the appearing of our Lord, are anxious, burdened gain-seekers for this world. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their lives. p. 36, Para. 1, [200T].

Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to him. Come,

brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a lifetime. To have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories, of this world. p. 36, Para. 2, [200T].

These camp meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance. Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer views of his truth, and his requirements, and the necessary preparation for his coming. A calm, cheerful, and obedient, trust in God is what he requires. p. 37, Para. 1, [200T].

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a free-will offering. Let none who are able come empty-handed. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that their shall not be room enough to receive it." p. 38, Para. 1, [200T].

The objects of camp meetings are to separate from business cares, and burdens, and devote a few days of time exclusively to seeking the Lord. The time should be occupied in self-examination, close searching of heart, and penitential confession of sins, and renewing our vows to

the most high God. If any come to these meetings for less worthy objects, we hope the character of the meeting will be such as to bring the minds of all to the proper objects of the meetings. p. 38, Para. 2, [200T].

Some are suffers through extra labor in preparing for camp meeting. They are liberal-souled people, and want nothing done with stinginess. Some make large provisions; and are thoroughly wearied out when they come to the meeting, and as soon as they are released from the pressure of work, exhausted nature causes them to feel that she has been abused. Some of these persons may never have attended a camp meeting before, and are not informed in regard to what preparations they are required to make. They lose some of the precious meetings they had purposed to attend. Now these make a mistake in making so large preparation. Nothing should be cooked, or taken to the camp meeting, unless it be the most healthful articles, cooked in a simple manner, free from all spices and grease. p. 39, Para. 1, [200T].

I am well convinced that none need to make themselves sick preparing for camp meeting, if they observe the laws of health in their cooking. If they make no cake, or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting. None should go through the entire meeting without some warm food. There are always cook-stoves upon the ground where this may be obtained. p. 39, Para. 2, [200T].

Brethren and sisters must not be sick upon the encampment. If they clothe themselves properly in the chill of morning, and at night, and are particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and strictly observe regularity in sleeping, and in eating of simple food, and eat nothing between meals, they need not be sick. They may be well during the meeting, and be able to appreciate, with clear minds, the truth, and may return to their homes refreshed in body and spirit. Those who have been engaged in hard labor from day to day now cease their exercise, therefore should not eat their average amount of food. If they do, their stomachs will be overtaxed. It is the brain power we wish to be especially vigorous at these meetings, and in the most healthy condition to hear the truth, and to appreciate it, and to retain it, that all may practice it after their

return from the meeting. If the stomach is burdened with too much food, even of a simple character, the brain force will be called to the aid of the digestive organs. There is a benumbed sensation experienced upon the brain. There is an almost impossibility of keeping the eyes open. The very truths which should be heard, understood, and practiced, by them, they lose entirely through indisposition, or because the brain is almost paralyzed in consequence of the amount of food taken into the stomach. p. 40, Para. 1, [200T].

I would recommend all to take something warm into the stomach, every morning at least. You can do this without much labor. You can make graham gruel. If the graham meal is too coarse, you can sift it. While the gruel is hot, you can add milk. This will make a most palatable and healthful dish for the campground. And if your bread is dry, you can crumb it into your gruel, and it will be enjoyed. I do not approve of eating much cold food, for the reason that the vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach before the work of digestion can be carried on. p. 41, Para. 1, [200T].

Another very simple yet wholesome dish, is beans boiled and baked. A portion of them may be diluted with water, add milk or cream and make a broth; the bread can be used the same as in the graham gruel. p. 41, Para. 2, [200T].

I am gratified to see the progress many have made in the health reform, yet am sorry to see so many behind. If any become sick upon our encampments, inquiry should be made as to the cause, and note should be taken of the case. I am not willing the reputation of our camp meetings shall suffer by being reported as the cause of making people sick. These meetings can be made a blessing to the bodily health, as well as to increase the health of the soul, if a proper course be pursued at these important gatherings. p. 41, Para. 3, [200T].

A Solemn Dream.

The night of April 30, 1871, I retired to rest much depressed in spirits. I had been in a state of great discouragement for three months. I had prayed frequently in anguish of spirit for relief. I had implored for help and strength from God, that I might rise above the heavy discouragements that were paralyzing my faith and hope, and

unfitting me for usefulness. That night I had a dream which made a very happy impression upon my mind. I dreamed that I was attending an important meeting. A large company were bowed before God in earnest prayer, and they seemed to be burdened. They were importuning the Lord for special light. A few of the company seemed to be in agony of spirit. Their feelings were intense. They were crying aloud with tears for help and light. Our most prominent brethren were engaged in this most impressive scene. Bro. Cornell was one who was apparently in deep distress. He was prostrated upon the floor. His wife was sitting among a company of indifferent scorers. She looked as though she desired all to understand that she scorned those who were thus humiliating themselves. p. 42, Para. 1, [200T].

I dreamed that the Spirit of the Lord came upon me, and I arose amid the cries and prayers, and said, The Spirit of the Lord God is upon me. I feel urged to say to you that you must commence to work individually for yourselves. You are looking and desiring that God should do the work for you which he has left you to do. If you will do the work for yourselves which you know that you ought to do, then God will help you when you need his help. You have left undone the very things God has left you to do. And you have been calling upon God to do your work. Had you followed the light God has given you, then he would cause more light to shine upon you; but while you have neglected the counsels, and warnings, and reproofs, that have been given, how can you expect God to give you more light and blessings for you to neglect and despise? God is not as man. He will not be trifled with. p. 43, Para. 1, [200T].

I took the precious Bible, and surrounded it with the several Testimonies to the church, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, which has been given for other cases similarly situated as themselves. God has been pleased to give you line upon line, and precept upon precept. But there are not many of you that really know what is contained in the Testimonies. You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. p. 43, Para. 2, [200T].

It is because you have neglected to acquaint yourselves

with God's inspired Book that he has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings. The Lord deigns to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of his word. The written testimonies are not to give new light; but to impress with vividness upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse. p. 44, Para. 1, [200T].

Pride, self-love, selfishness, hatred, envy, and jealousy, has beclouded the perceptive powers; and the truth, which would make you wise unto salvation, has lost its power to charm and control the mind. The very essential principles of godliness are not understood; because there is not a hungering and thirsting for Bible knowledge, purity of heart, and holiness of life. The Testimonies are not to belittle the word of God; but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all. p. 44, Para. 2, [200T].

I further stated that as the word of God is walled in with these books and pamphlets, so has God walled you in with reproofs, counsel, warnings, and encouragements. Here you are crying before God, in the anguish of your souls, for more light. I am authorized from God to tell you that not another ray of light through the testimonies will shine upon your pathway, until you make a practical use of the light the Lord has already given. He has walled you about with light; but you have not appreciated the light. You have trampled upon it. While some have despised the light, others have neglected it, or followed it but indifferently. A few have set their hearts to obey the light God has been pleased to give them. Some that have received special warnings through testimony have forgotten in a few weeks the reproof given. p. 45, Para. 1, [200T].

The testimonies have been to some several times repeated; but they have not felt that they were of sufficient

importance to be careful to heed them. They have been to them like idle tales. Had they regarded the light given, they would have avoided losses and trials which they think are hard and severe. They have only themselves to censure. It is not the yoke Christ has bound upon them. They have placed a yoke upon their own necks which they find is grievous to be borne. God's care and love was exercised in their behalf; but their selfish, evil, unbelieving souls could not discern the goodness and mercy of God. They rush on in their own wisdom, until, overwhelmed with trials and confused with perplexity, they are ensnared by Satan. When you gather up the rays of light God has given in the past, then will he give an increase of light. p. 45, Para. 2, [200T].

I referred them to ancient Israel. God gave them his law; but they would not obey it. He then gave them ceremonies and ordinances, that in the performance of these, God might be kept in remembrance. They were so prone to forget him, and the claims he had upon them, that it was necessary to keep their minds stirred up to realize their obligations to obey and honor their Creator. Had they been obedient, and loved to keep God's commandments, the multitude of ceremonies and ordinances would not have been required. p. 46, Para. 1, [200T].

If the people of God who now profess to be his peculiar treasure would obey his requirements, as specified in his word, special testimonies would not be given to awaken them to their duty, and impress upon them their sinfulness and fearful danger in neglecting to obey the word of God. Consciences have been blunted, because light has been set aside, neglected, and despised. And God will remove them away from the people, and will deprive them of strength, and humble them. p. 46, Para. 2, [200T].

I dreamed that, as I was speaking, the power of God fell upon me in a most remarkable manner, and I was deprived of all strength, yet I had no vision. I thought my husband stood up before the people, and exclaimed, "This is the wonderful power of God. He has made the testimonies a powerful means of reaching souls, and he will work yet more mightily through them than he has hitherto done. Who will be on the Lord's side?" p. 47, Para. 1, [200T].

I dreamed that quite a number sprang upon their feet instantly, and responding to the call. Others sat sullen,

and some manifested derision and scorn, and a few seemed wholly unmoved. One stood by my side, and said, God has raised you up, and has given you words to speak to the people and reach hearts, that he has given to no other one. He has shaped your testimonies to meet cases that are in need of help. You must be unmoved by scorn, derision, reproach, and censure. In order to be God's special instrument, you should lean to no one, but hang upon him alone, and, like the clinging vine, let your tendrils entwine about him. He will make you a means through which to communicate his light to the people. You must gather strength from God daily, in order to be fortified, that your surroundings may not dim or eclipse the light that he has permitted to shine upon his people through you. It is Satan's special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days. p. 47, Para. 2, [200T].

Your success is in your simplicity. As soon as you depart from this, and fashion your testimony to meet the minds of any, your power is gone. Almost everything in this age is glossed and unreal. The world abounds in testimonies given to please and charm for the moment, and to exalt self. Your testimony is of a different character. It is to come down to the minutiae of life, keeping the feeble faith from dying, and pressing home upon believers the necessity of shining as light in the world. p. 48, Para. 1, [200T].

Your testimony God has given you, to set before the backslider and the sinner his true condition, and the immense loss he is sustaining by continuing a life of sin. God has impressed this upon you by opening it before your vision as he has to no one now living, and, according to the light he has given you, will he hold you responsible. Not by might, nor by power; but by my Spirit, saith the Lord of hosts. Lift up your voice like a trumpet, and show my people their transgressions, and the house of Israel their sins. p. 48, Para. 2, [200T].

This dream had a powerful influence upon me. When I awoke, my depression was gone, my spirits were cheerful, and I realized great peace. Infirmities, that had unfitted me for labor, were removed, and I realized a strength and vigor that I had been a stranger to for months. It seemed to me that the angels of God had been commissioned to bring relief to me. Unspeakable gratitude filled my heart for this great change from despondency, to light and happiness.

I knew that help had come from God. This manifestation appeared to me like a miracle of mercy from God, and I will not be ungrateful for his loving kindness. p. 49, Para. 1, [200T].

Address to Ministers.

Eph. 3:6, 7: "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power." p. 49, Para. 2, [200T].

"Whereof I am made a minister:" not merely to present the truth to the people, but to carry it out in your lives. p. 50, Para. 1, [200T].

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Verse 9. It is not merely the words that roll off your tongue, it is not merely to be eloquent in speaking and praying, but it is to make known Christ, to have Christ in you, and make him known to those that hear. p. 50, Para. 2, [200T].

"Whom we preach, warning every man, and teaching every man in all wisdom," not novices, not in ignorance, "that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:28, 29. It is the work of God, the grace from God, that is to be realized and felt, that is to grace the life and actions, which is to make a sensible impression upon those that hear. p. 50, Para. 3, [200T].

But it is not this only. There are other things that are to be considered; in which some have been negligent, which are of consequence, in the light they have been presented before me. Impressions are made upon the people by the deportment of the speaker in the desk, by his attitude, and by his manner of speaking. If these things are as God would have them, the impression they make will be in favor of the truth, especially will that class be favorably impressed who have been listening to fables. It is important that your manner be modest and dignified, in keeping with the holy, elevating truth you teach, that a favorable impression may be made upon those who are not naturally

inclined to religion. p. 50, Para. 4, [200T].

Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been allowed to be even untidy. Not only has there been a lack of taste, and a lack of order to arrange the dress in a becoming manner upon the person, and to have the color suitable and becoming for a minister of Christ, but the apparel has been with some, even slovenly and untidy. Some ministers wear a vest of a light color, while their pants are dark, or the vest dark and pants light, with no taste or orderly arrangement of the dress upon the person in coming before the people. These things are preaching to the people. They give them an example of order and set before them the propriety of neatness and taste in their apparel, or they give them lessons in lack of taste and slackness which they will be in danger of following. p. 51, Para. 1, [200T].

I was pointed back to the children of Israel anciently, and was shown that God had given specific directions in regard to the material and manner of the dress those ministering before him should wear. The God of Heaven, whose arm moves the world, who sustains us, and gives us life and health, has given us evidence that he could be honored or dishonored by the apparel of those who officiated before him. He gave especial directions to Moses in regard to everything connected with his service. He gave instruction even in regard to the arrangements of their houses, and specified the dress those should wear who were to minister in his service. They were to maintain order in everything, and especially to practice cleanliness. Read the directions that were given to Moses to make known to the children of Israel, as God was about to come down upon the mount, to speak in their hearing his holy law. What did he command Moses to have the people do? To be ready against the third day; for on the third day, said he, the Lord will come down in the sight of all the people, upon the mount. They were to set bounds about the mount. "And the Lord said unto Moses, Go unto the people and sanctify them today and tomorrow, and let them wash their clothes." p. 51, Para. 2, [200T].

That great and mighty God who created the beautiful Eden, and everything lovely in it, is a God of order; and he wants order and cleanliness with his people. That mighty God spoke to Moses to tell the people to wash their

clothes, lest there should be impurity in their clothing and about their persons, as they came up before the Lord. And Moses went down from the mount unto the people, and they washed their clothes, according to the command of God. p. 52, Para. 1, [200T].

And to show the carefulness they were to observe in regard to being cleanly, Moses was to put a laver between the tent of the congregation and the altar, "and put water therein to wash withal." And Moses and Aaron that ministered before the Lord, and Aaron's sons, were to wash their hands and their feet thereat when they went into the tent of the congregation, and when they went in before the Lord. p. 53, Para. 1, [200T].

Here was the commandment of the great and mighty God. There was to be nothing slack and untidy about those who appeared before him, when they should come into his holy presence. And what was this for? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain his approbation? The reason that was given me was this: that a right impression might be made upon the people. If those who ministered in the sacred office should fail to manifest care and reverence for God in their apparel and their deportment, the people would lose their awe and reverence for God and his sacred service. If the priest showed great reverence for God, by being very careful and very particular as they came into his presence, it gave the people an exalted idea of God and his requirements. It showed them that God was holy, that his work was sacred, and that everything in connection with the work of God must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those that approach nigh to God. From the light that has been given me, there has been a carelessness in this respect. I might speak of it, as Paul presents it. It is carried out in will-worship and neglecting of the body. But this voluntary humility, this will-worship and neglecting of the body, is not the humility that savors of Heaven. That humility that savors of Heaven will be particular to have the person, and actions, and apparel, of all who preach the holy truth of God, right, and perfectly proper, so that every item connected with us will recommend our holy religion. The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself. p. 53, Para. 2, [200T].

But things that transpire in the sacred desk are often wrong. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon a low level with common things. The example is to remove the fear of God from the people, and to detract from the sacred dignity of the gospel Christ died to magnify. According to the light that has been given me, it would be pleasing to God for them to bow down as soon as they step into the pulpit, and solemnly ask help from God. What kind of an impression would that make? There would be a solemnity and awe upon the people. Why, their minister is communing with God. Their minister is committing himself to God before he dares to venture to stand before the people. Solemnity rests down upon the people, and angels of God are brought very near. Ministers should look to God the first thing as they come into the desk, thus saying to all, God is the source of my strength. A minister negligent of his apparel often wounds those of refined sensibilities and good taste. Those who are backward in this respect, should correct their errors and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably because they could not link his appearance in any way with the truths he presented. His dress was against him; and the impression given, was, that they were a careless set anyhow; we see that they do not care anything about their dress, and we do not want anything to do with such a class of people. p. 54, Para. 1, [200T].

Here, according to the light that has been given me, there has been a manifest neglect among our people. Ministers sometimes stand in the desk with their hair in disorder, and looking as if it had been untouched by comb and brush for a week. God is dishonored when they engage in his sacred service so neglectful of their appearance. Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest's office. They were to have garments in accordance with their work, and God distinctly specified what these should be. This laver was placed between the altar and the congregation, that before they came into the presence of God, in the sight of the congregation, they might wash their hands and their feet. What impression was this to make upon the people? It was to show them that

every particle of dust must be put away before they could go into the presence of God; for he was so high and holy that unless they did comply with these conditions, death would follow. p. 56, Para. 1, [200T].

But look at the manner and style of dress as worn by some of our ministers at the present day. Some who minister in sacred things so arrange their dress upon their persons that it destroys to some extent, to say the least, the influence of their labor. There is an apparent lack of taste in color and neatness of fit. What is the impression given by such a manner of dress? Why, it is, that the work in which they are engaged is considered no more sacred or elevated than common labor, as plowing in the field. The minister, by his example, brings down the sacred upon a level with common things. p. 56, Para. 2, [200T].

The influence of such preachers upon the people is not pleasing to God. If any are brought out to receive the truth from their labors, they frequently imitate their preachers, and come down to the same low level with them. It will be more difficult to remodel and bring such into a right position, and teach them true order, and love for discipline, than to labor to convert to the truth, men and women out of the world who have never heard it. The Lord requires of his ministers to be pure and holy, and to rightly represent the principles of truth in their own lives, and by their example bring them up upon a high level. p. 57, Para. 1, [200T].

God requires of all who profess to be his chosen people if they are not teachers of the truth, to be careful to preserve cleanliness and purity of their bodies, also cleanliness and order in their houses and upon their premises. We are examples to the world, living epistles known and read of all men. God requires of all who profess godliness, and especially those who teach the truth to others, to abstain from all appearance of evil. p. 57, Para. 2, [200T].

Dark or black material is more becoming a minister in the desk, and will make a better impression upon the people than to have his apparel of two or three different colors. p. 58, Para. 1, [200T].

From the light I have had, the ministry is a sacred and exalted office, and those who accept this position should

have Christ in their hearts, and manifest an earnest desire to have him worthily represented before the people, in all their acts, in their dress, in their speaking, and even in their manner of speaking. p. 58, Para. 2, [200T].

They should speak with reverence. Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch, and hallooing and screaming out the truth. Truth loses two-thirds or three-quarters of its sweetness, its force, and solemnity, by being presented in this manner. But if the voice is toned right, if it has in it solemnity, and is so modulated as to be even pathetic, it will have a much better impression. This was the tone in which Christ taught his disciples. He impressed them with solemnity. He spoke in a pathetic manner. But this loud hallooing, what does it do? It does not give them any more exalted views of the truth. It does not impress people any more deeply, but causes a disagreeable sensation to the hearers, and is only wearing out the vocal organs of the speaker. p. 58, Para. 3, [200T].

