

**TESTIMONY
FOR
THE CHURCH,
No. 11-16.**

BY ELLEN G. WHITE.

**STEAM PRESS
OF THE SEVENTH-DAY
ADVENTIST PUBLISHING
ASSOCIATION,
BATTLE CREEK, MICH.**

1867

INDEX

Testimony #11	3
Testimony #12	33
Testimony #13	87
Testimony #14	133
Testimony #15	195
Testimony #16	268

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Dress

Dear 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.

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, one 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 stated as follows:

“No occasion should be given to unbelievers to reproach our faith. We are considered odd and singular, and should not take any ^[#11.p2] course to lead unbelievers to think us more so than our faith requires us to be.

“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 ^{#2} 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.

“I saw that God's order has been reversed, and his special directions disregarded, by those who adopt the American Costume.

“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.’

“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.

“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 that women adorn themselves in modest apparel, with shamefacedness and sobriety.’ 1 Tim. ii, 9.

Testimony #11

#3 “Those who feel called out to join the movement of Women's Rights, and the^[#11.p3] 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.

“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.’

“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.”

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^[#11.p4] style of woman's dress, and to correct these, also gave the following from Testimony to the Church, No. 10:

#4 “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.”

I will now give an extract from what I have said upon this subject: “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.^[#11.p5]

“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.

“ .1It is extravagant and unnecessary to have the dress of that #5 length that it will sweep the sidewalks and streets.

“ .2A dress thus long gathers dew from the grass, and mud from the streets, which makes it uncleanly.

“ .3In 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.

“ .4The unnecessary length is an additional weight upon the hips and bowels.

“ .5It hinders the walking, and is also often in other people's way.

“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^[#11.p6] more good if they did not carry the matter of dress to such extremes.

“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 #6 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.

Testimony #11

“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.

[#11.p7]

#7 “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.

“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[#11.p8] 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 the way in which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present

#8

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."

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 [11.p9] 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.

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:— #9

"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 shortning 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 contradiction in the views given me.

"In my article on dress, in How to Live, I have tried to present a healthful, convenient, economical, yet modest and becoming style of [11.p10] 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 #10

Testimony #11

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.'

#11 "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^[#11.p11] clear the filth of the side-walk and street, without being raised by the hands?' If high-topped boots 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 never could bring her mind to wear such a dress.

#12 "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^[#11.p12] of the city of Battle Creek, and has never been worn to meeting. My views were calcu-

lated 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.

"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 images 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 visitors 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, modest, and healthful, as their work will allow."

#13

The foregoing-described dress we believe to be worthy of the name of The Reform Short Dress. It is being adopted at 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 from 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.

Another reason which I have to offer to 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

Testimony #11

#14 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^[#11.p14] them, and fully explained my position, I then appear before them in the Reform Dress, illustrative of my teachings.

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.

* * * *

Our Ministers

#15 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, and their lack of^[#11.p15] 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.

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.

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_[#11.p16] 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." #16

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.

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.

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_[#11.p17] 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. #17

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 intents and purposes of the heart, stand faithfully revealed. Nothing is hid from the all-seeing eye of "Him with whom we

Testimony #11

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.

#18 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 [11.p18] 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.

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.

#19 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 [11.p19] 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 hearers. The exalted work of God is made to connect too closely with common things.

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.

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."

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."

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 ex-

Testimony #11

haust 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.

#22 There has been a great mistake made by brethren who professed present truth, by^[#11.p22] 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 ye 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.

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^[#11.p23] 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, reproving that one, rebuking the ^[#11.p24] other, #24 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."

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 benefited 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 someone 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 ^[#11.p25] encouraged, if they deserve encouragement, to give #25 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

Testimony #11

he can soon see whether they are capable of exerting an 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.

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^[#11.p26] 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.

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 praises 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 liberal-^{ity}^[#11.p27] 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.

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,^[#11.p28] #28 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.