The tones of the voice have much to do in affecting the hearts of those that hear. And many who might be useful men, are using up their vital forces, and destroying their lungs and vocal organs, by the manner of their speaking. Some ministers have acquired a habit of hurriedly rattling off what they have to say, as though they had a lesson to repeat and were hastening through it as fast as possible. This is not the best manner of speaking. Every minister can educate himself, by using proper care to speak distinctly and impressively, and not hurriedly crowd the words together without taking time to breathe. He should speak in a moderate manner that the people can get the ideas fastened in their minds as he passes along. But when the matter is rushed through so rapidly, the people cannot get the points in their minds, and they do not have time to get the impression that it is important for them to have; nor is there time for the truth to affect them, as it otherwise would. p. 59, Para. 1, [200T].

Speaking from the throat, letting the words come out from the upper extremity of the vocal organs, all the time fretting and irritating them, is not the best way to preserve health or to increase the efficiency of those organs. You should take a full inspiration and let the action come from the abdominal muscles. Let the lungs be

only the channel, but do not depend upon them to do the work. If you let your words come from deep down, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten. p. 59, Para. 2, [200T].

Some of our preachers are killing themselves by long, tedious praying, and loudly exercising the voice, when a lower tone would make a better impression, and save their own strength. Now while you go on regardless of the laws of life and health, and follow the impulse of the moment, don't lay it to God if you break down. Many of you waste time and strength as you commence to speak in long preliminaries and excuses. You should commence your labor as though God had something for you to say to the people, instead of apologizing because you are about to address them. Some use up nearly half an hour in making apologies; and time is frittered away; and when they get to their subject where they are desirous to fasten the points of truth, the people are wearied out and cannot see their force or be impressed with them. You should make the essential points of present truth as distinct as mileposts so that the people will understand them. They will then see the arguments you want to present, and the positions you want to sustain. p. 60, Para. 1, [200T].

There is another class that address the people in a whining tone, not with hearts softened by the Spirit of God; but they think they must make an impression by the appearance of humility. Such a course does not exalt the gospel ministry. It brings it down and degrades it, instead of elevating and exalting it. Ministers should present the truth warm from glory. They should speak in such a manner as to rightly represent Christ, and preserve the dignity becoming his ministers. p. 61, Para. 1, [200T].

The long prayers made by some ministers have been a great failure. Praying to great length, as some do, is all out of place. They injure the throat and vocal organs, and then talk of breaking down by their hard labor. They injure themselves when it is not called for. Many feel that praying injures their vocal organs more than talking. This is in consequence of the unnatural position of the body, and the manner they hold the head. You can stand and talk, and not feel injured. The position in praying should be a perfectly natural one. Long praying wearies, and is not in accordance with the gospel of Christ. Praying a half or a

quarter of an hour is altogether too long. A few minutes' time is long enough to bring your case before God, telling him what you want; and you can take the people with you, and not weary them out, and lessen their interest for devotion and prayer. They may be refreshed and strengthened, instead of exhausted. p. 61, Para. 2, [200T].

There has been a mistake made by many in their religious exercises, in long praying, in long preaching, upon a high key, with a forced voice, in an unnatural strain and an unnatural tone. The minister has needlessly wearied himself, and really distressed the people, by the hard, labored exercise, which is all unnecessary. Ministers should speak in a manner to reach and impress the people. The teachings of Christ were impressive and solemn. His voice was melodious. And should not we, as well as Christ, study to have a melody in our voices? He was a man that had a mighty influence, the Son of God. We are so far beneath him and so far deficient that, do the very best we can, our efforts will be poor. We cannot gain and possess the influence that Christ had; but then, I ask you why we should not educate ourselves and bring ourselves just as near to the Pattern as it is possible for us to do, that we may have the greatest possible influence upon the people. Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them, that right impressions may be made upon them, and that the truth spoken may be taken by them to their homes; and thus our faith will stand in a better light before the community. p. 62, Para. 1, [200T].

I never realized more than I do today, the exalted character of the work, its sacredness and holiness, and how important that we should be fit for the work. I see it in myself. I must have a new fitting up, a holy unction, or I cannot go any further to instruct others. I must know that I am walking with God. I must know that I understand the mystery of godliness. I must know that the grace of God is in my own heart; that my own life is in accordance with his will; that I am walking in his footsteps. Then my words will be true, my actions will be right. p. 63, Para. 1, [200T].

But there is a word more I had almost forgotten. It is in

regard to the influence the minister should exert in his preaching. It is not merely to stand in the desk. His work is but just begun there. It is to enter into the different families, and carry Christ there; to carry his sermons there; to carry them out in his actions and his words. As he visits a family, he should inquire into the condition of that family. Is he the shepherd of the flock? The work of a shepherd is not all done in the desk. He should talk with all the members of the flock; with the parents, to learn their standing; and with the children, to learn theirs. A minister should feed the flock over which God has made him overseer. It would be agreeable to go into the house and study. But if you do this, to the neglect of the work God has commissioned you to perform, you do wrong. Never enter a family without inviting them together, and bowing down and praying with them before you leave. Inquire into the health of their souls. What does a skillful physician do? He inquires into the particulars of the case, then seeks to administer remedies. Just so the physician of the soul should inquire into the spiritual maladies with which the members of his flock are afflicted, then go to work to administer the proper remedies, and ask the great Physician to come to his aid. But give them the help that they need. Such ministers will receive all that respect and honor which is due them, as ministers of Jesus Christ. And in doing this, their own souls will be kept alive. They must be drawing strength from God in order to impart strength to those they shall minister to. p. 63, Para. 2, [200T].

May the Lord help us to seek him with all the heart. I want to know that I daily gather the divine rays from glory, that emanate from the throne of God, and shine from the face of Jesus Christ, and scatter them in the pathway around me, and be all light in the Lord. p. 64, Para. 1, [200T].

Epistle Number One.

Dear Bro.----: I have twice commenced a testimony to you, but have been unable to complete it for want of time. I must delay no longer, for I feel sadly burdened over your case. I have written a testimony for several of the ministers, and as their cases revive to my mind, I fully realize that their condition is deplorable. Your case is not an exception. The love of gain, the love of means, is becoming prominent with many of our ministers who profess to be representatives of Jesus Christ. The example of some

of our ministers is such that the people are becoming discouraged. p. 65, Para. 1, [200T].

Some of our ministers are standing directly in the way of the advancement of the work of God, and the people who take them for examples are backsliding from God. I was shown about two years ago, the dangers of our ministers, and the result of their course upon the cause of God. I have spoken in reference to these things in general terms, but those most at fault are the last to apply the testimonies to themselves. Some are so blinded by their own selfish interest that they lose sight of the exalted character of the work of God. p. 65, Para. 2, [200T].

Bro. -----, your life has been almost a failure. You had talents of influence, but you have not improved them to the best account. You have failed in your family. You have let things go at loose ends there, and the same deficiencies are felt in the church. The Lord has given you light in regard to the neglect of your duty in your family, and the course which you should pursue to redeem the past. Your deficiencies were pointed out, but you did not feel the sinfulness of bringing children into the world, to come up without proper training. You have excused their errors, their sins, and their wayward, reckless course, and have flattered yourself that they would come out right by-and-by. p. 65, Para. 3, [200T].

Eli exactly represents your case. You have occasionally remonstrated with your children, and said, Why do ye so wickedly? But you have not excised your authority as a father, as a priest of the household, to command, and have your words as law in your family. Your mistaken fondness, and also that of your wife, for your children, have led you to neglect the solemn obligation devolving upon you as parents. p. 66, Para. 1, [200T].

And doubly so upon you, Bro. -----, as a minister of God, to rule well your own house, and bring your children into subjection. You have been pleased with their aptness, and excused their faults. Sin in them did not appear very sinful. You have displeased God, and nearly ruined your children, by your neglect of duty; and you have continued this neglect, after the Lord had reproved and counseled you. Your influence as a family in the different places where you have lived, has been a greater injury to the cause of God than you have accomplished good. You have been

blinded and deceived by Satan in regard to your family. You and your wife have made your children your equals. They have done about as they pleased. This has been a sad drawback to you in your work as a minister of Christ, and the neglect of your duty to bring your children into subjection has led to a still greater evil, which threatens to destroy your usefulness. You have been serving the cause of God, apparently, while you have been serving yourself more. The cause of God has languished, but you have been earnestly figuring and planning how to advantage yourself, and souls have been lost through your neglect of duty. Had you been one who had, during your ministry, occupied a position in this work and cause to build it up, and to be an example to serve the cause of God irrespective of your own interest, and had worn, through your devotion to it, your course would be more excusable; but even then, not approved of God. But when your deficiencies have been so apparent in some things, and the cause of God has suffered greatly because of the example you have given of your neglect of duty in your family, it is grievous in the sight of God for you to be professedly serving the cause, yet making your own selfish interest prominent. In your labors, you have frequently commenced an interest, and at the very point when you could work to the best advantage, home interest have drawn you away from the work of God. In many cases you have not been persevering and kept up the effort commenced until you were satisfied that all had decided for, or against, the truth. p. 66, Para. 2, [200T].

It is not wise generalship to commence a warfare against the powers of Satan, and at the height of the conflict to ingloriously leave the field, for Satan to bind more securely men and women who were upon the point of leaving his ranks, and taking their position on the side of Christ. That interest, once broken, can never again be raised. A few may be reached, but the greater portion can never be affected, and their hearts softened by the presentation of the truth. p. 68, Para. 1, [200T].

Eld. ----- lost his influence, and the power of the truth, by engaging in speculations, and that out of his brethren. This was peculiarly offensive to God in a minister of Christ. But you have done the same. You have made Eld. ----'s course an excuse for your love of traffic. You have justified your course of advantaging yourself, because other ministers have pursued this course. Other ministers are no criterion for you. If they pursue a course to injure

their influence, and deprive themselves of the approbation of God, and the confidence of their brethren, their course should be shunned. Christ is your example; and you have no excuse for taking the course of erring men for example, unless their lives are in accordance with the life of Christ. Your influence will be dead to the cause of God, if you continue to pursue the course you have for a few years in the past. Your trafficking, and trading, and gathering up means from your brethren that you have not earned, is a great sin in the sight of God. p. 68, Para. 2, [200T].

Some have really deprived themselves of means necessary for the comfort of their families, and some have deprived themselves of even the necessaries of life, to help you, and you have received it. Paul writes to his Philippian brethren, "Let this mind be in you, which was also in Christ Jesus." "Look not every man on his own things, but every man also on the things of others." He also writes to his Corinthian brethren, "Let no man seek his own, but every man another's wealth." The apostle mournfully says, "For all seek their own, not the things which are Jesus Christ's." Your cherishing a spirit to look out for your selfish interest is increasing upon you, and your conversation has been with covetousness. p. 69, Para. 1, [200T].

The Apostle Paul admonishes his Hebrew brethren, "Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee." You are sacrificing your reputation and your influence to an avaricious spirit. God's precious cause is being reproached, because of this spirit that has taken hold of its ministers. You are blinded. You do not see how peculiarly offensive these things are to God. If you have decided to go in to get all of the world you can, do so; but do not do it under a covert of preaching Jesus Christ. Your time is either devoted to the cause of God, or it is not. Your own interest has been paramount. Your time that you should devote to the cause of God, is devoted too much to your own personal concerns, and you receive, from the treasury of God, means you do not earn. You are willing to receive means from those who are not as comfortable as yourself. You do not look on their side, and have bowels of compassion and sympathy. You do not closely investigate whether those who help you can afford to do so. Frequently, it would be more in place for you to help those whom you

receive help from. You need to be a transformed man, before the work of God can prosper in your hands. Your home, farm cares have occupied your mind. You have not given yourself to the work. You have made an excuse for your being so much at home, that your children needed your presence and care, in order for you to carry out the light given you in vision. But, Bro. -----, have you done this. You excuse yourself that your children are now beyond your control, too old for you to command. In this you mistake. There are none of your children too old to respect your authority and obey your commands while they have the shelter of your roof. How old were Eli's sons? They were married men; and Eli, as a father, and a priest of God, was required to restrain them. p. 69, Para. 2, [200T].

But allowing that the two eldest are now beyond your control, they were not when God sent you the light that you were indulging them to their ruin, that you should discipline them. But you have three younger children who are walking in the way of sinners, disobedient, unthankful, unholy, lovers of pleasure more than lovers of God. Your youngest son is following in the footsteps of his brother. What course are you pursuing toward him? Do you discipline him to habits of industry and usefulness? Are you taking up your fearfully neglected work, and redeeming the past? Do you tremble at the word of God? p. 71, Para. 1, [200T].

Your neglect at home is wonderful, for a man that has God's written word, and also testimonies borne especially to you of your neglect. Your boy does as he pleases. You do not restrain him. You have not educated and trained him to bear his share of the burdens of life. He is a bad boy because of your neglect. His life is a reproach to his father. Ye knew your duty, but ye did it not. He has no convictions of the truth. He knows he can have his own way, and Satan controls his mind. You have made your children an excuse to keep you at home; but, Bro. -----, the things of this world have come first. The cause of God does not lie near your soul, and the example you have given the people of God is not worthy of their imitation. In Minnesota they need laborers; not merely ministers who go from place to place, when it is convenient. God's cause must have minute-men, who will not be hindered from the work of God, or the call of duty, by any selfish or worldly interest. Minnesota is a large field, and many there are susceptible of the influence of the truth. Could the churches be brought into working order, thoroughly disciplined, a light would shine

forth from them, that would tell all through the State. You might have done tenfold more in Minnesota than you have done. But the world has come in between you and the work of God, and divided your interest. Selfish interest has come into your heart, and the power of the truth has been going out. You need a great change accomplished for you in order for you to be brought into working order. But little labor, earnest labor, have you accomplished. Yet you have been in earnest to obtain all the means you could as your right. And you have overreached. You have looked out for your own interest, and advantaged yourself at the disadvantage of others. You have been, for some time, going in this direction; and unless checked, your influence is at an end. Moses Hull went in this direction. His conversation was with covetousness, and he gathered all that he could obtain of means. His hold of the truth was not strong enough to overcome his selfishness. p. 71, Para. 2, [200T].

When B. F. Snook embraced the truth, he was very destitute. Liberal souls deprived themselves of conveniencies, and even some of the necessaries of life, to help this minister, whom they believed to be a faithful servant of Christ. They helped him, as they would have helped their Saviour. They did all this in good faith. But it was the means of ruining the man. His heart was not right with God. He lacked principle. The more he received, the greater desire he had for means. He was not a truly converted man. He gathered all he could from his brethren, until he had been helped, through their liberalities, to a valuable home; then he apostatized, and was the bitterest enemy to the very ones who had been the most liberal to him. This man will have to render an account for the means that he has taken from true-hearted believers in the truth. He did not rob them, but the treasury of God. We wish him no evil, for "God will bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." He has walked in the ways of his own heart, and in the sight of his eyes; but for all these things God will bring him into Judgment. All the hidden things of darkness will then be brought to light, and the secret counsels of the heart shall be manifested. p. 73, Para. 1, [200T].

Bro. -----, you are not as these men, We would not compare you to them; but we would say, Beware of walking in their footsteps, and of having your conversation with covetousness. This desire to obtain means for selfish purposes, by ministers, is a snare to them, which if they

continue in, will prove their overthrow. As they get their eyes upon self, their interest in the prosperity of God's cause, and their love for poor souls, become less and less. They do not lose their love for, and interest in, the truth at once. It is a gradual work. Their departure from the cause of right is gradual and imperceptible, so much so that it is frequently difficult to tell the time when the change in them took place. I think your course highly dangerous. You have not felt the necessity of heeding the light God has given you, and arousing yourself to save your household, and acquiting yourself as a father and priest of your household. You did not deny the light given you. You did not rise up against it. But you neglected to carry it out, because it was not convenient, and agreeable to your feelings, to do this. Therefore you were like Meroz. You came not up to the help of the Lord, although the matter was of such vital consequence as to effect the eternal interests of your children. You neglected your duty. You were in this respect a slothful servant. You have but little sense of how God regards the neglect of parents to discipline their children. Had you reformed here, you would have seen the necessity of the same effort to maintain discipline and order in the church. Your slackness, that has been manifested in your family, has been seen in your labors in the church. You cannot build up the church until you are a transformed man. The neglect of the light that God has given you, has, in a degree, made you captive; subject to Satan's devices; therefore a door has been left open for him to gain access to you in other directions, and make you a weak man. Satan sees he has made a success of blinding your eyes to the interests of your family, in leading you to neglect the light the Lord has given. Satan has beset you in another direction. He has excited your love of traffic, your love of gain; and by doing this, your interest has been divided from the cause and work of God. The love of God and the truth is gradually becoming of less importance. Souls for whom Christ died are of less value to you than your temporal interests. If you pursue the course you have, you will soon become jealous, and sensitive, and envious, and will go away from the truth as others have gone. p. 74, Para. 1, [200T].

You are anxious to obtain labor in your locality, hoping that something can be said or done to awaken your children. You have neglected your duty. When you take up the long-neglected work the Lord has left you to do; when you, with the spirit of Christ, arouse yourself resolutely to set

your house in order, then you may hope that God will aid your efforts, and impress the hearts of your family. While you have made your children an excuse to detain you at home, you have not done the work for which you plead your stay at home. You have not disciplined your children. Your wife is deficient in this respect, therefore the greater need of your being in a position to do your duty. Her love is of that kind which will lead her to indulge them in doing as they please, and in choosing their own society, which will lead to their ruin. Your presence at home, while yet you allow your children to do as they please, is worse for your family than if you were away from your children; and has a worse influence upon the cause of truth. God calls for earnest, unselfish, disinterested laborers in his cause, who will keep up the various branches of the work; such as obtaining subscribers for the periodicals, teaching them promptness in paying their dues, and encouraging brethren to keep up their Systematic Benevolence. Sacrifice, self-denial, toil, and disinterested, benevolence, characterized the life of Christ, who is our example in all things. The work and character of a true minister will be in accordance with the life of Christ. He laid aside, and turned from, his glory, his high command, his honor, and his riches, and humbled himself to our necessities. We cannot equal the example, but we should copy it. Love for souls, for whom Christ made this great sacrifice, should stimulate every minister of Christ to exertion, to self-denial and persevering effort, that they may be co-workers with Christ in the salvation of souls. Then will the works of God's servants be fruitful; for they will indeed be his instruments. The power of God will be seen upon them in the gracious influences of his Spirit. God would have you arouse, and not be easily discouraged, but possessing strength to surmount obstacles; if need be, laboring as did the apostle Paul, in weariness, in painfulness, in watching, forgetting infirmities in the deep interest that is felt for souls for whom Christ died. p. 76, Para. 1, [200T].

Some of our ministers are taking advantage of the liberalities of our brethren, to advantage themselves; and in thus doing, they are gradually losing their influence, and destroying, by their example in these things, the confidence of their brethren in them. And they are effectually closing the door, so that those who really need help, and are worthy of it, cannot obtain it. They also shut the door whereby help may be expected to sustain the

cause. The people are, many of them, becoming disheartened, as they see the little interest some of the ministers they employ manifest for the prosperity of the cause of God. They do not see a devotion to the work. The people are neglected, and the cause is languishing, because of the lack of well-directed and efficient labor. They have a right to expect this from their ministers. p. 78, Para. 1, [200T].

Some of the brethren, in their disappointment, give up to a feeling of impatience and desperation, as they see the selfishness and covetousness manifested by their teachers. The people are in advance of many of their ministers. If the ministers manifest a spirit of self-sacrifice and a love for souls, means will not be withheld from the cause. Let the ministers come up to the exalted standard as representatives of Jesus Christ, and we shall see the glory of God attending the presentation of truth, and souls being constrained to acknowledge its clearness and power. The cause of God must be made primary. p. 78, Para. 2, [200T].

My brother, you could do a good work. You have a knowledge of the truth, and could be a great blessing to the cause of present truth, if you were consecrated and sanctified to the work, having no selfish interest aside from the work. God has committed to you a sacred trust, precious talents; and if you are found faithful to your trust, faithfully improving your talents, you will not be ashamed when the Master shall come, requiring both the principal and interest. It is not safe to slight, or in any sense disregard, the light God has been pleased to give. You have something to do to bring yourself into a position where God can especially work for you. p. 79, Para. 1, [200T].

The prosperity of the cause of God in Minnesota is due more to the labors of Bro. Pierce, than to your own efforts. His labors have been a special blessing to Minnesota. He is a man of fine conscience. The fear of God is before him. Infirmities have weighed heavily upon him, which has opened the way for him to question whether he was in the way of his duty, and he has feared that God was not favoring his efforts. God loves Bro. Pierce. He has but little self-esteem, and is fearing, and doubting, and dreading labor; for the thought is constantly upon his mind that he is not worthy or capable to help others. If he would overcome timidity, and possess more confidence that God would be with him and strengthen him, he would be much

more happy, and a greater blessing to others. There has been a failure, in the life of Bro. Pierce, to read character. He believed others to be as honest as himself; and he has been deceived in some cases. He has not the discernment that some have. You have also failed, in your life, to read character. You have spoken peace to those against whom God has declared evil. In Bro. Pierces' feebleness and age, he may be imposed upon; yet all should esteem Bro. Pierce highly for his works' sake. He commands the love and tenderest sympathy of his brethren; for he is a conscientious, God-fearing man. p. 79, Para. 2, [200T].

God loves Sr. Pierce. She is one of the timid, fearing ones, conscientious in the performance of her duty; and she will receive a reward when Jesus comes, if she is faithful to the end. She has not made a display of her virtues. She has been retiring, and one of the more silent ones; yet her life has been useful. She has blessed many by her influence. Sr. Pierce has not much self-esteem and self-confidence. She has many fears, yet does not come under the head of the fearful and unbelieving, who will find no place in the kingdom of God. Those outside of the city are among the most confident boasters, and apparently zealous ones, who love in word, but not in deed and in truth. Their hearts are not right with God. The fear of God is not before them. The fearful and unbelieving, who are punished with the second death, are of that class who are ashamed of Christ in this world. They are fearful, afraid to do right and follow Christ, lest they should meet with pecuniary loss. They neglect their duty, to avoid reproach and trials, and to escape dangers. Those who dare not do right because they will thus expose themselves to trials, persecution, loss, and suffering, are cowards, and are ripening, with idolaters, and liars, and all sinners, for the second death. p. 80, Para. 1, [200T].

Christ's sermon on the mount declares who are the truly blessed: "Blessed are the poor in spirit, [those who are not self-exalted, but candid, and of humble disposition, not too proud to be taught, not vain and ambitious for the honors of the world,] for theirs is the kingdom of Heaven. Blessed are they that mourn, [those who are penitential, submissive, and who grieve over their failures and errors, because the Spirit of God is grieved,] for they shall be comforted. Blessed are the meek, [those who are gentle and forgiving, who, when reviled, will not revile again, but manifest a teachable spirit, and are not holding themselves

in high esteem,] for they shall inherit the earth." Those who possess the qualifications here enumerated, will not only be blessed of God here in this life, but will be crowned with glory, honor, and immortality, in the kingdom of God. p. 81, Para. 1, [200T].

Epistle Number Two.

I have been shown that the disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world, channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation. p. 82, Para. 1, [200T].

God cannot display the knowledge of his will, and the wonders of his grace, among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people, living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness. p. 82, Para. 2, [200T].

In order to increase numbers at Bordoville, brethren have left the places they moved from destitute of strength and influence to sustain meetings. This has pleased the enemies of God and the truth. These should have remained as faithful witnesses, their good works testifying to the

genuineness of their faith, by exemplifying in their lives the purity and power of the truth. Their influence would convict and convert, or condemn. p. 83, Para. 1, [200T].

Every follower of Jesus has his or her work to do as missionaries of Christ, in their families, in their neighborhoods, and in the towns and cities where they live. If they are consecrated to God, they are channels of light. God makes them instruments of righteousness to communicate the light of truth, the riches of his grace, to others. Unbelievers may appear indifferent and careless; yet God is impressing and convicting their hearts that there is a reality in the truth. But when men leave the field, give up the contest, and allow the cause of God to languish before God says, "Let them alone," they will only be a burden to any church where they may move. Those they have left, who were convicted, have frequently quieted their consciences with thinking that, after all, they were needlessly anxious; they decide that there is no reality in the profession made by Seventh-day Adventists. p. 83, Para. 2, [200T].

Satan triumphs to see the vine of God's planting either entirely uprooted or left to languish. It is not the purpose of God that his people should cluster together and concentrate their influence in a special locality. p. 84, Para. 1, [200T].

The Brn. -----'s efforts to encourage brethren to move to their place, were made in good faith, yet not according to the mind of God. God's ways are not as our ways. He seeth not as man seeth. Their object was good; but, in thus doing, the purposes of God in regard to the salvation of men and women could not be carried out. p. 84, Para. 2, [200T].

God designs that his people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed down their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should come to all, that none may be left ignorant of its principles, and remain in darkness; but that all should be tested upon it, and decide for or against it; that all may be warned, and left without excuse. The plan of colonizing, or moving from different localities where there is but

little strength or influence, and concentrating the influence of many in one locality, is removing the light away from places where God would have it shine. p. 84, Para. 3, [200T].

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. The followers of Jesus are not meeting the mind and will of God, if they are content to remain in ignorance of his word. All should become Bible students. Christ commanded his followers, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Peter exhorts us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." p. 85, Para. 1, [200T].

Many who profess to believe the truth for these last days, will be found wanting. They have neglected the weightier matters. Their conversion is superficial; not deep, earnest, and thorough. They do not know why they believe the truth, only because others have done so, and they take it for granted it must be so. They can give no intelligent reason why they believe. Many have allowed their minds to be filled with things of minor importance, and their eternal interest is made secondary. Their own souls are dwarfed and crippled in spiritual growth. Others are not enlightened or edified by their experience, and the knowledge it was their privilege and duty to obtain. Strength and stability lie with true-hearted professors. Christ and him crucified should become the theme of our thoughts, and stir the deepest emotions of our souls. The true follower of Christ will appreciate the great salvation he has wrought for them; and wherever he leads the way, they will follow. They will consider it a privilege to bear whatever burdens Christ may lay upon them. It is through the cross alone that we can estimate the worth of the human soul. p. 86, Para. 1, [200T].

Such is the value of men for whom Christ died, that the Father is satisfied with the infinite price which he pays for the salvation of man in yielding up his own Son to die

for their redemption. What wisdom, and mercy, and love, in its fullness, are here manifested. The worth of man is only known by going to Calvary. In the mystery of the cross of Christ, we can place an estimate upon man. p. 87, Para. 1, [200T].

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into closer companionship with Christ, and follow his example in all things, in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty. p. 87, Para. 2, [200T].

Bro. ----- did not discern that thus encouraging brethren to move to his place was bringing burdens upon himself, and into the church, as it would require much time and labor to keep them in a condition where they could be a help instead of a hindrance. He thought if he could collect families to his place, they would help compose a church, and relieve him of care and burdens. But, at Bordoville, it has proved as at Battle Creek: the more the brethren moved into Battle Creek, the heavier were the burdens which fell upon the laborers who had the cause of God at heart. Men and women of varied minds and different organizations, clustering together, could live in sweet harmony, if they would esteem others better than themselves, and if they loved their neighbors as themselves, as Christ enjoined upon them. p. 88, Para. 1, [200T].

It is most difficult to deal with human minds that are not

under the especial control of the Spirit of God, and are exposed to the control of Satan. Selfishness so possesses the hearts of men and women, and iniquity is so cherished by even some professing godliness, that a large company's clustering together should be avoided; for they will not thus be the most happy. p. 88, Para. 2, [200T].

Those whom you really desired to have come to Bordoville, were those you considered the best of society, capable of exerting a good influence. Just such men and women are wanted to be stationed over the world as faithful sentinels, that those who are without God may be convinced that there is a power in the religion of Christ. Men of influence are the salt of the earth in verity and truth. God would not be pleased to have such men congregate together, and narrow down their sphere of usefulness. Such men, who are reliable, are very scarce, for the reason that the hearts of men are so devoted to their own selfish interest that they know no other interest but that which concerns themselves. p. 89, Para. 1, [200T].

If a number of picked men could be at the important post at Battle Creek, God would be pleased; and if they would make a sacrifice of their own selfish interest for the suffering cause, they would only be following in the footsteps of their Redeemer, who left his glory, his majesty and high command, and, for our sakes, became poor, that we, through his poverty, might be made rich. Christ sacrificed for man; but man, in his turn, will not willingly and cheerfully sacrifice for the sake of Christ. If a number of responsible, true-hearted, burden-bearing men and women who could be depended upon as minute-men, and who would promptly respond to the call for help when help was needed, would move to Battle Creek, God would be glorified. God wants men at Battle Creek who can be depended upon; who will ever be found on the right side in times of danger; who will faithfully war against the enemy, instead of taking their position with those who trouble the Israel of God, and who are standing in the defense of those who are weakening the hands of God's servants, and turning their weapons against the very ones whom God enjoins upon them to sustain. Every church, in order to prosper, must have men upon whom it can rely in times of peril, men who are as true as steel, unselfish men, having the interest of God's cause lying nearer their hearts than anything which concerns their own opinions or their worldly interests. p. 89, Para. 2, [200T].

Churches are not composed of all pure, sincere Christians. Not all the names that stand registered upon the church books are worthy to be there. The life and character of some, compared with others, is as gold with worthless dross. It need not be so. Those who are valuable in life and influence have felt the importance of following Jesus closely, and making the life of Christ their study and example. This will require effort, meditation, and earnest prayer. It requires exertion to obtain the victory over selfishness, and to make the interest of God's cause primary. Men have made the effort, and practiced close discipline of self, and they have gained precious victories. Those who consider their own interest primary, live for self. Their character in the sight of God is as worthless dross. p. 90, Para. 1, [200T].

Bro. ----- has had more than one man should do in working for the interest of the church in his place. If he absented himself for a short time to labor for others, when he would return home, heavier and greater burdens were all ready to be laid upon him. He has permitted them to rest upon his shoulders; and he has bowed, groaning under the load. The Brn. ----- have been in danger of being too exacting, and of presenting their lives and example as a criterion. Self has not been lost sight of in Christ. These brethren should have but little to say about self, but exalt Christ. They should hide behind Jesus, and he alone appear as the perfect pattern which all should seek to copy. p. 91, Para. 1, [200T].

Where were the men to be depended upon in times of trial and danger? Where were the God-fearing men to rally around the standard when the foe was seeking an advantage? Some, who should have been at their post, were unfaithful when their help was most needed. Their course showed that they had no special interest in the advancement of the work and cause of God. Some thought too much was expected of them; and instead of cheerfully moving forward to do what they could, they sat down in Satan's easy chair, and refused to do anything. p. 91, Para. 2, [200T].

Some were ever jealous. Bro. ----- was of this class. He has a peculiar stubbornness in his organization, that leads him to persist in a wrong course because he thinks it will please and gratify his brethren for him to change and take an opposite course. At times, when he feels just like it,

he is ready to do anything in his power to advance the cause of God. But he loves to have his own way so well that he will let the precious cause of God suffer rather than to give up his will and his way. Bro. ----- is not a dependence man. He is subject to the temptations of Satan, and is frequently under his control. He is fitful, impulsive. He has a selfish, unsubdued heart. He has, at times, been jealous, envious, and very selfish. He is, at times, kind, then hating, then loving. He cannot perfect Christian character until he resists temptation, and subdues his own stubborn will, and cherishes a spirit of humility, willing to see and confess his errors. He has been, at time, true and earnest. Then a wave would waft him in an opposite direction, and he would cherish jealousy, envy, and distrust. Self and selfish interest were paramount, and he, full of fault-finding. He was suspicious that others did not appreciate him, but wished to injure him. Bro. ----- needs a thorough conversion. It is not enough for men to profess the truth. They may acknowledge the whole truth, and yet know nothing, by experimental knowledge in their daily life, of the sanctifying influence of the truth upon the heart and life, and experience not the power of true godliness. p. 92, Para. 1, [200T].

The truth is holy and powerful, and will effect a thorough reformation in the hearts and lives of those who are sanctified by it. Bro. ----- is capable of exerting an influence for good. He can, if he subdues self and humbles his heart before God, become a true bearer of the yoke of Christ. He can be a help to his family, and to others, instead of a hindrance. He weakens the cause of God in Bordoville, because of the defects in his Christian character. If Bro. ----- lives according to the light he has received, he will work out his salvation with fear and trembling, and, in thus doing, will let a bright light shine upon the pathway of others, and will glorify God. The case of Bro. ----- represents others in the church, who need the same work of transformation in their hearts in order to be right. p. 93, Para. 1, [200T].

Bro. ----- can be more useful in his life than he now is, or has ever been. God has not called him to the work especially to minister in word and doctrine. He is not qualified for this position; yet he can do errands for the Lord, and be a help in the meetings. If he lives in the light himself, he can reflect light to others. He can be a blessing to others; he can speak words of comfort and

encouragement to the desponding. But in order to do this, he should encourage a more hopeful, cheerful spirit himself, refusing to look upon the dark side, or talk unbelief. He should throw cheerfulness, and hope, and courage, in his words, and even in the tones of his voice. p. 93, Para. 2, [200T].

Sr. ----- has infirmities; yet she does not make the best of her case. She increases her difficulties by an unsubmitive spirit. She permits the enemy to control her mind. She suffers with bodily infirmities, and should have sympathy; but restlessness, peevishness, complaints, murmuring, and useless regrets, do not alleviate her sufferings or bring happiness to her, but only aggravate the difficulty. p. 94, Para. 1, [200T].

The world is full of dissatisfied spirits, who overlook the happiness and blessings within their reach, and are seeking continually for happiness and satisfaction that they do not realize. They are on the stretch constantly for some expectant, far-off good, greater than they possess, and are ever in a state of disappointment. They cherish unbelief and ingratitude, in that they overlook the blessings right in their pathway. The common, every-day blessings of life are unwelcome to them, as was the manna to the children of Israel. p. 94, Para. 2, [200T].

Sr. ----- is addressed by Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest to your souls. for my yoke is easy, and my burden is light." p. 95, Para. 1, [200T].

The words, the deportment and general example, of Sr. ---- -, teach an entirely different lesson from that of our Lord. Sr. ----- loses much in overlooking the present blessings within her grasp, and uneasily searching for happiness. Her efforts are unrewarded, and her fruitless search makes a great deal of unhappiness for herself and all who associate with her. Her unrest, her anxious, troubled spirit, is expressed in her countenance, and casts a shadow. This gloom, and unbelief, and discontent, encourage the temptations of the enemy. By her continual distrust, and borrowing trouble, she casts a shadow instead of shedding a sunbeam. p. 95, Para. 2, [200T].

Bro. ----- should be patient and forbearing, and carefully shield her from unnecessary burdens; for she is not prepared to bear them. She, in her turn, should watch against the incoming foe, and should take up her life-burdens uncomplainingly, and bear them with cheerfulness, sweetening them all with gratitude because they are no heavier. p. 95, Para. 3, [200T].

Bro. ----- is prone to look upon the dark side. He should hold himself in readiness to do the will of God, and use the influence God has given him to the very best advantage. He should cheerfully perform the duties of today, and not borrow tomorrow's trouble to make himself miserable over. He has not to perform the duties of next week, but the work and duties the day brings. p. 96, Para. 1, [200T].

Bro. and Sr. ----- should unite their influence together in saying, "Sufficient unto the day is the evil thereof." It is a misfortune to borrow the trouble of next week, with which to embitter the present week. When real trouble comes, God will fit every meek and lowly one to bear it. When his providence permits it to come, he will provide help to endure it. Fretting and murmuring cloud and stain the soul, and shut out the bright sunlight from the pathway of others. p. 96, Para. 2, [200T].

Bro. ----- might have pursued a course toward Bro. ----- to have helped him, and at the same time helped himself; but selfishness deprived Bro. ----- of advantages, and Bro. ----- himself was disadvantaged, fearing that he would advantage others. Bro. ----- and his supreme selfishness in many things has deprived him of good, and shut away from him the blessing of God. It does not profit any man, in the end, to be selfish; for God marks it all, and will render to every man according as his works have been. "Whatsoever a man soweth, that shall he also reap." "He which soweth sparingly, shall also reap sparingly." p. 96, Para. 3, [200T].

These persons I have mentioned to represent the true state of many, in the church at Bordoville, whose cases are similar. The many congregated at that place have brought burdens and cares upon Bro. ----- ----- to keep them straight. Had they been free from jealousy, and kept themselves in the love of God, they would have stayed up his hands, comforted his heart, and sent him forth to labor for the salvation of souls, while their prayers would have

followed him as sharp sickles in the harvest field. Their lack of consecration and devotion to God has weakened their own faith, weakened the hands of Bro. -----, destroyed his courage, and made his labors in the gospel field nearly useless. Church trials at home have crippled his efforts, both at home and abroad, and kept his labors confined, in a great measure, to the locality of his place. This confining the labor mostly to one locality, has a withering influence upon the spiritual interest and zeal of a minister of Christ. p. 97, Para. 1, [200T].

In order for laborers to grow in grace, and in the knowledge of the truth, they must have a varied experience, which will be best acquired in extended labor in new fields, in different localities, coming in contact with all classes of people, and with all varieties of minds, calling into exercise various kinds of labor to meet the wants of many and varied minds. This drives the true laborer to God and the Bible for light, and strength, and knowledge, in order to be fully qualified to meet the wants of the people. They should heed the exhortation given to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Who then, is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Wisdom is needed to discern the most appropriate subject for the occasion. p. 98, Para. 1, [200T].

Bro. ----- ----- has not been growing up into a successful workman. He has become dwarfed. His mind has been narrowed down, and his spiritual strength has been waning. He should now be a successful laborer, a thorough workman. Instead of giving himself wholly to the work, he has been serving tables. Paul exhorted Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee." p. 98, Para. 2, [200T].

Bro. ----- ----- is active and willing to do, willing to

bear burdens that are not connected with his calling; and he has had his mind and time too much engrossed in temporal things. Some ministers maintain a certain dignity not in accordance with the life of Christ, and are unwilling to make themselves useful by engaging in physical labor, as the occasion may require, to lighten the burdens of those whose hospitalities they share, and relieve them of care. Physical exercise will prove a blessing to themselves, rather than an injury. In helping others, they advantage themselves. But some go to the other extreme. When their time and strength are all required in the work and cause of God, they are willing to engage in labor, and become servants of all, even in temporal things; and they really rob God of the service he requires of them. Precious time is thus taken up in trivial matters, which should be devoted to the interests of God's cause. p. 99, Para. 1, [200T].