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 anyone. 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

Testimony #11

#29 labor. They are marring the temple of God by continually violating the laws of their being through^[#11.p29] 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 cases 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^[#11.p30] 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.

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. [11, p31] The mother in the house, #31 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."

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. [11, p32] #32 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.

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

Testimony #11

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^[#11.p33] 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.

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 everywhere 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^[#11.p34] 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 a detestation to even noble-spirited unbelievers. This is the people professedly waiting for the coming of the Lord.

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 benefited by the wealth of their brethren, and have trials because they are not. They are not wor-

thy 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,^[#11.p35] 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."

#35

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^[#11.p36] 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."

#36

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

Testimony #11

made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

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^[#11.p37] 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."

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^{#38} speak the words to them as to the certain ruler,^[#11.p38] "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.

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; ^[#11.p39] and by improving these talents, gain other talents ^{#39} 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 ^[#11.p40] see your good works, and ^{#40} 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

Testimony #11

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."

* * * * *

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.^[#11,p41]

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.

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,^[#11,p42] 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.

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.

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 ^{#43} [11.p43] 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.

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,

Testimony #11

#44 with meekness and fear? How soon would a_[#11.p44] 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.

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.

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.

There are but few as yet that are aroused sufficiently to understand how much their habits of diet have to do with their health,
#45 their_[#11.p45] characters, their usefulness in this world, and their eternal destiny.

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.

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 great and good work of benefiting suffering humanity, they must be nearly or^[#11.p46] quite right. And thus our people are in danger of being ensnared through the efforts made to recover their health at these establishments. #46

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.

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^[#11.p47] the cause of their Redeemer, and bring #47 their own souls into bondage.

I was shown that Sabbath-keepers should open a way for those of like precious faith to be benefited 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.

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

Testimony #11

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.

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 benefited 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
#48 or over-bearing. He is too fearful of putting^[#11.p48] 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.

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
#49 ^[#11.p49] 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."

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.

Here, I was shown, was a worthy object for God's people to engage in; and where they^[#11.p50] 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. #50

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.

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^[#11.p51] precious soul saved, will be worth more than all the means which will be needed to establish such an enterprise. #51

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

Testimony #11

prejudice removed, and will stand as defenders of the faith of Sabbath-keeping Adventists.

Some who will come to such an institution and go away restored, or greatly benefited, 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.

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.

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^[#11,p52] 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.

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.

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^[#11,p53] 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 benefited with this fund.

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.

**TESTIMONY
FOR
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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_[#12,p2] 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.

#2

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 in-

Testimony #12

- #3 spired book of God. I_[#12.p3] 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:

"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."

- 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
- #4 there is not one young man_[#12.p4] 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.

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."

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^[#12,p5] from the Father. And when these #5 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."

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^[#12,p6] or of death #6 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.

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

Testimony #12

- 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 wherewithal they shall be clothed. Their hearts are_[#12,p7] 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 daguerreotyped 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.
- #7
- #8 Those vain, frivolous words are all written in the book._[#12,p8] 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_[#12.p9] 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." #9

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.

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_[#12.p10] 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. #10

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

Testimony #12

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?

#11 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,—^[#12.p11] 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^[#12.p12] every day, will give peace of conscience which can arise alone from right doing.

#12 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."

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.

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^[#12,p13] for the truth's sake, they ^{#13} 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.

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^[#12,p14] pressing in upon and around them? Oh, no. See, ^{#14} 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.

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,

Testimony #12

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

#15 Satan's most attractive agencies^[#12,p15] 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.

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."

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."^[#12,p16]

#16

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."

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."

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."

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^[#12,p17] abiding in them #17 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.

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.

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

Testimony #12

- #18 charity, which is the bond^[#12.p18] 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."

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."

- 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 fellowmen, 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
- #19 to the comfort and edification of one another. If^[#12.p19] 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 battle-field, 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 grievancies 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.

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 Christ-like. 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^[#12.p20] in their lives that separation from the world which #20 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."

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 ^[#12.p21] #21 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."

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

Testimony #12

had 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 ^[#12,p22]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?

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 ^[#12,p23]the work of saving perishing souls, are richly rewarded in the kingdom of Heaven.

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.

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.

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 your Lord's will? Those who possess eternal life will all have *done well*. The King of ^[#12.p24] #24 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.

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.^[#12.p25] #25

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

Testimony #12

should be substituted in the place of these amusements. Something can be invented, perfectly harmless.

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.

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^[#12,p26] 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.

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.

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.

Precious gifts we have in Brn. Smith, Aldrich, and Amadon.
#27 We cannot afford to have them ruin their health through close^[#12,p27] 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 ear-

nestly, conscientiously, and unselfishly, for the advancement of the cause of God.

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.

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.

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.^[#12,p28]

#28

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.

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 benefited 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 peri-

Testimony #12

#29 ods_[#12.p29] 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 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 benefited 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.

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_[#12.p30] 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.

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^[#12,p31] would have realized the prostration of his physical and mental powers much sooner than he did. #31

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.

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^[#12,p32] sure support. None of these workmen can be spared. #32

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?

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

Testimony #12

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.

#33 Brethren abroad, are you asleep to this matter? Must your hearts be made faint by ^[#12,p33] 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.

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 him away from his work.

#34 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 ^[#12,p34] 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.

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.

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.

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,^[#12.p35] yet some fail to follow the advice given. ^{#35} There should be uniformity as to the length of the Reform Dress among Sabbath-keepers.

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.

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—^[#12.p36] minded people. In every sense of the word it is a ^{#36} deformed dress.

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

Testimony #12

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.

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.

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,
#37 not to form your patterns after your own^[#12,p37] particular ideas. There are correct patterns and good tastes. There are also incorrect patterns and bad tastes.

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 out-side 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.

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 al-
#38 ready been given. I have^[#12,p38] 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.

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^[#12,p39] 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. #39

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.

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^[#12,p40] 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 #40

Testimony #12

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.

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.

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 collusion 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^{#12,p41} 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.

#41

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 fault-finding, occupying a position,--"Report, and we will report it."

At Battle Creek they have borne the burdens^[#12,p42] of the #42 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.

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^[#12,p43] better be converted and obtain the mind of Christ. Let #43 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.

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 fault-finders 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

Testimony #12

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. [#12.p44]

#44

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?

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.

#45

to [#12.p45]

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 in-

clined 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.

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 ^[#12,p46]made the transfer ^{#46} 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 benefited 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 benefited with the improvement of his talent.

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 ^[#12,p47] who feel thus, it is even so. They will receive ^{#47} 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

Testimony #12

responsibility, until they are released by their rendering back to God that which he has committed to them.

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 to 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^[#12,p48] 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."

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.

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^{#49} ^[#12,p49] 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." [#12,p50]

#50

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.

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.

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

Testimony #12

#51 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^[#12,p51] 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."

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.

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.

#52 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^[#12,p52] 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.

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_[#12,p53] the Lord thy God may bless thee in all that thou settest #53
thine hand to, in the land whither thou goest to possess it."

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.

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_[#12,p54] upon the wealthy, nor the per- #54
plexity 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.

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
#55 by the poor man. Does God care for money? ^[#12.p55] 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.

Men who have riches have, many of them, obtained them by close deal, by advantaging themselves, and disadvantaging their
#56 poorer fellowmen, or their brethren; and these very ^[#12.p56] men glory in their shrewdness, in their keenness in a bargain.

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.

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.

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 ^[#12.p57] greater value than riches. They ^{#57} 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.

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, ^[#12.p58] ^{#58} 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."

I was then directed to the parable of the unjust steward. "And I say unto you, make to yourselves friends of the mammon of

Testimony #12

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?"

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 ever-

#59 lasting habitation of the righteous. [12.p59]

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

#60 influence to draw to himself the favor of God. [12.p60]

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.

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 there_[#12.p61] with content. But they that will be rich fall into tempta- #61
tion 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 hold on eternal life."