Bro. J.N.A. has erred here. He has devoted time and strength to correspondence with his brethren, answering their private letters of inquiry, which time and strength should have been give to the especial interests of the work of God at large. p. 100, Para. 1, [200T].

There are but few who realize the responsibilities resting upon the few ministers in this cause who bear the burdens of the work. The brethren frequently call these men from their work to attend to their little matters, or to settle some church trial, which they can and should attend to themselves. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He must be earnest and persevering. If he is irresolute, doubting continually whether the Lord will indeed do as he has promised, he will receive nothing. p. 100, Para. 2, [200T].

Many seem to think it a cheaper way to have their ministers bring the light from God to them, rather than to be to the trouble of going to God for it themselves. Such lose much. They might be obtaining a valuable experience in daily following Christ, and obtaining a clear knowledge of his will by making him their guide and counsellor. For want of this very experience, brethren professing the truth walk in the sparks of others' kindling, and are unacquainted with the Spirit of God and the knowledge of his will, and are therefore easily moved from their faith. They are unstable, because they trusted in others to obtain an

experience for them. Ample provisions have been made for every son and daughter of Adam to obtain for themselves a knowledge of the divine will, and to perfect Christian character, and be purified through the truth. God is dishonored by that class who profess to be followers of Christ, and yet have no experimental knowledge of the divine will, or the mystery of godliness. p. 100, Para. 3, [200T].

Bro. ----- has had a multiplicity of home cares. The increase of numbers in the church has not lessened his burdens. The increase of numbers in his family has been too heavy a tax upon himself and his family, and these things have been a hindrance to his becoming a successful laborer. He has become rusty in the work of God, and needs burnishing. His testimony needs to be vitalized by the Spirit and power of God. His brethren in Bordoville, who have not a special work to do in laboring in word and doctrine, should be awake to see where others need help, and should help them. Many close their eyes to the good they have opportunity to do for others, and thereby lose, by their neglect, the blessing they might obtain. Bro. ---- - has been left to bear burdens that his brethren should have considered it their duty and privilege to bear. p. 101, Para. 1, [200T].

Our work in this world is to benefit others, to live for others' good, to bless others, to be hospitable; and frequently it may be at our inconvenience to entertain those who really need our care, and the benefit of our society, and our homes. There is, by some, an avoiding of these necessary burdens. Some one must bear these; and because churches generally do not share equally in these Christian duties, and are not lovers of hospitality, a few, who have willing hearts, and who cheerfully make the cases of those who need help their own, are burdened. Especially should a church relieve its ministers of extra burdens in this direction. The ministers who are actively engaged in the cause of God, laboring for the salvation of souls, have continual sacrifices to make. p. 102, Para. 1, [200T].

Bro. -----'s testimony needs to be enlivened by the grace of God. He needs a new anointing, that he may be able to comprehend the magnitude of the work, and devote his entire being to the advancement of the cause of God. The Lord has work enough to employ all his followers. They can show forth his glory, if they will. The majority refuse to

do this. They profess faith, but have not works. Their faith is dead, being alone. They shun responsibilities and burdens, and will be rewarded as their works have been. Because some do not do the work they might do, and will not lift the burdens they could lift, the work is too great for the few who will engage in it. They see so much to do that they overtax their strength, and are fast wearing out. p. 102, Para. 2, [200T].

God calls at this time for laborers whose whole interests are identified with his work and his cause. The ministers engaged in this work must be energized by the spirit and power of the truths they preach, and then they will have influence. The people will seldom rise higher than their minister. A world-loving spirit in them has a tremendous influence upon others. The people make the deficiencies of the minister an excuse to cover their own world-loving spirit. They quiet their consciences, thinking that they may be free to love the things of this life, and be indifferent to spiritual things, because their ministers are so. They deceive their own souls, and remain in friendship with the world, which the apostle declares to be enmity with God. p. 103, Para. 1, [200T].

The ministers should be examples to the flock. They should manifest an undying love for souls, and the same devotion to the work and cause, which they desire to see in the people. With the ministers in Vermont there has been a mistake in their labor. They have passed over the same ground again and again, to help the churches, when frequently they needed labor bestowed upon themselves, to bring them into a position where God could bless, and make their labors fruitful. There has not been an efficient, thorough laborer, fully qualified to keep up all parts of the work in Vermont. p. 103, Para. 2, [200T].

Bro. and Sr. ----- are invalids. God does not lay very heavy responsibilities upon them. They need to watch closely, lest they narrow down their influence. They have no children of their own, to call into exercise parental love and care, and are in danger of selfishness, and of becoming narrow in their views and feelings. They are in danger of becoming notional. All these things have a bad influence upon the cause of God. They should labor to keep their minds elevated above themselves. They should not make themselves a criterion for others. Those who have no children of their own to share their thoughts, and to call

into exercise, labor, forbearance, patience, and love, should guard themselves, lest their thoughts and labor center upon themselves. Those who have no children are poorly qualified to instruct those who have children, how to train them, for they have not had the experience in this work. In very many cases, those who have no children are the most ready to instruct those who have children, when, at the same time, they make children of themselves in many respects. They cannot be turned out of a certain course; and they require as much, and even more, patience exercised toward them, than children do. It is selfishness to have a certain course marked out, and pursue this course at the inconvenience of others. p. 104, Para. 1, [200T].

It is little things which test the character. It is the unpretending acts of daily self-denial, with cheerfulness and gentleness, that God smiles upon. We should not be living for ourselves, but for others. We should bless others by our forgetfulness of self, and thoughtfulness of others. We should cherish love, forbearance and fortitude. Very few realized the benefits of the care, responsibility and experience, that children bring to the family. p. 105, Para. 1, [200T].

Many have large families coming up without discipline. The parents are neglecting a precious trust and sacred duty, which, if faithfully performed in the fear of God, would be obtaining, not only for their children, but for themselves, a fitness for the kingdom of Heaven. But a childless house is a desolate place. The hearts of the inmates are in danger of becoming selfish, and cherishing a love for their own ease, their own way, and consulting their own desires and conveniences. They gather sympathy to themselves, but have a small stock to bestow upon others. The care and affection for dependent children remove the roughness from our natures, make us tender and sympathetic, and have an influence to develop the nobler elements of our character. Many are diseased physically, mentally and morally, because their attention is turned almost exclusively to themselves. They might be saved from stagnation by the healthy vitality which springs from younger and varying minds, and by the restless energy of children. p. 105, Para. 2, [200T].

Bro. ----- is aged. No weighty responsibility should now rest upon him. He has displeased God in his misapplied love for his children. He has had too much anxiety to help his children pecuniarily, that he might not offend them. In

order to please them, he has injured them. They are not wise and faithful in the management of means, even viewing the matter from the worldling's standpoint, they are very deficient. They have not conscientious scruples in regard to religious things. They do not adorn society, or the cause of God, by position and influence in the world, or by pure Christian morals and virtuous actions in the service of Christ. They have not been trained to habits of self-denial and self-reliance as their safeguards in life. Here is the great sin resting upon parents. They do not discipline their children. They do not train them up for God. They do not teach them self-government, stability of character, and the necessity of a resolute, well-directed will. Most children, in this age, are left to come up. They are not taught the necessity of developing their physical and mental powers for some good purpose, to bless society with their influence, and be well qualified to adorn the Christian life, and to perfect holiness in the fear of God. p. 106, Para. 1, [200T].

Bro. ----- has erred by intrusting his property to his children. He has laid upon them responsibilities they were not qualified to bear. He placed his means out of his control, and has gathered up means from his brethren for his feeble labors. God has not been glorified by the course Bro. ----- has pursued in regards to his means. He has excused a wrong course pursued by his children, which is not in keeping with our faith, or the Bible standard. He has virtually said to the wicked, It shall be well with thee; when God has plainly declared it shall be ill with him. p. 107, Para. 1, [200T].

These errors upon the part of Bro. ----- show a great lack of heavenly wisdom, and have, in a great degree, disqualified him for the solemn work resting upon the faithful minister of Christ. What can Bro. ----- plead before God when the Master shall bid him give an account of his stewardship? Bro. ----- has been moving like a blind man. He has been led by the unconsecrated minds of his children. He has not felt the necessity of seeking for counsel and advice from God's servants who were standing in the light. He has been led by a perverted sympathy, and has failed in judgment. His course has injured himself and the cause of God. p. 107, Para. 2, [200T].

It is not preachers merely, to go among the churches and pray and exhort occasionally, that Vermont needs. A cry

could be consistently raised among God's people in Vermont, for laborers. Earnest, zealous workmen are needed to strengthen the things that remain, by administering to their spiritual wants. The cause of God everywhere, but especially in Vermont, needs burden-bearers. Men go over and over on the same ground, but accomplish but very little, if anything. They have a very good visit with their brethren, and this is frequently all that is accomplished; and yet these men expect to be remunerated for their time. p. 108, Para. 1, [200T].

The case of Bro. and Sr. ----- comes before me as I write. They have not practiced caring for others. They have not felt the responsibility resting upon them to be burden-bearers. Bro. ----- was shown me among others who have felt that they had a work to do for the Lord. He indeed has, and so have very many others, if they will do it. There are thorough workmen in the cause of God, who have an experience in the work, and who devote their time and strength to the service of God, who should be liberally sustained. But those who are merely starting out to visit the churches occasionally, should not draw upon the treasury of the Lord, especially those who have no family to provide for, and have a competency themselves. p. 108, Para. 2, [200T].

Bro. and Sr. ----- have neither of them an experience in sacrificing for the truth, and in being rich in good works, laying up their treasures in Heaven. Their sympathy, care and patience, have not been called into exercise by dependent, loving children. They have consulted their own selfish convenience. Their hearts have not been a well-spring sending forth the living streams of tenderness and affection. In blessing others by kindly words of love, and acts of mercy and benevolence, they would realize a blessing themselves. They have been too narrow in their sphere of usefulness. Such cannot become qualified to be thorough, efficient workmen in the Redeemer's cause, unless there is a transformation of their mind and being, and they become renewed by the Spirit of Christ. His life is the example for Christians. Self-sacrifice and disinterested benevolence should characterize their lives. Self-interest is too prominent. Oh! how little does Bro. ----- know of what it is to labor for God, to lift the cross of Christ, and walk in the footsteps of the self-denying Redeemer. p. 109, Para. 1, [200T].

A minister of Jesus Christ, a teacher of the truth, a true shepherd, is in one sense a servant of all, anticipating the wants of those who need help, and knowing how to be useful, here and there, in the great work of saving souls. For a man professing to teach the truth to go just where he pleases, and work when, and how, he pleases, yet shunning responsibilities, is not bearing the cross after Christ, nor fulfilling the commission of a gospel minister. But few know by experience what it is to suffer for Christ's sake. They desire to be like Christ, but wish to avoid poverty and crucifixion. They would gladly be with him in glory, but do not love to come to him through much self-denial and tribulation. p. 110, Para. 1, [200T].

It has not cost Bro. ----- hard effort to search out the truth, for chosen men of God have prepared arguments to his hand, clear, plain and convincing. Difficult points of present truth have been reached by the earnest efforts of a few who had a devotion to the work. Fervent prayer, and fasting before God, have moved the Lord to unlock his treasuries of truth to their understanding. Wily opponents and boasting Goliaths have had to be met, sometimes face to face, but more frequently with the pen. Satan was urging on men to fierce opposition, to blind the eyes and darken the understanding of the people. The few who had the interests of the cause of God and the truth at heart, were aroused to its defense. They did not seek for ease, but were willing to venture even their lives for the truth's sake. p. 110, Para. 2, [200T].

These zealous searchers after truth risked their capital of strength, and their all, in the work of defending the truth and spreading the light. Link after link of the precious chain of truth has been searched out, until it stands forth in beautiful harmony, uniting in a perfect chain. Arguments have been brought out by these men of investigating minds, and made so plain that a school-boy may understand them. How easy now for men to become teachers of the truth, while they shun self-sacrifice and self-denial. p. 111, Para. 1, [200T].

Those who were searchers for truth, and have suffered for the truth, know what it cost. They can value the truth. They feel the most intense interest in its advancement. Self-denial and the cross lie directly in the pathway of every follower of Christ. The cross is that which crosses the natural affections and the will. If the heart is not

wholly sanctified to God, if the will, and affections, and thought, are not brought into subjection to the will of God, there will be a failure to carry out the principles of true religion, and to exemplify in the life, the life of Christ. There will not be a true desire to sacrifice ease and self-love; and the carnal mind will not be crucified, to work the works of Christ. p. 111, Para. 2, [200T].

There is a work to be accomplished for many who live at Bordoville. I saw that the enemy was busily at work to carry his points. Men, to whom God has intrusted talents of means, have shifted the responsibility which Heaven has appointed them, of being stewards for God, upon their children. Instead of their rendering to God the things that are God's, they claim all that they have as their own, as though by their own might, and power, and wisdom, they had obtained their possessions. Who gave them power and wisdom to obtain an earthly treasure? Who watered their lands with the dew of heaven, and with the showers of rain? Who gave them the sun to warm the earth and awaken into life the things of nature, causing them to flourish for the benefit of man? Men, whom God has blessed with his bounties, grasp their arms about their earthly treasure, and make the bounties and blessings God has graciously given them, a curse, by filling their hearts with selfishness and distrust of him. They accept the goods lent them, yet claim them as their own, and forget that the Master has any claim upon them, and refuse to yield to him even the interest he demands. Riches cause the professed followers of Christ many perplexities, and pierce them through with many sorrows, because they will forget God, and love and worship mammon. They allow worldly treasures to imbitter their lives, and prevent them from perfecting Christian character. And, as though this were not enough, they transmit to their children, to curse them, that which has proved the bane of their lives. God has intrusted men with means, to prove them, to see if they are willing to acknowledge him in his gifts, and use these talents to advance his glory upon the earth. p. 112, Para. 1, [200T].

The earth is the Lord's, and all the treasures it contains. The cattle upon a thousand hills are his. The gold and silver all belong to him. He has intrusted his treasures to stewards, that with them they may advance his cause and glorify his name. He did not intrust these treasures to men, that with them they might exalt and glorify themselves, and have power to oppress those who

were poor in this world's treasure. God does not receive the offerings of any because he needs them, and cannot have glory and riches without them, but because it is for the interest of his servants to render to God the things which are God's. The free-will offerings of the humble, contrite heart, he will receive, and reward the giver with the richest blessings. He receives them as the sacrifice of grateful obedience. He requires and accepts our gold and silver as an evidence that all we have and are, belong to him. He claims and accepts the improvement of our time and of our talents, as the fruit of his love existing in our hearts. To obey is better than sacrifice. Without pure love, the most expensive offering is too poor for God to accept. p. 113, Para. 1, [200T].

Many have their hearts so fixed upon their earthly treasure that they do not discern the advantage of laying up for themselves treasures in Heaven. They do not realize that their free-will offerings to God are not enriching him, but themselves. Christ counsels us to lay up treasures in Heaven. For whom? For God, that he may be enriched? Oh! no. The treasures of the entire world are his, and the indescribable glory and priceless treasures of Heaven are all his own, to give them to whom he will. "Lay up for yourselves treasures in Heaven." Men, whom God has made stewards, are so infatuated by the riches of this world that they do not discern that by their selfishness they are not only robbing the Lord in tithes and offerings, but robbing themselves, by their covetousness and selfishness, of eternal riches. They could be daily adding to their heavenly treasure by doing the very work the Lord has left them to do, and intrusted them with means to carry out. The Master would have them watch for opportunities to do good, and apply their means themselves, while they live, to aid in the salvation of their fellow-men, and in the advancement of his cause in its various branches. In thus doing, they only do that which God requires of them, they render to God the things that are God's. Many willingly close their eyes and hearts lest they should see and feel the wants of the Lord's cause, and should lessen their increase by detracting from the interest or principal by helping in its advancement. Some feel that what they give to advance the cause of God, is really lost. They consider so many dollars gone, and feel dissatisfied unless they can be immediately replaced, that their earthly treasure may not decrease. They exercise closeness, and even sharpness, in dealing with their brethren, and also worldlings. Some

do not scruple to overreach in their dealing with others, to advantage themselves and gain a few dollars. Some neglect prayer and the assembling of themselves together for the worship of God, that they may have more time to devote to their farms or their business, fearing they should suffer some loss of their earthly treasure. They show by their works which world they place the highest estimate upon. They sacrifice religious privileges, which are essential to their spiritual advancement, for the things of this life. They fail to obtain a knowledge of the divine will. They come short of perfecting Christian character, and do not meet the measurement of God. Their temporal, worldly interests, they make first, and they rob God of the time they should devote to his service. Such, God marks. Such will receive a curse, rather than a blessing. Some put their means beyond their control, into the hands of their children. Their secret motives are, to place themselves in a position where they will not feel responsible to give of their property to spread the truth. These love in word, but not in deed and in truth. It is the Lord's money they are handling, not their own. They do not see this. p. 114, Para. 1, [200T].

Many would love to see souls converted if it could be done without sacrifice on their part; but if their means is touched, they draw back. Their property is of more value to them than the souls of men and women for whom Christ died. If those to whom God has intrusted means would understand their responsibilities as his stewards, they would retain in their own hands that which God has lent them, that they might faithfully perform the duty devolving upon them in doing their part to help carry forward the work of God. If all could comprehend the plan of salvation, and the worth of even one soul purchased by the blood of Christ, they would make every other interest of minor consequence. p. 116, Para. 1, [200T].

Parents should have great fear in intrusting children with the talents of means that God has placed in their hands, unless they have the surest evidence that their interest in, and love for, and devotion to, the cause of God is greater than that which they, themselves, possess, and that these children will be more earnest and zealous in forwarding the work of God, and be more benevolent than themselves in carrying forward the various enterprises in connection with the work which calls for means. But many place their means in the hands of their children, thus

throwing upon them the responsibility of their own stewardship, because Satan prompts them to do it. In doing this, many have placed means effectually in the enemy's ranks. Satan has worked the matter to suit his own purpose, to keep from the cause of God means which it needed that it might be abundantly sustained. Not a fiftieth part is now being done that might be, in extending the truth by scattering publications on present truth, and in bringing friends, and all that can be induced, within the sound of the truth. The efforts made in getting the truth before the people are not half as thorough and extensive as they should be. p. 117, Para. 1, [200T].

The probation of many is closing. Satan is daily gathering his harvest of souls. Some are making final decisions against the truth, and many are dying without a knowledge of the truth. Their minds are unenlightened, and their sins unrepented of; and yet, men professing godliness are hoarding up their earthly treasures, and their efforts are directed to the object of gaining more. They are insensible to the condition of men and women, within the sphere of their influence, who are perishing for want of knowledge. p. 117, Para. 2, [200T].

Well-directed labor, in love and humility, would do much to enlighten and convert their fellow-men; but the example of many of those who might do great good is virtually saying, Your souls are of less value to me than my worldly interests. p. 118, Para. 1, [200T].