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 be-

Testimony #12

cause 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^[#12,p62] flatter themselves that their acquisitiveness is godliness. Paul though says, "Contentment with godliness is great gain."

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^[#12,p63] 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.

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.

PERSONAL.

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

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 back-ground. 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^[#12,p64] footsteps of our Redeemer, therefore are un- #64
prepared to walk even as he walked.

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.

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."

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."^[#12,p65] #65

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."

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

Testimony #12

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
#66 is that which is required of us. Little is the sacrifice that^[#12.p66] 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.

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.

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
#67 overthrow you that he may^[#12.p67] 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.

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.

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^[#12.p68] been brought to bear upon you. #68 While you hesitate and stand back, failing to lay hold upon the blessing it is your privilege to experience, you suffer loss.

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 blessing to you, Satan determines to present before 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 benefited 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."

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^[#12.p69] purpose, let your children know they must obey #69 you.

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

Testimony #12

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.

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.

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.

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, #71 unless they entirely reform, will go back and take their^[#12,p71] 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 the 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.

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 again 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 #72 a chance^[#12,p72] 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.

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

Testimony #12

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.

#73 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^[#12,p73] 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.

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.

#74 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.^[#12,p74] He made her believe that she would be greatly advantaged by tasting of that fruit.

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 innocence, 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.

ADVERTISE THE PUBLICATIONS.

I HAVE been shown that we were not doing our duty in the direction of gratuitous^[#12.p75] circulation of small publications. There ^{#75} 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.

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.

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^[#12.p76] ignorant of ^{#76} the means of relief, and the course to pursue to avoid disease.

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

Testimony #12

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.

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^[#12,p77] 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.

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.

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 ^[#12.p78]Dansville in matters of religion and amuse- #78
ments. 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.

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.

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.

I was shown that the position of Dr. Jackson in regard to amusements was wrong, and ^[#12.p79]that his views of physical exercise #79
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.

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

Testimony #12

will afford him satisfaction, give him courage, and impart to him vigor, which vain, mental amusements can never do.

#80 The view that those persons who have abused both their physical and mental powers, or who have broken down in mind or in body,^[#12,p80] 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.

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.

#81 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^[#12,p81] 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.

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 salva-

tion. 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.

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 ^[#12,p82] the nerves. Invalids are far happier with employment, and ^{#82} their recovery is more easily effected.

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.

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 ^[#12,p83] he has in mercy heard the prayers offered for her recovery. ^{#83} She should shun wearing labor, but above all should she avoid a life of inactivity.

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.

Testimony #12

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.

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
#84 have taken a leading part in the work, I have^[#12,p84] 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.

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
#85 have said upon the authority of what God has shown me.^[#12,p85] 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.

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 vascillating, 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, ^[#12.p86] would be wrong. And for him to do nothing ^{#86} 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.

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 impor-

Testimony #12

#87 tance, and they will go away in a_[#12.p87] state of mind harder of access than before.

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.

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_[#12.p88] 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

#88

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. #89

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.

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 ap- #90

Testimony #12

peared 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
#91 longer to speak my views and feelings, [12,p91] 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.

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.]

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.

"I saw that the high standard should not be lowered a particle in order that the Institution might be patronized by unbelievers. If any
#92 [12,p92] 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.

"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.

"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^[#12,p93] 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. #93

"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 veil, 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.

"God is dishonored by such. The religion of Christ is brought into disrepute. Such^[#12,p94] have not love for God, nor love #94 for their companions nor children. The affections of such are morbid.

Testimony #12

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 benefited 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.'

"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.

"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^{#95}_[#12.p95] 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."

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^[#12,p96] shown in ^{#96} 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 the 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."

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.

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."

I would call especial attention to the remarkable dreams given in this little work, all_[#13,p2] 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. #2

May the blessing of God attend this little work.

E. G. W.

Sketch of Experience

From December 19, 1866, to October 20, 1867.

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_[#13,p3] my mind to the decision to risk so much, especially as I stood alone, with #3

Testimony #13

the influence of the church, including those at the head of the work at Battle Creek, against me.

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.

#4 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.^[#13,p4] 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 judg-

ment 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.^[#13,p5]

#5

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.

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.^[#13,p6] 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.

#6

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.

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:

Testimony #13

#7 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^[#13,p7] 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."

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."

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."

#8 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^[#13,p8] 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."

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.

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_[#13.p9] felt that a special blessing #9 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.

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 head-quarters.

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_[#13.p10] in strength, and improved with #10 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

Testimony #13

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^[#13,p11] 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.

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.

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.

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.

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^[#13,p12] 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.

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 ^[#13,p13] 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 of 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!"

#13

Testimony #13

My husband, who was sleeping in a bed in the same room,
#14 heard me weeping aloud, and^[#13,p14] awoke me. I found my pillow wet with tears, and a sad depression of spirits upon me.

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.

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.

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.

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
#15^[#13,p15] 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.

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.

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^[#13,p16] 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. #16

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.

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.^[#13,p17] 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. #17

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

Testimony #13

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.

#18 I had not counted_[#13,p18] 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.

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.

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_[#13,p19] 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.

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_[#13.p20] journeying I was suffering the keenest anguish of spirit. #20 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:

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.

The distress and anguish of my mind, as I saw the vine lying upon the ground, was beyond description. I saw many pass and look pityingly upon the vine, and I waited_[#13.p21] anxiously for a friendly #21 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 therefrom." 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

Testimony #13

understand the figure of the vine. God will be to thee a present help in time of trouble."

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.

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 #22 which had been shown me in [13.p22] the past history of some present, warning them of their dangers, and reproving their wrong course of action in the past. I stated that 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 #23 leave me free to [13.p23] act in the fear of God. I left the meeting relieved of a heavy burden.

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:--

"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.

"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 the 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^[#13,p24] they are employed, should engage^{#24} 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.

"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.

"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.

"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^[#13,p25] burdens, while at the same time they will never throw^{#25} 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

Testimony #13

has done, for they could not pass through a twentieth part of what he has endured and stand at their post.

"Satan designs to obtain a foot-hold 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.

"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 of 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.

#26 "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,^[#13,p26] 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.

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^[#13.p27] on the armor of righteousness, or he #27 will fall by the hand of the enemy.

"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.

"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.

"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."

The following is the second testimony,^[#13.p28] written in May, #28 1867, addressed to the young, laboring in the Office:

"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.

"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,

Testimony #13

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, as a common tale, as a story, merely to come before minds and be readily effaced.

#29

"While in Rochester, I saw that we had_[#13.p29] 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.

"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.

#30

"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,_[#13.p30] 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.

"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_[#13.p31] nothing, and knew not that they were poor and miserable, blind and naked. #31

"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.

"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 saviors 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.

"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._[#13.p32] 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 sent 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. #32

"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

Testimony #13

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."

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.

#33 The first Sabbath on our way we spent at^[#13,p33] 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.

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.

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 bedside 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
#34 very excellent^[#13,p34] 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 car-

ried 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.

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 ^[#13,p35]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. #35

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.

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 ^[#13,p36] 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 #36

Testimony #13

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.

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.

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^[#13,p37] Bushnell, as before, preaching and baptizing.

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.

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 ^[#13.p38]loose from every one at the ^{#38} head of the work, and was virtually standing alone. I dared not trust any where. 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:

"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 perfect health and freedom in the proclamation of the last message.

"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 ^[#13.p39]intimately connected with you, ^{#39} I have come to the conclusion that I ought to tell you. The following is all that I can remember of it:

"I was in a large house where there was a pulpit somewhat like those we use in our meeting-houses. 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.

Testimony #13

#40 "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 ^[#13,p40]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.

"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."

#41 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 ^[#13,p41] 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.

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.

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^[#13,p42] power to the people at Orange, and a glorious work #42 was done for backsliders and sinners.