Many love the truth a little, but they love this world more. "By their fruits ye shall know them." Spiritual things are sacrificed for temporal. The fruit such bear is not unto holiness, and their example will not be such as to convict and convert sinners from the errors of their ways to the truth. They allow souls to go to perdition, when they might save them if they would make as earnest efforts in their behalf as they have made to obtain and secure the treasures of this life. For the things of the world, that many do not really need, they peril health and spiritual enjoyment, the peace, the comfort and happiness, of their families, and go upon the high-pressure plan, to get more of the world's treasures, which is increasing their responsibility and condemnation. They let souls go to perdition around them, because they fear it will require a little of their time and means to save them. Money, money, is their god. They decide that it will not pay to sacrifice

their means to save souls. p. 118, Para. 2, [200T].

The one to whom is intrusted one talent is not required to be responsible for five, or two, talents, but for the one. Many neglect to lay up for themselves a treasure in Heaven, by doing good with the means God has lent them. They distrust God, and have a thousand fears in regard to the future. They have evil hearts of unbelief, like the children of Israel. God provided them with abundance, as their needs required; but they borrowed trouble for the future. They complained and murmured in their travels, that Moses had led them out to kill them and their children with hunger. Imaginary wants closed their eyes and hearts from seeing the goodness and mercies of God in their journeyings, and they were ungrateful for all his bounties; so also are the distrustful, professed people of God, in this age of unbelief and degeneracy, They fear that they may come to want, or their children will be destitute. They dare not trust God. They have no genuine faith in Him who has intrusted them with blessings, and the bounties of life, and has given them talents to use in his cause, to advance his glory. Very many have a constant care for themselves, and give God no opportunity to care for them. If they should be a little short at times, and brought into strait places, it would be the best thing for their faith. If they would calmly trust in God, and wait for him to work for them, their necessity would be God's opportunity; and the blessing of God in their emergency would increase their temporal blessings in a higher sense than they have ever done before. Their faith would increase; their hope would brighten; and cheerfulness would take the place of gloom, and doubts, and murmuring. The faith of very many does not grow for want of exercise. And that which is eating out the vitals of God's people to be bright and shining lights in the world, to increase in the knowledge of God, and to have a clear understanding of his will. p. 119, Para. 1, [200T].

But the cares of this life, and the deceitfulness of riches, choke the seed sown in their hearts, and they bear no fruit to the glory of God. They profess faith, but it is not a living faith, because it is not sustained by works. Faith without works is dead, being alone. Those who profess great faith, yet have not works, will not be saved by their faith. Satan believes the truth, and trembles; yet this kind of faith possesses no virtue. Many who have made a high profession of faith, are deficient in good works. If

they should show their faith by their works, they could exert a powerful influence on the side of truth. But they do not improve upon their talents of means lent them of God. Those who think to ease their consciences by willing their means to their children, or by withholding from God's cause, and suffering their means to pass into the hands of unbelieving, reckless children, for them to squander, or hoard up and worship, will have to render an account to God, because they are unfaithful stewards of their Lord's money. They allow Satan to outgeneral them through these children whose minds are controlled by the power of Satan. Satan's purposes are accomplished in many ways, while the stewards of God are stupefied, and seem paralyzed, and do not realize their great responsibility, and the reckoning which must shortly come. p. 120, Para. 1, [200T].

Those who have means, whose minds are darkened by the god of this world, if they have true, believing children, and also children whose affections are wholly upon the things of the world, in making a transfer of their means to their children, seem to be controlled, in the disposal of their means, by Satan. They will most generally give a larger amount of means to their children who do not love God, and who are serving the enemy of all righteousness, than to those who are serving God. p. 121, Para. 1, [200T].

They place in the hands of the unfaithful children the very things that will prove a snare to them, and that will be obstacles in the way of their making a surrender to God. While they make large presents to the unbelieving, they make very stinted offerings to their children who are of the same faith with themselves. This very fact should startle the men of means, who have pursued this course. They should see that the deceitfulness of riches had perverted their judgment. If they could see the influence operating upon their minds, they would understand that Satan has these matters very much according to his own purposes and plans. Instead of God's controlling the mind, and sanctifying the judgment, it is exactly the opposite. The ones who have been with them in the faith, they sometimes even neglect, and are frequently very close and exacting in all their deal with them, while they have an open hand to the unbelieving, world-loving children, who they know will not use the means they have placed in their hands to advance the cause of God. God requires those who have talents of means, to make a right use of the means he has lent them, having the advancement of his cause

prominent. Every other consideration should be inferior.
p. 122, Para. 1, [200T].

The talents of means, be they five, two, or one, are to be improved. Those who have a large amount of means, are responsible for a large number of talents. But the comparatively poor men are not released from responsibility. The one talent represents those who have but little of this world. Yet they are in just as great danger of having that little in their hearts, and of selfishly retaining it from the cause of God, as the more wealthy. They do not sense their danger. They apply the stirring reproofs in the word of God, addressed to the lovers of this world, to the rich alone, while they themselves may be in even greater danger than the more wealthy. All are required, have they much or little, to put their talents of means out to the exchangers, that when the Master comes, he may receive his own with usury. They are required to maintain a consecration to God, and an unselfish interest in his cause and his work; seeking first the kingdom of Heaven, and his righteousness, and believing the promise of God, that all things shall be added. The salvation of the souls of their fellow-men should be above every other interest. Every other consideration, in comparison with this important work, should be inferior; but it is generally primary. If there is a neglect anywhere, it is the cause of God that must suffer. God has lent men talents, not to foster pride, or to excite envy, but to use to his glory. He has made these men agents to disperse means to carry forward the work of the salvation of men. Christ has given them an example in his life. He left all his heavenly riches and splendor, and for our sakes became poor, that we, through his poverty, might be made rich. It is not the plan of God to rain down means from Heaven, in order that his cause may be sustained. He has intrusted, or deposited, ample means with men, that there should be no lack in any department of his work. He proves those who profess to love him, by placing means in their hands. He tries them, to see if they love his gift better than the Giver. God will reveal, in time, the true feelings of the heart. p. 123, Para. 1, [200T].

In order to advance the cause of God, means is necessary. God has provided it, and placed it in abundance in the hands of his agents, to use in any department of the work where it may be required in the labor of saving souls. Every soul saved, is a talent gained. The one brought to a

knowledge of the truth, if truly converted, will, in his turn, use the talents of influence and of means which God has given him, and will work for the salvation of his fellow-men. He will engage with earnestness in the great work of enlightening those who are in darkness and error. He will be instrumental in saving souls. And thus the talents of influence and means are continually exchanging, and constantly increasing. When the Master comes, the faithful servant is prepared to return him both principal and interest. By his fruits he can show the increase of talents he has gained to return to the Master. The faithful servant has then done his work, and the Master, whose reward is with him to give every man according as his work shall be, returns back both principal and interest to his faithful servants. p. 124, Para. 1, [200T].

God has revealed his will plainly, in his word, to those who have riches. Because his direct commands have been slighted, he mercifully presents their dangers before them, through the testimonies. He does not give new light, but calls their attention to the light that has already been revealed in his word. If those who profess to love the truth are holding on to their riches, and do not obey the word of God, and seek opportunities to do good with the means he has intrusted to them, he will come closer, and will scatter their means. He will come near to them with judgments. He will, in various ways, scatter their idols. Many losses will be sustained, and the souls of the selfish shall be unblest. Those who honor God, he will honor. "The liberal soul shall be made fat." p. 125, Para. 1, [200T].

The Lord made a covenant with Israel, that if they would obey his commandments, he would give them rain in due season, and the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage, and the vintage unto the sowing-time, and they should eat their bread to the full, and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them, and would be their God, and they should be his people. But if they disregarded his requirements, he would deal with them entirely contrary to all this. His curse should rest upon them in the place of his blessing. He would break their pride of power, and would make the heavens over them as iron, and the earth as brass. "Your strength shall be spent in vain; for the land shall not yield her increase, neither shall the trees of

the land yield their fruits." "And if ye walk contrary unto me, then will I also walk contrary unto you." p. 126, Para. 1, [200T].

Those who are selfishly withholding their means, need not be surprised if God's hand scatters. A reckless son may be intrusted with means which was withheld from the cause of God, and he may recklessly squander that which should have been devoted to the advancement of the work and cause of God. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of crops, and of fruit, may come. God can scatter the means he has lent to his stewards, if they refuse to use it to his glory. Some, I saw, may have no reminders of their remissness in duty, by any of these losses, but their cases may be the more hopeless. p. 126, Para. 2, [200T].

Jesus warned the people, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He then addressed his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment." p. 127, Para. 1, [200T].

These warnings are given for the benefit of all. Will they be benefited? Will they improve the warnings given? Will they regard these striking illustration of our Saviour? and shun the example of the foolish rich man? He had abundance; so have many who profess to believe the truth, and they are acting over the case of the poor, foolish, rich man. Oh! that they would be wise, and feel the obligations resting upon them in blessing others, instead of turning these blessings into a curse. God will say to all such, as to the foolish rich man, "Thou fool." p. 128, Para. 1, [200T].

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All about them are required to go upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have wherewith to bestow their goods. Yet, these very men who are weighed down with their riches pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow themselves but little time to study the word of life, and to meditate and pray. Neither do they give others in their family, or those who serve them, this privilege. Yet these men profess to believe that this world is not their home, that they are merely pilgrims and strangers upon the earth, preparing to move to a better country. The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian life. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits ye shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their hearts and interests are here. p. 128, Para. 2, [200T].

"What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" "Even so faith, if it hath not works, is dead, being alone." When those who profess the faith show their lives to be consistent with their faith, then we shall see a power attending the presentation of the truth, that will convict the sinner, and draw souls nigh to Christ. p. 129, Para. 1, [200T].

A consistent faith is rare among rich men. Genuine faith, sustained by works, is rare. But all who possess this faith will be men who will not lack influence. They will copy after Christ in that disinterested benevolence, and interest in the work of saving souls, that he had. The followers of Christ should value souls as he valued them. Their sympathies should be with the work of their dear Redeemer, and they should labor to save the purchase of his blood, at any sacrifice. What are money, houses and lands, in comparison with even one soul? p. 129, Para. 2, [200T].

Christ made a full and complete sacrifice, sufficient to save every son and daughter of Adam who should show repentance toward God, because they have transgressed his law, and faith in our Lord Jesus Christ. Yet notwithstanding the sacrifice was ample, but few consent to a life of obedience, that they may have this great salvation. But few are willing to imitate his amazing privations, and endure his sufferings, and his persecutions, and share his exhausting labor to bring others to the light. But few will follow the example of our Saviour in earnest, frequent prayer to God, for strength to endure the trials, and perform the daily duties, of this life. Christ is the captain of our salvation, and by his own sufferings and sacrifice, has given an example to all his followers, that watchfulness and prayer, and persevering effort, were necessary on their part, if they would rightly represent the love which dwelt in his bosom for the fallen race. p. 130, Para. 1, [200T].

Men of property are dying spiritually because of their neglect to use the means God has placed in their hands to aid in saving their fellow-men. Some become aroused at times, and resolve that they will make to themselves friends with the unrighteous mammon, that they may finally be received into everlasting habitations. But their efforts in this direction are not thorough. They commence, but not being heartily, earnestly, and thoroughly, in the work, they make a failure. They are not rich in good works. While lingeringly retaining their love and grasp of their earthly treasures, Satan outgenerals them. p. 130, Para. 2, [200T].

A flattering prospect may be presented in patent-rights, or some other supposed brilliant enterprise, and Satan throws around these a bewitching enchantment. The prospect of getting more money, fast, and easily, allures them. They reason that, although they resolved to put this means into the treasury of God, yet, they will use it in this instance, and will greatly increase it, and will then place a larger sum in the cause. No possibility can they see of a failure. Away goes the means out of their hands, and they soon learn, to their regret, that they have made a mistake. The brilliant prospects have faded. Their expectations are not realized. They were deceived. Satan outgeneraled them. He was more shrewd than they; and he managed to get their means into his ranks, and to deprive the cause of God of

the means that should have been used to sustain it, in extending the truth, and saving souls for whom Christ died. They lost all they had invested, and robbed God of that which they should have rendered to him. Some who have been intrusted with only one talent, excuse themselves because they have not as large a number of talents as those to whom are intrusted many talents. They, like the unfaithful steward, hide the one talent in the earth. They are afraid to render to God that which he has intrusted to them. They engage in worldly enterprises, but invest little, if anything, in the cause of God. They expect those who have large talents, to bear the burden of the work, while they feel that they are not responsible for its success and its advancement. p. 131, Para. 1, [200T].

When the Master comes to make an investigation of his servants, in confusion the unwise servants acknowledge, "I knew that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid [Afraid of what? That the Lord would claim some portion of the small talent intrusted to him.] and went and hid thy talent in the earth: lo, there thou hast that is thine." His Lord answered, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money to the exchangers; and then, at my coming, I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." p. 132, Para. 1, [200T].

Many who have but little of this world, are represented by the man with one talent. They are afraid to trust God. They are afraid that God will require something they claim to be their own. They hide their talent in the earth, fearing to invest it anywhere, lest they be called to give back the improvements to God. Instead of putting out the talent to the exchangers as God required, they bury it, or hide it, where neither God nor man can be benefited with it. Many who are professing to love the truth, are doing this very work. They are deceiving their own souls, for Satan has blinded their evil heart of unbelief. Because they have but one talent, they are afraid to trust it with God, and they

hide it in the earth. They feel relieved of responsibility. They love to see the truth progress, but do not think that they are called upon to practice self-denial, and aid in the work through their own individual effort, and with their means, although they have not a large amount. p. 133, Para. 1, [200T].

All should do something. The case of the widow who cast in her two mites, is placed upon record for the benefit of others. Christ commended her for the sacrifice she made. He calls the attention of his disciples to the act of the widow; "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. The widow had deprived herself of even the necessaries of life, to do her little. She could not see how her future wants were to be supplied. She had no husband to support her in want. She trusted God for the morrow. The value of the gift is not estimated so much by the amount, as by the proportion that is given, and motive which prompts the gift. When Christ shall come, whose reward is with him, he will give every man according as his work shall be. p. 134, Para. 1, [200T].

All, both high and low, rich and poor, have been intrusted, by the Master, with talents; some more, and some less, according to their several ability. The blessing of God will rest upon the earnest, loving, diligent workers. Their investment will be successful, and will secure souls to the kingdom of God, and to themselves, an immortal treasure. All are moral agents, and are intrusted with the goods of Heaven. The amount of talents is proportioned according to the capabilities possessed by each. p. 134, Para. 2, [200T].

God gives to every man his work, and he expects corresponding returns, according to their various trusts. He does not require the increase of ten talents of the man to whom he has given only one talent. He does not expect the man of poverty to give alms as the man who has riches. He does not expect of the feeble and suffering, the activity and strength which the healthy man has. The one talent, used to the best account, God will accept,

"according to that a man hath, and not according to that he hath not." p. 135, Para. 1, [200T].

God calls us servants, which implies that we are employed by him to do a certain work, and to bear responsibilities. He has lent us capital for investment. It is not our property; and we displease God if we hoard up; or spend as we please, our Lord's goods. We are responsible for the use or abuse of that which God has thus lent us. If this capital which the Lord has placed in our hands, lies dormant, or we bury it in the earth, be it only one talent, we shall be called to an account by the Master. He requires, not ours, but his own, with usury. p. 135, Para. 2, [200T].

Every talent which returns to the Master, will be scrutinized. The doings and trusts of God's servants will not be considered an unimportant matter. Every individual will be dealt with personally, and will be required to give an account of the talents intrusted to him, whether he has improved or abused them. The reward bestowed will be proportionate to the talents improved. The punishment awarded will be according as the talents have been abused. p. 136, Para. 1, [200T].

The inquiry of each one should be, What have I of my Lord's? and how shall I use it to his glory? "Occupy," says Christ, "till I come." The heavenly Master is on his journey. Our gracious opportunity is now. The talents are in our hands. Shall we use them to God's glory? or shall we abuse them? We may trade with them today; but tomorrow, our probation may end, and our account be forever fixed. p. 136, Para. 2, [200T].

If our talents are invested for the salvation of our fellow men, God will be glorified. Pride and position are made apologies for extravagance, vain show, ambition, and profligate selfishness. The Lord's talents, lent to man as a precious blessing, will, if abused, reflect back upon him a terrible curse. Riches may be used by us to advance the cause of God, and to relieve the wants of the widow and the fatherless. In thus doing, we gather to ourselves rich blessings. Not only in expressions of gratitude from the recipients of our bounties, but the Lord himself, who has placed the means in our hands for this purpose, will make our souls like a watered garden, whose waters fail not. When the reaping time shall come, who of us will have the

inexpressible joy of seeing the sheaves we have gathered, as a recompense of our fidelity, and our unselfish use of the talents the Lord has placed in our hands, to use for his glory? p. 136, Para. 3, [200T].

There has been a decided failure with many in Vermont, to come up to the requirements of God. Some have fallen into a cold and lifeless condition, spiritually, because they are unfaithful servants. The love of the world has so filled the hearts of some, that they have lost their relish for heavenly things, and they are dwarfs in spiritual attainments. The State has been deprived of the right kind of labor. Bordoville has been the center of attraction. All the large gatherings have been drawn to one locality, which has been like putting their light under a bushel. Its rays have not benefited the people of the State at large. Many are now in darkness, who might have been rejoicing in the knowledge of the truth. The talents, and especial efforts, have been drawn to one locality. This is not as the Lord would have it. He designs that the warning, testing message should be given to the world, and that his people, who are the light of the world, should be interspersed among the moral darkness of the world, as witnesses; their lives, their testimonies, and example, to be a savor of life unto life, or of death unto death. p. 137, Para. 1, [200T].

The Brn. ----- will need to be guarded, that they do not thwart the purposes of God, by plans of their own. They are in danger of narrowing down the work of God, which is broad, deep, and extended. p. 138, Para. 1, [200T].

Bro. ----- will be in danger of taking too narrow views of the work. God has given him an experience which is of value, if he makes the right use of it. But there is danger of his peculiarities shaping that experience, and other minds becoming affected. Bro. -----'s usefulness, as a laborer, is not what it otherwise would be, if he were not so prone to concentrate the strength of his mind upon one idea. He dwells upon incidents, and upon thoughts that he has had, and repeats them at length, when they are unimportant to others. p. 138, Para. 2, [200T].

His mind was aroused in reference to the subject of his health. He concentrated the strength of his mind to this point. Himself and his symptoms, were the principal subjects of conversation. He was particular to go through with the course he had established in his mind, and he has

failed to consider, when he was seeking his own accommodation, how inconvenient he made it for others. p. 138, Para. 3, [200T].

His mind has been, to a great extent, shut up to his own case. This was the burden of his thoughts, and the theme of conversation. In this precise, systematic course, he has failed to receive the benefit, in point of health, that he might have realized if he had been more forgetful of himself, and, from day to day, engaged in physical exercise, which would have diverted his mind from himself. p. 139, Para. 1, [200T].

The same deficiencies have marked his labor in the gospel field. In speaking to the people, he has many apologies to make, and many preliminaries to repeat, and the congregation become wearied before he reaches his real subject. Ministers should avoid apologies and preliminaries, as far as possible. p. 139, Para. 2, [200T].

Bro. ----- is too specific. He dwells upon minutiae. He takes time to explain points which are really unimportant, and would be taken for granted without producing proofs; for they are self-evident. But the real, vital points should be made as forcible as language and proof can make them. They should stand forth as prominent as mile-posts. He should avoid many words over little particulars, which will weary the hearer before the important points are reached. p. 139, Para. 3, [200T].