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.

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.

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.

In our new carriage we left Greenville, Aug. 29, to attend the general gathering at Wright. Four teams followed us. The journey^[#13,p43] was a comfortable one, and very pleasant in company with #43 sympathizing brethren. The meeting was one of victory.

September 7 and 8 we enjoyed a precious season with the brethren in Allegan county, assembled at Monterey, and had an excellent meeting.

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

Testimony #13

us to Battle Creek. But before we left Monterey, he related to us the following dream:--

"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.

"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 ^{#13,p44}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.

"All at once we came to a turn-table, 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 turn-table. 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.

"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^{#13,p45} 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."

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:--

"'The prophet that hath a dream, let him tell a dream.' Jer. xxiii, 28.

"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.

"I thought in my dream that I was in my^[#13,p46] native town, #46 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.'

"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.

"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.

"Bro. White seemed greatly improved in health, cheerful and happy, but looked tired,^[#13,p47] as though he had been walking quite a #47 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

Testimony #13

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.

"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."

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 ^[#13.p48]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.

In company with Bro. and Sr. Maynard, and brethren Smith and Olmstead, we attended the large western meetings, the principal victories of which have been fully given in the Review.

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.

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 fore-

noon meeting, saying that he had given an appointment for me to speak to the people in the afternoon. ^[#13,p49] 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.

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. ^[#13,p50] 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.

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.

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,

Testimony #13

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
#51 money.[#13.p51]

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.

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.

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,
#52 not knowing his[#13.p52] real ability to give, and not knowing how much he gave?

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.

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^[#13,p53] 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. #53

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.

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 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^[#13,p54] other portions of them not yet fulfilled, that our future will be more favorable than the past? #54

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.

Testimony #13

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.

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.

#55 A blessing or a curse is now before the people of God; a blessing if they come out from^[#13,p55] 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."

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 teachings 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.

#56 We believe also that God has called Bro. White to bear a plain testimony in reproofing wrongs thus made^[#13,p56] manifest, and that in this work he should have the support of those who truly fear God.

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.

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.

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 in 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.^[#13,p57]

#57

But we have been blinded by Satan, in respect to our own spiritual condition.

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.

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.

The labors of Bro. 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 accom-

Testimony #13

panied 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.

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,

Committee.

A. S. HUTCHINS,
JOHN BYINGTON,

#58 [#13,p58] At a meeting of the church, Monday evening, Oct. 21,
the foregoing report was unanimously adopted.

URIAH SMITH,
G. W. AMADON, *Elders.*

"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 reproving wrongs in the church. Such have the burden of the work, and feel compelled, from a love of precious souls, to deal faithfully.

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 the 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.

[#13.p59]

#59

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.

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:

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 afflicting 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.

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

#60

Testimony #13

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.

#61 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^[#13,p61] 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.

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.

#62 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^[#13,p62] 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.

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 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.

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_[#13.p63] before his patients, and fails to exalt the Lord as #63 their only dependence.

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.

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.

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 benefited, 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.

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_[#13.p64] #64 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.

Again, in going to Dansville the Lord would have us be benefited 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 en-

Testimony #13

tirely 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.

When my husband's courage and hope began to waver, then we could not benefit any one at Dansville, and we could not be benefited 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 bretheren 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
#65 to [13.p65] 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.

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."

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
#66 [13.p66] 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.

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.

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^[#13,p67] 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.

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^[#13,p68] 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

Testimony #13

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."

#69 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 ^[#13.p69]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.

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.

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.

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.^[#13,p70]

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. #70

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.

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.

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.

This people should receive sufficient instruction for them to understandingly obtain the evidence for themselves that the truth is to them salvation.^[#13,p71]

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*. #71

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.

Testimony #13

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.

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.

#72 When Bro. Cornell is humble, and makes God his trust, then can he do much good. Angels come to his^[#13,p72] 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 an 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.

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.

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.