Bro. ----- has large concentrativeness. When he gets his mind in a certain direction, it is difficult for him to place it upon anything else; he lingers tediously upon one point. In conversation, he is in danger of wearying the listener. his writings lack a free, easy style. The habit of concentrating the mind upon one thing, to the exclusion of other things, is a misfortune. This should be understood by him, and he should labor to restrain and control this power of the mind, which is too active. The too great activity of one organ of the mind, strengthens that organ, to the enfeebling of other organs. If he would make a successful laborer in the gospel field, he should educate his mind. The large development of this organ, impairs his health and his usefulness. There is a lack of harmony in the organization of his mind, and his body suffers in consequence. p. 140, Para. 1, [200T].

It is greatly for the interest of Bro. ----- writings. He needs to avoid dwelling at length upon any one point that is not of vital importance; and even the most essential, manifest truths may be so covered up with words as to cloud and make indistinct that which is of itself plain and clear. p. 140 Para. 2, [200T].

Bro. ----- may be sound upon all points of present truth, and yet not be qualified in every respect to give the reasons of our hope, in writing, to the French people. He can aid in this work. The matter should be prepared by more than one or two minds, that it may not bear the stamp of their peculiarities. The chain of truth, reached and prepared by several minds, and brought out, link after link, in a connected chain, in God's time, by the earnest searchers of truth, should be given to the people, and will be adapted to meet many minds. Brevity should be studied, in order to interest minds. Lengthy, wordy articles are an injury to the truth which the writer aims to present. p. 141, Para. 1, [200T].

Bro. ----- should have his mind less occupied with himself, and talk less of himself. He should keep himself out of sight, and, in conversation, avoid making reference to himself, and making his peculiarities of life a pattern for others to imitate. He should encourage genuine humility. He is in danger of thinking his life and his experience to be superior to that of others. p. 141, Para. 2, [200T].

Bro. ----- can be of value to the cause of God, if there is a harmony in the character of his labors. If he can see and correct the imperfections of his peculiar organization, which have a tendency to injure his usefulness, God can use him to acceptance. He should avoid lengthy preaching, and long prayers. These are no benefit to himself or to others. Lengthy and excited exercise of the vocal organs, has irritated the throat and lungs, and injured his general health, more than his precise round of rules for eating and resting have benefited him. Once allowing over-exertion or straining the vocal organs, may not soon be recovered from, and may cost the life of the speaker. A calm, unhurried, yet earnest, manner of speaking, will have a better influence upon a congregation, than to let the feelings become excited, and control the voice and manners. The speaker should preserve, as far as possible, the natural

tones of the voice. It is the truth that is presented that affects the heart. If the speaker makes these truths a reality, he will, with the aid of the Spirit of God, impress the hearers that he is in earnest, without straining the fine organs of the throat or the lungs. p. 141, Para. 3, [200T].

Bro. -----, in his domestic life, is deeply interested; yet there is danger, in his conversation, of cultivating the habit of concentrating his whole mind upon the things which especially interest him, but cannot interest or profit others. He tries to maintain a system which, in itself, is correct; but here again, these things, useful of themselves, may become wearisome by dwelling too much upon them, and may become burdensome, in seeking to carry them out under all circumstances. There is danger of neglecting the weightier matters. p. 142, Para. 1, [200T].

The Brn. ----- should avoid being tedious in their labor. Their influence has been good in the main. Bro. ----- is naturally a good manager in temporal things. His instruction and example in this direction have helped those who were humble enough to be advised. But the jealousy, distrust, rebellion, complaining, and murmuring, which have existed in the church, have been disheartening. These brethren should guard against being too exacting. p. 143, Para. 1, [200T].

In order to perfect Christian character, we should not cultivate merely a life of quiet, prayerful abstraction, nor all outward zeal and busy excitement, while personal piety is neglected. But the present time requires us to be waiting for the coming of the Lord, and vigilantly working for the salvation of our fellow-men. "Not slothful in business, fervent in spirit, serving the Lord." God will not accept the most exalted services, unless they be first consecrated by the surrender of the soul to him and his love. There will be danger, with a certain class of minds, of systematizing away the Spirit of God, and the vitality of the religion of Christ, and preserving an exactness of a wearisome round of duties and ceremonies. p. 143, Para. 2, [200T].

We are living in the midst of a crooked and perverse generation, and our nice and exact plans cannot always be carried out for the advantage of all, If we stand back upon dignity, we shall fail to help those who need help the

most. The servants of Jesus Christ should accommodate themselves to the varied conditions of the people. They cannot carry out exact rules, if they meet the cases of all. Labor will have to be varied to meet the people where they are. "Of some, have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." p. 143, Para. 3, [200T].

The apostle counsels his Corinthian brethren, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:31-33. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." 1 Cor. 9:19. "To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some." Verse 22. "We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor, for his good, to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee, fell upon me." Rom. 15:1-3. p. 144, Para. 1, [200T].

Bro. and Sr. -----, of Canada, have been gradually losing their hold of God, and their love for heavenly and divine things, as they have been more earnestly grasping for worldly treasures. They have been relaxing their hold of Heaven, and fastening it more firmly to this world, A few years ago, they loved to have an interest in the advancement of the truth and the work of God. More recently, their love for gain has increased, and they have not felt interested to do their part to save their fellow-men. Self-denial and benevolence, for Christ's sake, have not characterized their lives. They have done but little for the cause of God. What have they been doing with their talents? They have been burying them in the earth, investing them in lands. They have not been putting them out to the exchangers, that when the Master comes, he may receive his own with usury. p. 145, Para. 1, [200T].

They have a work to do to set their hearts and house in order. "Lay up for yourselves treasures in Heaven." Their hearts have been upon the things of this life, and eternal

consideration have been made secondary. They should work earnestly to get the love of the world out of their hearts, and should place their affections upon things above, not upon things on the earth. If God's servants would bear in mind that their work is to do all in their power, with their influence and their means, to save souls for whom Christ died, there would be more unselfish effort, unbelievers would be stirred, and would be convinced that there is a reality in the truth presented, and backed up by example. p. 145, Para. 2, [200T].

Bro. and Sr. ----- should have confidence in the work for these last days, and should be perfecting Christian character, that they may receive the eternal reward when Jesus comes. p. 146, Para. 1, [200T].

Bro. ----- is failing in physical and mental vigor. He is becoming incapable of bearing much responsibility. He should counsel with his brethren who are discreet and faithful. p. 146, Para. 2, [200T].

Bro. ----- is a steward of God. He has been intrusted with means, and should be awake to his duty, and render to God the things that are God's. He should not fail to understand the claims that God has upon him. While he lives, and has his reasoning powers, he should improve the opportunity of appropriating his means, instead of leaving the means God has intrusted to him, for others to use and appropriate after the close of his life. p. 146, Para. 3, [200T].

Satan is ever ready to take advantage of the infirmities and weaknesses of men, to suit his own purposes. He is a wily adversary, and has outgeneraled many whose purposes were good to benefit the cause of God with their means. Some have neglected the work that God has given them to do in appropriating their means. And while they are negligent to secure to the cause of God the means he has lent them, Satan comes in and turns the means into his own ranks. p. 146, Para. 4, [200T].

Bro. ----- should move more cautiously. Men who are not of our faith obtain means of him upon various pretenses. He trusts them, believing them to be honest. It will be impossible for him to get back all the means he has let slip out of his hands into the enemy's ranks. Bro. ----- could make a safe investment of his means by aiding the cause of God, and laying up for himself treasures in

Heaven. He is frequently crippled, and thus unable to help when he would, because he cannot command the means to do so. When the Lord calls for his means, it is frequently in the hands of those to whom he has lent, some of whom never design to pay, and others feel no anxiety in the matter. Satan will accomplish his purpose as thoroughly through dishonest borrowers, as in any other way. All that the adversary of truth and righteousness is working for, is to prevent the advancement of our Redeemer's kingdom. He works through agents to carry out his purposes. If he can prevent means from going into the treasury of God, his object is successful in one branch of his work. He has retained means in his ranks, to aid him in his work, which should have been used to aid in the great plan of saving souls. p. 147, Para. 1, [200T].

Bro. ----- should have his business all straight, and not left at loose ends. It is his privilege to be rich in good works, and to lay up for himself a good foundation against the time to come, that he may lay hold on eternal life. p. 148, Para. 1, [200T].

It is not safe for him to follow his failing judgment. he should counsel experienced brethren, and seek wisdom of God, that he may do up his work well. He should now be really in earnest, providing himself "bags which wax not old, a treasure in the Heavens that faileth not." p. 148, Para. 2, [200T].

Bro. ----- has made a mistake in his domestic life. He has not, in words, expressed that affection for his wife that it was his duty to express. He has failed to cultivate true Christian courtesy and politeness. He has failed to be as kind, at all times, and considerate of her wishes and comfort, as was his duty. Her not uniting in faith with him, has led to much unhappiness for both. Bro. ----- has not respected his wife's judgment and counsel as he should. Her judgment and discernment is, in many respects, better than her husband's. She could if consulted, help him essentially in his business matters, in dealing with his neighbors, by her clearer perception and keener discernment. p. 148, Para. 3, [200T].

Bro. ----- should not stand back upon his dignity, feeling that he understands it all himself. If he would be advised by his wife, and would, by his kindly actions, show regard for her, and a desire to please her, he would be doing

nothing less than his duty. If her advice conflicts with his duty to God, and the claims he has upon him, then he can choose to differ, and yet, in the most quiet manner possible, giving his reasons, that he cannot sacrifice his faith or his principles. It would be for Bro. -----'s interest, in temporal matters, to have his wife's judgment and counsel. p. 149, Para. 1, [200T].

He can have no influence to win his wife to the truth while he is harsh, and rough, and unaccommodating. He should reform. He needs to become softened, to be tender, gentle, and loving. He should let the sunshine of cheerfulness and happy contentment into his heart, and then let its beams shine in his family. He has brought those into his family whose influence would prove a curse to his wife, rather than a blessing. In thus doing, he has brought burdens upon her that might have been avoided. She should be consulted, and her wishes regarded as far as possible without compromising his faith. p. 149, Para. 2, [200T].

Bro. ----- has chosen his own way, and has had a set will, savoring of stubbornness. He has frequently been unyielding. This should not be. He professes to believe the truth, which has a sanctifying, softening, refining influence; his wife does not. He should show the power that the truth is exerting over his perverse nature, that it makes him patient, kind, forbearing, tender, affectionate, forgiving. The best way for Bro. ----- to be a living missionary in his family, is by exemplifying, in his life, the life of our dear Redeemer. E. G. W. p. 150, Para. 1, [200T].

Epistle Number Three.

Dear Bro. -----: I have felt very much burdened over your case since we met you at the Tipton Camp meeting. I could scarcely refrain from addressing you personally while speaking to the people upon the words of Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." p. 150, Para. 2, [200T].

I recollected your countenance as one that had been shown me in vision some time ago. You were thinking you had a

duty to preach the word to others; but your example, as you now are, would hinder more from embracing the truth than your preaching would convert to its belief. You profess to believe a most solemn, testing message; yet your faith has not been sustained by works. You have the truth in theory, but you have not been converted to the truth. The truth has not fully taken hold of your heart, and been carried out in your daily life. p. 151, Para. 1, [200T].

You need to be converted, transformed by the renewing of your mind. When the truth takes hold of the heart, it works a reformation in the life. The unbelieving world will then be convinced that there is a power in the truth which has wrought so great a change for such a world-loving man as you have been. You love this world. Your treasures are here, and your heart is upon your treasures. And unless the power of the truth shall separate your affections from your god, which is this world, you will perish with your treasures. p. 151, Para. 2, [200T].

You have had but little sense of the exalted character of the work for these last days. You have not made sacrifices for the truth. You have a close, penurious spirit. You have closed your eyes to the wants of the needy and the distressed. Your compassion has not been stirred to relieve the wants of the oppressed and really needy. You have had no heart to aid the cause of God, and with your means to distribute to the necessities of the needy and suffering. Your heart is on your earthly treasures. Unless you overcome your love of the things of the world, you will have no place in the kingdom of Heaven. p. 151, Para. 3, [200T].

The lawyer asked Jesus what he should do, that he might inherit eternal life. Jesus referred him to the commandments of his Father, telling him that obedience to God's commandments was necessary for his salvation. Christ told him that he knew the commandments, and that if he obeyed them, he should have life. Mark his answer: "Master, all these have I observed from my youth." Jesus looks upon this deceived young man with pity and love. He is about to reveal to him that there is a failure upon his part to keep the commandments from his heart, that he confidently asserted he was obeying. Jesus said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." p. 152, Para.

1, [200T].

Jesus calls his attention directly to the defect in his character. He cites this young man to his own self-denying, cross-bearing life. He had left everything for the salvation of man. Christ entreated the young man to come and imitate his example, and he should have treasure in Heaven. Did the heart of the young men leap with joy at this assurance that he should indeed have treasures in Heaven? Oh! no. His earthly treasures were his idol. p. 152, Para. 2, [200T].

His earthly riches eclipsed the value of the eternal inheritance. He turns from the cross, turns from the self-sacrificing life of the Redeemer, to this world. He has a lingering desire for the heavenly inheritance, yet he reluctantly turns from the prospect. It cost a struggle to decide which he should choose; he finally decided to continue his love for his earthly treasures. p. 153, Para. 1, [200T].

This young man had great possessions. His heart was set upon them. He could not consent to transfer his affections from them, by doing good with them, blessing the widow and fatherless, and thus, by being rich in good works, transfer his treasure to Heaven. The love of this young man for his earthly treasures was stronger than his love for his fellow-men and the immortal inheritance. His choice was made. The inducement presented by Christ, of securing a treasure in Heaven, was rejected; for he could not consent to comply with the conditions. The strength of his affection for his earthly riches triumphed, and Heaven, with all its attractive glory, was sacrificed for the treasures of the world. p. 153, Para. 2, [200T].

The young man was very sorrowful; for he wanted both worlds; but he sacrificed the heavenly for the earthly. p. 154, Para. 1, [200T].

But few realize the strength of their love for riches until the test is brought to bear upon them. Many who profess to be Christ's followers, then show that they are unprepared for Heaven. Their works testify that they love riches more than their neighbor or their God. Like the rich young man, they inquire the way to life; but when the way is pointed out, and the cost is estimated, and they are convinced that they must sacrifice their earthly riches and

become rich in good works, they decide that Heaven costs too much. p. 154, Para. 2, [200T].

The greater the treasures laid up upon the earth, the more difficult for the possessor to realize that they are not his own, but lent him to use to God's glory. Jesus here improves the opportunity to give his disciples an impressive lesson: "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." p. 154, Para. 3, [200T].

Here the strength of riches is seen. The power of the love of riches over the human mind is almost paralyzing. Riches infatuate men and women, and make many of those who possess them act as though they were bereft of their reason. The more they have of this world, the more they desire. Their fears of coming to want increase with their riches. They have a disposition to hoard up means for the future. They are close and selfish, fearing that God will not provide for their future needs. This class is indeed poor toward God. They have, as their riches have accumulated, put their trust in them, and have not faith in God or his promises. p. 154, Para. 4, [200T].

The poor man, having faith and confidence in God, who trusts in his care and love, abounding in good works, judiciously using the little he has, in blessing others with his means, is rich toward God. He feels that his neighbor has claims upon him that he cannot disregard, and yet obey the commandment of God, "Thou shalt love thy neighbor as thyself." The salvation of his fellow-men is considered of greater importance, by the poor who are rich toward God, than all the gold and silver the world contains. p. 155, Para. 1, [200T].

Christ points out the way in which those who have worldly riches, and yet are not rich toward God, may secure the true riches. He says: Sell that ye have, and give alms; and lay up treasures in Heaven. The remedy he proposes for the wealthy, is a transfer of their affections from earthly riches to the eternal inheritance. By investing their means in the cause of God, to aid in the salvation of souls, and by blessing the needy with their means, they become rich in good works, and are "laying up in store for themselves a good foundation against the time to come, that they may lay

hold on eternal life." This will prove a safe investment. But many show by their works that they dare not trust in the bank of Heaven. They choose to trust their means in the earth, rather than to send it before them into Heaven, that their hearts may be upon their heavenly treasure. p. 155, Para. 2, [200T].

You have, my brother, a work before you, to strive to overcome covetousness and love of worldly riches, and especially self-confidence, because you have had apparent success in securing the things of this world. Rich poor men, professing to serve God, are objects of pity. While they profess to know God, in works they deny him. How great is the darkness of such! They profess faith in the truth, but their works do not correspond with their profession. The love of riches makes men selfish, exacting, and overbearing. Wealth is power; and frequently the love of it depraves and paralyzes all that is noble and godlike in man. p. 156, Para. 1, [200T].

Riches bring with them great responsibilities. To obtain wealth by unjust dealing, by overreaching in trade, by oppressing the widow and the fatherless, or by hoarding up riches and neglecting the wants of the needy, will eventually bring the just retribution described by the inspired apostle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." p. 156, Para. 2, [200T].

The humblest and poorest of the true disciples of Christ, who are rich in good works, are more blessed and more precious in the sight of God than the men who boast of their great riches. They are more honorable in the courts of Heaven than the most exalted kings and nobles who are not rich toward God. p. 157, Para. 1, [200T].

The apostle Paul exhorted Timothy to charge the rich. This admonition is applicable to you, Bro. -----, and to very many who profess to believe the truth for these last days. He says: "Charge them that are rich in this world, that

they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." p. 157, Para. 2, [200T].

Those who hoard up means, or invest largely in lands, while they deprive their families of the comforts of life, act like insane men. They do not allow their families to enjoy the things God has richly given them. Notwithstanding they have large possessions, their families are frequently compelled to labor far beyond their strength, to save still more means to hoard up. Brain, bone, and muscle, are taxed to the utmost, to accumulate. Religion and Christian duties are neglected. Work, work, work, is the ambition, from morning until night. p. 158, Para. 1, [200T].

Many do not manifest an earnest desire to learn the will of God, and to understand his claims upon them. Some who attempt to teach the truth to others, do not themselves obey the word of God. The more such teachers the cause of God has, the less prosperous will it be. p. 158, Para. 2, [200T].

Many to whom God has intrusted riches, do not consider that they are working against their own eternal interest by selfishly retaining their riches. The apostle shows them that by being rich in good works, they are working for themselves. They are laying up in store for themselves, providing in Heaven an enduring treasure, that they may lay hold on eternal life. In distributing to the necessities of the cause, and helping the needy, they are faithfully doing the work that God has assigned them; and the memorial of their self-denial, and generous, loving acts, will be written in the book of Heaven. Every deed of righteousness will be immortalized, although the doer may not feel that he has done anything worthy of notice. If the daily walk of those who profess the truth were a living example of the life of Christ, a light would shine forth from them, which would lead others to the Redeemer. In Heaven alone will be fully estimated the blessed results, in the salvation of others, of a consistent, harmonious, godly life. p. 158, Para. 3, [200T].

My brother, you have much to do in your family, to show

them that the truth has wrought a good work for you, and that it has had a softening, refining, elevating, influence upon your life and character. You profess to believe that we are living in the last days, that we are giving the warning, testing message to the world; do you show this by your works? God is testing you, and he will reveal the true feelings of your heart. p. 159, Para. 1, [200T].

God has intrusted you with talents of means, to use in the advancement of his cause, to bless the needy, and to relieve the destitute. You can do a far greater amount of good with your means, than you can do in preaching while you retain your means. Have you put your talents of means to the exchangers, that when the Master comes, and shall say, "Give an account of thy stewardship," you can, without confusion, present to him the talents doubled, both principal and interest, because you have not hoarded them, have not buried them selfishly in the earth, but have put them to use? Look over the history of your past life. How many have you blessed with your means? How many hearts have you made grateful by your liberalities? Please read the 58th chapter of Isaiah. Have you loosed the bands of wickedness? Have you sought to undo the heavy burdens? and to let the oppressed go free? and to break every yoke? Have you dealt your bread to the hungry? and brought the poor that were cast out to your house? Have you covered the naked? If you have been rich in these good works, you may claim the promises given in this chapter: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer. Thou shalt cry, and he shall say, Here I am." "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not." But you are not now entitled to these promised blessings. You have not been engaged in this work. Look back at your past life, and consider how destitute is your life of good, noble, generous actions. You have served self faithfully. You have talked the truth; but you have not lived it. Your life has not been elevated and sanctified. Selfishness and stinginess have characterized your life. And it is now high time you were changing your course, and working diligently

to secure the heavenly treasure. p. 159, Para. 2, [200T].

You have lost much that you can never regain. Opportunities for doing good you have not improved, and your unfaithfulness has been entered upon the books of Heaven. The life of Christ was characterized by self-denial, self-sacrifice, and disinterested benevolence. Your ideas are altogether too meager. You do not view the preparation necessary for the kingdom of God as it is. Talk is cheap stuff; it does not cost much. Works, fruits, will determine the character of the tree. What fruits have you borne? The apostle James exhorts his brethren, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Your good wishes, my brother, will not supply the need. Works must testify to the sincerity of your sympathy and love. How many times have you carried the above representation out to the letter. p. 161, Para. 1, [200T].

You have a very good estimate of yourself; but you have a work to do that no other man can do for you. Your nature must be changed, and there must be a transformation of the entire being. You love the truth in word, but not in deed. You love the Lord a little, but your riches more. Would the Master say to you, if he should find you as you are at the present time, Well done, good and faithful servant; enter thou into the joy of thy Lord? What joy is here referred to? "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy that was set before Jesus, was that of seeing souls redeemed by the sacrifice of his glory, his honor, his riches, and his own life. The salvation of man was his joy. When all the redeemed shall be gathered into the kingdom of God, he will see of the travail of his soul, and be satisfied. p. 162, Para. 1, [200T].

Those who are co-workers with Christ, partakers with him of his self-denial and his sacrifice, may be instrumental in bringing men and women to Christ, and seeing them saved, eternally saved, to praise God, and the Lamb who hath redeemed them. E. G. W. Pleasanton, Kansas, Oct. 15, 1870. p. 163, Para. 1, [200T].

Epistle Number Four.

Bro. -----: Your case presses upon my mind while writing out the dangers of others. For several months, I have been seeking an opportunity to write to you, and to others; but I have been hindered from writing out all the testimonies given me for individuals, by constant labor. p. 163, Para. 2, [200T].

Your case has frequently burdened my mind; but I have not felt clear to write to you. I have written out very many testimonies which have been given for others, some of which, in many particulars, would apply to you. The object of publishing the testimonies is, that those who are not singled out personally, yet are as much in fault as those who are reproved, may be warned through the reproofs given to others. I thought it would not be my duty to address you personally. Yet, as I write out individual testimonies to those who are in danger of neglecting their duty to the cause of God, and of sustaining an injury, a loss, to their own souls, by thus doing, I do not feel clear to leave your case without writing to you. p. 163, Para. 3, [200T].

The last view given me, was above two years ago. I was then directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins, of some individuals, that all might be warned, reproved, and counseled. I saw that all should search their own hearts and lives closely, to see if the mistakes for which others were corrected, and the warnings given for others, did not apply to their own cases. If so, they should feel that these reproofs were given especially for them, and should make a practical application of the reproofs and counsel given, as though they were especially addressed to them. p. 164, Para. 1, [200T].

Those who have a natural love of the world, and have been remiss in their duty, can see their own faults specified in the cases of others who have been reproved. God designs to test the faith of all who claim to be followers of Christ. He will test the sincerity of the prayers of all those who claim to earnestly desire to know their duty. He will make duty plain. He will give all an ample opportunity to develop what is in their hearts. The conflict will be close between self and the grace of God. Self will strive for the mastery, and will be opposed to the work of bringing the

life and thoughts, the will and affections, into subjection to the will of Christ. Self-denial and the cross stand all along in the pathway to eternal life; and because of this, "few there be that find it." p. 164, Para. 2, [200T].

God is testing the character of all. He is proving their love for his cause, and for the promulgation of the truth which they profess to consider of inestimable value. The Searcher of hearts is judging, by the fruits they bear, who are truly followers of Christ; who, like their divine Pattern, will renounce the honors and treasures of the world, and consent to be of no reputation, preferring the favor of God, and the cross of Christ, that they may, in the end, secure the true riches, the treasure laid up in Heaven, the recompense of reward, eternal glory. p. 165, Para. 1, [200T].

Those who do not really wish to know themselves, will pass off the reproofs and warnings to others, and will not discern that their own cases are met, and their errors and dangers pointed out. Earthly and selfish motives blind the mind, and so operate upon the soul that it cannot be renewed in the divine image. All who do not, by their own perverse natures, resist His will, will not be left in darkness, but will be renewed in knowledge and true holiness, and even glory in the cross of Christ. p. 165, Para. 2, [200T].

I have been shown that, at the right time, God would press the burden upon me to say to individuals, as Nathan said to David, "Thou art the man." Many apparently believe the testimonies borne to others, and, as did David, give judgment in reference to them: when they should be closely searching their own hearts, and analyzing their own lives, and making a practical application of the close reproofs and warnings given to others. p. 166, Para. 1, [200T].

Bro. -----, I have been shown that your affections are more upon your earthly treasure than you are sensible of. You have been confused in your perceptions of your duty. And when the Spirit of God operates upon your mind to do what is according to the will and requirements of God, other influences that are not in harmony with the work of God for this time, hinder you from obeying the promptings of the divine will; and the result is, your faith is not made perfect by works. Your affections should be withdrawn from your earthly treasure. You have seemed, at times, to

be much perplexed and troubled, as means was passing from you into the enemy's ranks, contrary to your wishes and calculations, and was thus lost to the cause of God. The talents of means have been intrusted to you by the Master, for you to improve to his glory. You are God's steward. You should be very cautious, lest you neglect your duty. You are naturally a world-loving man, and will be inclined to claim, as your own, the talents of means committed to your care. "Give an account of thy stewardship," will be heard by you by-and-by. p. 166, Para. 2, [200T].

The children of God are wise, when they trust in that wisdom alone which comes from above, and when they have no strength but that which is from God. Separation from the friendship and spirit of the world is needful for us, if we would be united to the Lord, and abide in him. Our strength and our prosperity are in being connected with the Lord, chosen and accepted of him. There cannot be a union between light and darkness. God designs that his people should be a peculiar people, separate from the world, and be living examples of holiness; that the world may be enlightened, convicted, or condemned, according as they treat the light given them. The truth that has been brought before the understanding, the light that has shone upon the soul, will judge and condemn, if it be neglected or turned from. p. 167, Para. 1, [200T].

In this degenerate age, error and darkness are preferred, rather than light and truth. The works of many of Christ's professed followers will not bear the test when examined by the light that now shines upon them. For this cause, many do not come to the light, lest it shall be made manifest that their works are not wrought in God. Light makes manifest and discovers the evil hidden under darkness. The men of the world, and men who are Christ's servants indeed, may appear to be alike in outward resemblance; but they are servants of two masters, whose interests are in decided opposition to each other. The world does not understand or discern the difference; but there is an immense distance and separation between them. p. 167, Para. 2, [200T].

Says Christ, "Ye are not of the world, but I have chosen you out of the world." The true followers of Christ cannot enjoy the friendship of the world, and at the same time have their life hid with Christ. The affections must be withdrawn from the treasures of earth, and transferred to the heavenly treasure. How difficult was it for the young

man who had great possessions to withdraw his affections from his worldly treasure, even with the promise of eternal life before him as his reward! p. 168, Para. 1, [200T].

When all that we have and are is not consecrated to God, selfish interests close our eyes to the importance of the work, and means that God calls for is withheld. He who has lent this means for the advancement of his cause, will withdraw his prospering hand, and will frequently scatter, in some way, the means thus withheld. It will be lost to its possessor, and lost to the cause of God. It is not preserved in this world, nor in the world to come. God is robbed, and Satan triumphs. God would have you closely search your own heart, Bro. -----, and get the love of the world out of it. Die to self, and live unto God. Then will you be of that number who are the light of the world. p. 168, Para. 2, [200T].

Bro. -----, I have been shown that you were cherishing erroneous views in regard to the future, which are savoring of the pernicious sentiments of the Age to Come. You sometimes talk out these ideas to others. These views are not in harmony with the body. You do not make a right application of Scripture. When Jesus rises up in the most holy place, and lays off his mediatorial garments, and clothes himself with the garments of vengeance, in place of the priestly attire, the work for sinners will be done. The period of time has then come when the mandate goes forth, "He that is unjust, let him be unjust still; . . . and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." p. 169, Para. 1, [200T].

God has given his word for all to investigate, that they may learn the way to life. None need to err, if they will submit to the conditions of salvation laid down in the word of God. Probation is granted for all, that all may form characters for eternal life. An opportunity will be given to all to decide for life or death. Men will be judged according to the measure of light given them. None will be accountable for their darkness and their error, if the light has not been brought to them. They have not sinned in not accepting what has not been given them. All will be tested before Jesus leaves his position in the most holy place. The probation of all closes when the pleading for sinners is ended, and the garments of vengeance are put on.

p. 169, Para. 2, [200T].

Many entertain views that probation is granted after Jesus leaves his work as mediator in the most holy apartment. This is the sophistry of Satan. God tests and proves the world by the light he is pleased to give them previous to the coming of Christ. Characters are being formed for life or death. But the probation of those who choose to live a life of sin, and neglect the great salvation offered, closes when Christ's ministration ceases, just previous to his making his appearance in the clouds of heaven. p. 170, Para. 1, [200T].

Men and women who love the world, and whose minds are carnal and at enmity with God, will flatter themselves that a period of probation will be granted after Christ appears in the clouds of heaven. The carnal heart, which is so averse to submission and obedience, will be deceived with this pleasing view. Many will remain in carnal security, and continue in rebellion against God, flattering themselves that there is then to be a period of repentance of sin, and opportunity for them to accept the truth which now is unpopular and crossing to their natural inclination and desires. When they have nothing to venture, nothing to lose, by yielding obedience to Christ and the truth, they think they will take their chance for salvation. p. 170, Para. 2, [200T].

There are some things in the Scriptures hard to be understood, and which, according to the language of Peter, the unlearned and unstable wrest unto their own destruction. We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by the Spirit of God to search the Scriptures, even with fasting and with prayer, until link after link is searched out, uniting in a perfect chain. Every fact which immediately concerns the salvation of men and women is made so clear that none need to err, or walk in darkness. p. 171, Para. 1, [200T].

As we have followed down the chain of prophecy, revealed truth for our time has been clearly seen and explained. We are accountable for the privileges that we enjoy, and the light that shines upon our pathway. Those who lived in past

generations were accountable for the light which was permitted to shine upon them. Their minds were exercised in regard to different points of Scripture which tested them. But they did not understand the truths which we do. They were not responsible for the light which they did not have. They had the Bible, as we have; but the time for the unfolding of special truth, in relation to the closing scenes of this earth's history, is during the last generation that shall live upon the earth. p. 171, Para. 2, [200T].

Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light in regard to the Sabbath of the fourth commandment, which now shines upon us, had been given to the generations in the past, God would have held them accountable for the light. p. 172, Para. 1, [200T].

When the temple of God was opened in Heaven, John saw, in holy vision, a class of people whose attention was arrested, and who were looking with reverential awe at the ark containing the law of God. The special test upon the fourth commandment did not come until after the temple of God was opened in Heaven. p. 172, Para. 2, [200T].

Those who died before the light was given upon the law of God and the claims of the fourth commandment, were not guilty of the sin of violating the seventh-day Sabbath. The wisdom and mercy of God, in dispensing light and knowledge at the proper time as the people need it, is unsearchable. Previous to his coming to judge the world in righteousness, he sends forth a warning to arouse their attention to their neglect of the fourth commandment, that they may be enlightened, and may repent of their transgression of his law, and prove their allegiance to the great Lawgiver. He has made provision that all may be holy and happy if they choose. Sufficient light is given to this generation, that we may learn what our duty and privileges are, and enjoy the precious and solemn truths in their simplicity and power. p. 173, Para. 1, [200T].

We are only accountable for the light that shines upon us. The commandments of God and the testimony of Jesus are testing us. If faithful and obedient, God will delight in us and bless us as his own, chosen, peculiar people. When

perfect faith, and perfect love and obedience, abound, working in the hearts of those who are Christ's followers, they will have a powerful influence. Light will emanate from them, dispelling the darkness around them, refining and elevating all within the sphere of their influence, and bringing to a knowledge of the truth all who are willing to be enlightened, and follow in the humble path of obedience. p. 173, Para. 2, [200T].

Those who possess the carnal mind cannot comprehend the sacred force of vital truth upon which their salvation depends because they will cherish pride of heart, love of the world, love of ease, selfishness, covetousness, envy, jealousy, lust, hatred, and every evil. If they would overcome these, they might be partakers of the divine nature. Many leave the plain truths of God's word, and neglect to follow the light that shines clearly upon their pathway; but are prying into secrets not plainly revealed, and are conjecturing, and talking, and disputing, in regard to questions they are not required to understand, for they have no special reference to their salvation. Thousands have been beguiled in this way by Satan. They have neglected present faith and present duty which were clear and comprehensive to all who have their reasoning powers; and they have dwelt upon doubtful theories, and scriptures which they could not comprehend, and have erred concerning the faith. They have a mixed faith. p. 174, Para. 1, [200T].

God would have all make a practical use of the plain teachings of his word in regard to the salvation of man. If they are doers of the word which is plain and powerful in its simplicity, they will not fail to perfect Christian character. They will be sanctified through the truth, and through humble obedience to the truth, will secure everlasting life. God wants servants that are true, not only in word, but in deed. Their fruits will show the genuineness of their faith. p. 174, Para. 2, [200T].

Bro. -----, you will be subject to Satan's temptations if you cherish these views. Your faith will be a mixed faith, and you will be in danger of confusing the minds of others. God requires his people to be a unit. Your peculiar views will prove an injury to your influence; and if you cherish them and talk them, they will finally serve to separate you from your brethren. If God has light necessary for the salvation of his people, he will give it to them as he has

other great and important truths. Here you should let the matter rest. Let God work in his own way, to accomplish his purposes in his own time and manner. May God enable you to walk in the light as he is in the light. E. G. W. p. 175, Para. 1, [200T].

Epistle Number Five.

I was shown the case of Bro. -----, that he had been standing for some time resisting the truth. His sin was not because he did not receive that which he sincerely believed to be error, but because he did not investigate diligently, and have a knowledge of what he was opposing. He took it for granted that Sabbath-keeping Adventists, as a body, were in error. This view was in harmony with his feelings, and he did not see the necessity of finding out for himself by diligently searching the Scriptures with earnest prayer. Had Bro. ----- pursued this course, he might now have been far in advance of his present position. He has been too slow to receive evidence, and neglectful in searching the Scriptures, to see if these things were so. Paul did not consider those worthy of commendation who resisted his teachings as long as they could, until compelled by overwhelming evidence to decide in favor of the doctrine he taught, which he had received of God. p. 175, Para. 2, [200T].

Paul and Silas left Thessalonica, where they had labored in the synagogue of the Jews with some success; but to the great dissatisfaction of the unbelieving Jews, who created a disturbance, and made a great uproar against Paul and Silas. These devoted apostles were obliged to leave under the cover of night, and go to Berea, where they were gladly welcomed. They speak in commendation of the Bereans thus: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed." Bro. ----- has failed to see the vital importance of the question. He did not feel the burden pressing him to diligently search, independent of any man, to find out what is truth. He has thought too much of Eld. -----, and has not felt the necessity of learning of One who is meek and lowly of heart. He has not been teachable, but self-confident. Our Saviour has no words of commendation for those who are slow of heart to believe in these last days, any more than he had for a doubting Thomas, who boasted that he would not

believe upon the evidence the disciples rehearsed, which they credited, that Christ had indeed risen and appeared to them. Said Thomas, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." Christ granted Thomas the evidence he had declared he must have; but he reprovngly said to him, "Be not faithless, but believing." Thomas acknowledged himself convinced. Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." p. 176, Para. 1, [200T].

Bro. -----'s position made him a weak man. He remained for quite a length of time warring against nearly everything but the Sabbath; fellowshiping commandment-breakers, he still being claimed by the Adventists who were in bitter opposition to the Sabbath of the fourth commandment. He was in no condition to help them, because he was in a state of indecision himself. His influence has rather confirmed many in their unbelief. p. 177, Para. 1, [200T].

With all the help, evidences, and encouragement, Bro. ---- - has had, his standing back has displeased the Lord, while it has strengthened the hands of those who were fighting against God by their opposition to the truth. p. 178, Para. 1, [200T].

Bro. ----- might now be a strong man, possessing influence with God's people in Maine, esteemed highly in love *for his works' sake*. Bro. ----- would be inclined to the idea that his backwardness was a special virtue, rather than a sin which he must repent of. He has been very slow to learn the lessons God has designed to teach him. He has not been an apt scholar, having a growth and an experience in present truth, which would qualify him to bear that weight of responsibility he might now bear, had he diligently improved all the light given. I was shown a time when Bro. ----- began to make an effort to subdue himself, and restrain his appetite; then he could the more easily be patient. He had been easily excited, passionate, irritable, depressed in spirit, and his eating and drinking had very much to do in keeping him in this state, where the lower organs bore sway and predominated over the higher powers of the mind. Temperance would do much for Bro. -----; and more physical exercise and labor is necessary for his health. As Bro. ----- made efforts to control himself, he began to grow, but did not receive that blessing in his efforts to

improve that he would have done had these efforts been made at an earlier period. p. 178, Para. 2, [200T].

Instead of gathering with Christ into the truth, he too long drew back, would not advance, and stood directly in the way of the advancement of others, and so scattered abroad. His influence has stood directly in the way of the progress of the work which God sent his servants to do. p. 179, Para. 1, [200T].

Bro. -----'s ideas of order and organization have been in direct opposition to God's plan of order. God has order in Heaven to be imitated by those upon earth who are heirs of salvation. The nearer mortals attain to the order and arrangement of Heaven, the more closely are they brought into that acceptable state before God which will make them subjects of the heavenly kingdom, and give them that fitness for translation from earth to Heaven which Enoch possessed preparatory to his translation. p. 179, Para. 2, [200T].

Bro. ----- should be guarded. There is a lack of order in his organization. His being has not been in harmony with that restraint, that care and diligence, necessary in order to preserve harmony and union of action. p. 180, Para. 1, [200T].

His education for years in his religious experience has been a great detriment to his dear children, and especially to God's people. p. 180, Para. 2, [200T].

The obligations Heaven has imposed upon a father, and especially upon a minister, he has not realized. A man who has but a feeble sense of his responsibility as a father, to encourage and enforce order, discipline, and obedience, will fail as a minister and as a shepherd of the flock. The same lack which characterizes his management at home in his family will be seen in a more public capacity in the church of God. Wrongs will exist uncorrected, because of the unpleasant results which attend reproof and earnest appeals. p. 180, Para. 3, [200T].

Bro. ---'s family need a great reform. God is not pleased with their present state of disorder, having their own way and following their own course of action. This condition of things in his family is destined to counteract his influence where he is known. It also has the effect to

discourage those who have a will to help him in the support of his family. This lack is an injury to the cause. Bro. --- does not restrain his children. God is not pleased with their disorderly, boisterous ways, their unrefined deportment. All this is the result of, or the curse which follows, the unabridged liberty which Adventists have claimed was their blessed privilege to enjoy. Bro. and Sr. ----- have desired the salvation of their children; but I saw that God would not work a miracle in the conversion of their children while there were duties resting upon the parents, of which they have but little sense. God has left a work for these parents to do, which they have thrown back upon God to do for them. p. 180, Para. 4, [200T].

When Bro. and Sr. ----- feel the burden they ought to feel for their children, they will unite their efforts to establish order, discipline, and wholesome restraint, in their family. Bro. -----, you have been slothful in bearing the burdens which every father should bear in the family; and as the result, very heavy has been the burden which has been left for the mother to bear. You have been too willing, Bro. -----, to excuse yourself from care and burdens at home and abroad. p. 181, Para. 1, [200T].

When, in the fear of God, with solemnity of mind in view of the Judgment, he resolutely takes the burden Heaven has designed he should, and when he has done all that he can on his part, then can he offer the understanding prayer, with the Spirit, and in faith, for God to do that work for his children which is beyond the power of man to perform. There has been a lack of judiciously using means. Wise judgment has not influenced him as much as the voices and desires of his children. He does not place the estimate that he should upon means in his hands, and expend it cautiously for the most needful articles, the very things he must have for comfort and health. The entire family need to improve in this respect. Many things are needed in his family for convenience and comfort. The lack of appreciating order and system in the family arrangement, leads to destructiveness and working to great disadvantage. All members of the family should realize that a responsibility rests upon them individually to do their part in adding to the comfort, order, and good regulations, in the family arrangement. One should not work against another. Each should unitedly engage in the good work of encouraging each other, exercising gentleness, forbearance, and patience, speaking in low, calm tones, shunning confusion, each doing their

utmost to lighten the burdens of the mother. Things should no longer be left at loose ends, all excusing themselves from duty, leaving for another to do that which they can and should do themselves. These things may be trifles; but when all are put together, they make great disorder, and bring down the frown of God. It is the neglect of the littles, the trifles, which poisons life's happiness. A faithful performance of the littles, composes the sum of happiness to be realized in this life. He that is faithful in little, is faithful also in much. He that is unfaithful or unjust in small matters, will be in greater matters. All in the family arrangement should understand just the part they are expected to act in union with the family. All should understand that it is required of them to bear their share of life's burdens, from the child six years old and upward. p. 181, Para. 2, [200T].

There are important lessons for these children to learn; and they can learn them better now than at a later period. God will work for these dear children in union with the efforts their parents make in a wise direction, and will bring them to become learners in the school of Christ. Jesus would have these children separate from the vanities of the world, leave the pleasures of sin, and choose the path of humble obedience. If they will now heed the gracious invitation and accept Jesus as their Saviour, he will cleanse them from their sins, and impart grace and strength to them, if they follow on to know the Lord. p. 183, Para. 1, [200T].

Dear Bro. -----, your lessons, learned amid the distracting influences which have existed in Maine, have been exceedingly injurious to your family. You have not been as circumspect as God requires you to be in your conversation. You have not dwelt upon the truth in your family, diligently teaching the principles of the truth and the commandments of God unto your children, when you rise up, and when you come in. You have not appreciated your work as a father, or as a minister. There has not been that zealous performance of duty to your children. p. 183, Para. 2, [200T].

In regard to *family prayer*, time has not been devoted to this duty, and you have not required the presence of the entire members of your household. The meaning of *husband* is *house-band*. All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing,

sterner virtues, energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is, in one sense, the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering, and also engage in the song of praise to God. The father should, as priest of the household, confess, morning and evening, to God, the sins committed by himself and his children through the day, which have come to his knowledge, and also those sins which are secret, which God's eye alone has taken cognizance of. This rule of action, zealously carried out on the part of the father, when he is present, and the mother when the father is absent, will result in blessings to the family. p. 184, Para. 1, [200T].

The reason why the youth of the present age are not more religiously inclined, is because of the defect in their education. It is not true love which is exercised toward children, to permit in them the indulgence of passion, or permit disobedience of your laws to go unpunished. As the twig is bent the tree is inclined. You love your ease too well. You are not painstaking enough. Constant effort is required; constant watchfulness, and earnest, fervent prayer; keeping the mind in a praying mood, uplifted to God; "not slothful in business; fervent in spirit, serving the Lord." You have failed in your family to appreciate the sacredness of the Sabbath, and to teach it to your children, and enjoin upon them its sacredness, and the importance of keeping it according to the commandment. Your sensibilities are not clear and ready to discern the high standard we must reach in order to be commandment-keepers. God will assist you in your efforts, when you earnestly take hold of the work. You should possess perfect control over yourself; then you can have better success in controlling your children when they are unruly. A great work is before you to repair past neglects. You are not required to perform it in your own strength. Ministering angels will aid you in this work. No throwing up of the work, or laying aside the burden. You should lay hold of it with a will, and repair your long neglect. You must have higher views of God's claims upon you in regard to his holy day. Everything that can, possibly, should be done on the six days which God has given to you. You should not rob God of one hour of holy time. Great blessings are promised to those who place a high estimate upon the Sabbath, and realize the obligations resting upon them in regard to its observance. "If thou turn away thy foot from the Sabbath,

[from trampling upon it, setting it at naught,] from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." p. 185, Para. 1, [200T].

When the Sabbath is brought to us, we should, from its commencement, place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating that time which is strictly the Lord's to our own use. We should not do, ourselves, or suffer our children to do, any manner of our own work for a livelihood, or that which could have been done on the six days. Friday is the day of preparation. Time can then be devoted to thinking, and doing, and conversing upon, things necessary in preparing for the Sabbath. Nothing should be left unsaid or undone, to be said or done upon the Sabbath, which will, in the sight of Heaven, be regarded as a violation of the holy Sabbath. God requires that we shall not only refrain from physical labor upon the Sabbath, but the mind must be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, or engaging in light and trifling conversation. Talking upon everything or anything which may come into the mind, is speaking our own words. Every deviation from right brings into bondage and condemnation. p. 186, Para. 1, [200T].

Bro. -----, you should discipline yourself to discern the sacredness of the Sabbath of the fourth commandment, and labor to raise the standard in your family, and among God's people wherever you have, by example, lowered it. You should counteract the influence you have cast in this respect, by a change of words and actions. p. 187, Para. 1, [200T].

You have often forgotten, and have spoken your own words upon God's sanctified day. You have frequently failed to "remember the Sabbath-day to keep it holy." You have been unguarded, and have, upon the Sabbath, joined with the unconsecrated in conversation upon the common topics of the day, such as gains and losses, stocks, crops, and provisions. In this, your example injures your influence.

You should reform. p. 187, Para. 2, [200T].

Those who are not fully converted to the truth, frequently let their minds freely run upon worldly business, although they may rest from physical toil upon the Sabbath, and their tongues speak out what is in their minds, hence these words concerning cattle, crops, losses, and gains. All this is Sabbath-breaking. If the mind is running upon worldly matters, the tongue will reveal it; for, out of the abundance of the heart the mouth speaketh. p. 188, Para. 1, [200T].

The example of ministers especially, in this respect, should be circumspect. And they should conscientiously restrict themselves upon the Sabbath to conversation upon religious themes, present truth, present duty, the Christian's hopes and fears, trials, conflicts, and afflictions, overcoming at last, and the reward to be received. p. 188, Para. 2, [200T].

Ministers of Jesus should stand as reprovers to those who fail to remember the Sabbath to keep it holy. They should solemnly and kindly reprove those who engage in worldly conversation upon the Sabbath, and at the same time claim to be Sabbath-keepers. They should encourage devotion to God upon his holy day. p. 188, Para. 3, [200T].

None should feel at liberty to spend sanctified time in an unprofitable manner. It is displeasing to God for Sabbath-keepers to sleep during much of the Sabbath. They dishonor their Creator in doing this; and, by their example, say that the six days are too precious for them to spend in resting. They must make money, although it be by robbing themselves of needed sleep, which they make up by sleeping away holy time. They then excuse themselves by saying, The Sabbath was given for a day of rest. I will not deprive myself of rest to attend meeting; for I need rest. p. 189, Para. 1, [200T].

Such make a wrong use of the sanctified day. They should, upon that day especially, interest their families in its observance, and should gather with the few or with the many, as the case may be. They should devote their time and energies in spiritual exercises, that the divine influence resting upon the Sabbath may attend them through the week. Of all the days in the week, none are as favorable for devotional thoughts and feelings as the Sabbath. All Heaven

was represented to me as beholding and watching those upon the Sabbath who acknowledge the claims of the fourth commandment upon them, and were observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution of God. Those who sanctified the Lord God in their hearts, by a strictly devotional frame of mind, and sought to improve the sacred hours in keeping the Sabbath to the best of their ability, to honor God by calling the Sabbath a delight, these the angels were specially blessing with light and health, and special strength was given them. But on the other hand, those who failed to appreciate the sacredness of God's sanctified day, the angels were turning from them, removing their light and their strength. I saw them overshadowed with a cloud, desponding, and frequently sad. They felt a lack of the Spirit of God. p. 189, Para. 2, [200T].

Dear Bro. -----, you should be circumspect in your conversation at all times. Has God called you to be a representative of Jesus Christ upon earth, in Christ's stead beseeching sinners to be reconciled to God? This is a solemn, exalted work. Bro. -----, your work is but just begun when you cease speaking in the desk. You are not released from responsibilities when out of meeting. You are to be a living epistle, known and read of all men. You should maintain your consecration to the work of saving souls out of meeting. Ease is not to be consulted. Pleasure is not to be thought of. The salvation of souls is the all-important theme. For this work, the minister of the gospel of Christ is called. He must maintain good works out of meeting, and adorn his profession by his godly conversation and circumspect deportment. You have frequently, after your pulpit labor, around the fireside, in the company you are with, counteracted your efforts in the pulpit, by your unconsecrated conversation. You must live out what you preach to others as their duty, and take upon yourself, as you never yet have done, the burden of the work, the weight of responsibility, which should rest upon every minister of Christ. Confirm the labor bestowed in the desk by following it up in private effort. Judicious conversation upon present truth should be engaged in, candidly ascertaining the state of mind of those present, and in the fear of God, making a practical application of important truth to the cases of those with whom you associate. You have failed to be instant in season, out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine. As a watchman upon the walls of Zion, constant watchfulness is necessary.

Your vigilance must not abate. Educate yourself to be able to appeal to families around the fireside. You can accomplish even more in this direction than by your pulpit labors alone. p. 190, Para. 1, [200T].

Watch for souls as one that must give an account. Give no occasion for unbelievers to charge you with remissness in this duty, by neglecting to appeal to them personally. Talk with them faithfully, and beseech them to yield to the truth. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one, we are savor of death unto death; and to the other, the savor of life unto life." As the apostle views the magnitude of the work, and the weighty responsibilities resting upon the minister, he exclaims, "And who is sufficient for these things?" "For we are not as many which corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." Those who corrupt the word, handing out wheat and chaff, or anything that they may deem gospel, while they oppose the commandments of God, cannot appreciate the feelings of the apostle while he trembled under the weight of the solemn work, and the responsibility resting upon him as a minister of Christ, having the destiny of souls, for whom Christ died, resting upon him. p. 191, Para. 1, [200T].

In the estimation of self-made ministers, it will take but a small pattern to fill the bill, and make a minister. The apostle had a high estimate of the qualifications necessary to make a minister. The deportment of a minister while in the desk, should be circumspect, not careless. He should not be negligent of his attitude. He should have refinement and order, in the highest sense, God requires of those who accept so responsible a work, to receive the words from his mouth and speak them to the people, warning and reproof, correcting and comforting, as the case may require. God's representatives upon earth should be in daily communion with him. Their words should be select, their speech sound. The haphazard words frequently used by ministers who preach not the gospel in sincerity should be forever discarded. p. 192, Para. 1, [200T].

I was shown, Bro. -----, that you had been naturally irritable, easily provoked, lacking patience, and forbearance. If your course was questioned, or you were urged to take your position upon the truth, you have felt too much that you would not be hurried. You would not move

a step because others desired you to. You would take your time. Should your hearers pursue the same course, you would consider them blame-worthy. If all should do as you have done, God's people would require a temporal millennium in which to make the needed preparations for the Judgment. God has mercifully borne with your backwardness. It will not answer for others to follow your example; for you are now weak, and deficient where you might be strong and well qualified for the work. p. 193, Para. 1, [200T].

Bro. ----- could effect but little for you. He erred in especially interesting himself for those who thought they should become teachers. His labors were unwisely directed. Had he not touched the case of a minister in Maine, and had he labored in new fields where there had been no Adventists many would have been brought to the knowledge of the truth. Bro. ----- has been advancing slowly, and occupying a position more pleasing to God in regard to patience, forbearance, and endurance; and yet there is a much greater work to be done for him before he can make a successful minister in the cause, and advance the work of God. p. 193, Para. 2, [200T].

You refused, Bro. -----, to be helped by Bro. ----- . He zealously interested himself in your case. Time and strength was devoted to you; and matters were shaped for your special benefit, to remove your prejudice and win you to accept the truth, until your indolence and unbelief exhausted the patience of Bro. ----- . Then the character of his labor changed, and he pressed you to come to a decision and move out upon the light and evidence you had received. This earnest effort on his part, you termed crowding and jamming you; your mulish temperament was manifested. You rose up against this dealing and rejected the efforts he made to help you. Here you injured yourself and disheartened Bro. ----- . Your course displeased God; your feelings toward Bro. ----- were not Christian. You gloried in your resistance of his efforts in your behalf. p. 194, Para. 1, [200T].

The Lord blessed the labors of Bro. ----- , in raising up a people in the State of Maine. This labor was hard and trying, and you did your share in making it so. You have not realized how hard you was making the work for those whom God had sent to present the truth to the people. They were exhausting their energies to bring the people to the point of decision in regard to the truth, while you and

others of the ministers stood directly in their way. God was working through his ministers to draw to the truth; and Satan was working through you and other ministers to discourage and counteract their labor. The very men professing to be watchmen who, if they had stood in the counsel of God, would have first received the word of warning and given it to the people, were among the last to accept the truth. The people were in advance of their teachers. They received the warning even before the watchmen, because the watchmen were unfaithful and were sleeping at their post. p. 195, Para. 1, [200T].

Bro. -----, you should have had feelings of brotherly sympathy and love for Bro. ----- than one word of censure. You should severely censure your own course, because you was found fighting against God. But you have amused yourself and others at the expense of Bro. -----, by relating his efforts for you, and your resistance of his labors, and have enjoyed a hearty laugh over the matter. p. 195, Para. 2, [200T].

It becomes every minister of Jesus Christ to use sound speech, which cannot be condemned. I was shown that a solemn work is to be accomplished for the ministers of Christ. This cannot be done without effort on their part. They must feel that they have a work to do in their own cases, which no other one can do for them. They must seek to gain the qualification necessary, in order to make able ministers of Jesus Christ, that in the day of God they may stand acquitted, free from the blood of souls, having done all their duty in the fear of God. As their reward the faithful undershepherds will hear from the chief Shepherd, *"Well done, good and faithful servant."* He will then place the crown of glory upon their heads, and bid them enter into the joy of their Lord. What is that joy? It is beholding with him the redeemed saints, seeing with Christ the travail for souls, the self-denial, the self-sacrifice, the giving up of ease, of worldly gain, every earthly inducement, and choosing the reproach, the suffering, the self-abasement, the wearing labor, the anguish of spirit, as men oppose the counsel of God against their own souls, the chastening of the soul before God, the weeping between the porch and the altar, and the becoming a spectacle unto the world, to angels, and to men. All this is then ended, and the fruits of the laborers are seen, as souls are saved through their efforts in Christ. The ministers who have been co-workers with Christ enter with him into the joy of

their Lord, and are satisfied. p. 196, Para. 1, [200T].

"Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Ministers are too forgetful of the Author of their salvation. They think they endure much, when they bear and suffer but little. God will work for ministers if they will let him work for them. If they feel that they are all right, and do not need a thorough *conversion*, and will not see themselves and come up to the measurement of God, he can do better without their labors than with them. p. 197, Para. 1, [200T].

God requires ministers to fill the bill, to show themselves approved unto God, workmen that needeth not to be ashamed. If they refuse this strict discipline, God will release them, and select men who will not rest until they are thoroughly furnished unto all good works. p. 197, Para. 2, [200T].

Our hearts are naturally sinful, and slothful in the service of Christ; and we need to be guarded constantly, or we shall fail to endure hardness as good soldiers of Christ; and we shall not feel the necessity of aiming vigorous blows against besetting sins, but will readily yield to the suggestions of Satan, and raise a standard for ourselves, rather than accept the pure and elevated standard God has raised for us. p. 198, Para. 1, [200T].

I saw that the Sabbath-keeping ministers of Maine have failed to become Bible students. They have not felt the necessity of a diligent study of the word of God themselves, that they might be thoroughly furnished unto all good works; neither have they felt the necessity of urging the close searching of the Scriptures upon their hearers. If there had not been one Seventh-day Adventist minister in Maine to oppose the counsel of God, all that has been accomplished might have been done with one-half the effort that has been made; and the people might have been brought into order from their distracted, confused state, and now have been strong enough to stand against opposing influences. Many places which have not yet been entered might have been visited, and successful labor

bestowed, which would have brought many to a knowledge of the truth. p. 198, Para. 2, [200T].

Much of the labor which has been spent in Maine has been for Seventh-day Adventist ministers to bring them into a right position. It has required hard labor to counteract their influence while they were opposing the counsel of God against their own souls, and standing in the way of sinners. They would not enter in themselves, and them that would, they hindered by precept and example. There has been a mistake in following into fields where there were Adventists who do not as a general thing feel any necessity of being helped. They think themselves in a good condition, and able to teach others. The laborers are few, and their labor must be spent to the best possible advantage. Much more can be done in the State of Maine, as a general thing, where there is not one Adventist. New fields should be entered, and the time that has hitherto been spent in wearing labor for Adventists who have no wish to learn, should be devoted to new fields, going out into the highways and hedges, and working for the conversion of unbelievers. If Adventists will hear, and come, let them come. Leave the way open for them to come if they choose. E. G. W. p. 199, Para. 1, [200T].