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 any one. And while he was so confident, he was in the very act, shorn of his strength.

#73 God was displeased with his disregard of the counsel of Bro. Andrews. His sufficient spirit came near making the discussion an utter failure. At these special^[#13,p73] combats, unless there is a decided gain, there is always a loss. They should never be rushed into heed-

lessly, 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.

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 rely in 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.

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^[#13.p74] 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. #74

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.

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 hum-

Testimony #13

ble servant of Jesus Christ. He had on his own armor, not the armor of God.

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
#75 broken reeds. You should have realized that Bro. [13,p75] 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 benefited 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.

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
#76 Satan in Heaven, and [13,p76] 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."

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.

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^[#13,p77] home-sick or discontented. Again, in church affairs #77 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 case 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.

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

Testimony #13

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.

#78 God requires it of her,^[#13,p78] 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.

God will bless Bro. Cornell and sustain him, if he moves forward in humility, leaning upon the judgment of experienced fellow-laborers.

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.

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 #79 when we^[#13,p79] 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.

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.

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.

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 ^{#80}_[#13,p80] 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.

TESTIMONY
FOR
THE CHURCH,
No. 14.

BY ELLEN G. WHITE.

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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.

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:

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.

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 benefited by them. But all this was lost in consequence_[#14.p2] of these testimonies being held in private. #2

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.

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

Testimony #14

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.

#3 But, finally, I have decided that many of these personal testimonies should be published, as they all contain more or less reproofs and instructions^[#14,p3] 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:

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.

#4 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^[#14,p4] 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.

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.

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^[#14.p5] hope for a time, only to suffer disappointment and grief. #5

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.

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,^[#14.p6] #6

Testimony #14

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.

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 benefited 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.

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 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, [14,p7]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.

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.

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_[#14,p8] #8 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 and 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:

"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."

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_[#14,p9] #9 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

Testimony #14

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:

"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^[#14,p10] #10 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.

"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.

Again. on pp. 51-53 of Test. No. 11, I said:

"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.

"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.^[#14,p11] #11 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."

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.

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_[#14,p12] there. One case, in Vermont, I #12 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.

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,

Testimony #14

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 ^{#13}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.

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 ^{#14}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.

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 [14.p15] 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. #15

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.

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. [14.p16] #16

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

Testimony #14

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.

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.

#17 To the afflicted among our people I wish to say, Be not discouraged. God has not forsaken^[#14,p17] 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.

SKETCH OF EXPERIENCE

FROM OCTOBER 21, 1867, 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.

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^[#14,p18] the different ^{#18} 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.

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.

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^[#14,p19] loud, hurried ^{#19} 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.

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 un-

Testimony #14

derstand how to preserve their strength so as to be able to perform the greatest amount of labor without exhausting it.

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.

#20 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 [14,p20] 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.

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 bloodstained banner of Prince Immanuel.

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 #21 enemy's fortifications, the whole struggle of days,[14,p21] weeks, and even months, is lost, and many lives sacrificed, with nothing gained.

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.

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^[#14,p22] the bands of Satan, and make their decisions for life everlasting. #22

Well-directed labor at the right time will make a long-trying 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.

I have been shown that some ministers at the very commencement of a series of meetings 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.

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

Testimony #14

faith, not in a boisterous manner, not with a perfect storm, but with meekness and fear. The power which will convince, will be strong

#23 [14.p23] arguments presented in meekness and in the fear of God.

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."

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

#24 bearing. They should be clothed fitting the dignity of their [14.p24] position. Their speech should be in every respect solemn and well chosen.

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.

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.

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. [#14,p25] #25

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.

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.

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, [#14,p26] and choose their own course, independent of their brethren. #26

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.

Testimony #14

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.

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 ^{#14,p27} 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.

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.

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 ^{#28} from curiosity, or from lack of order, got out of his place, and ^{#14,p28}

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.

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.

"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^[#14.p29] thousand. Neither let us tempt Christ, as ^{#29} 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."

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.

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.

"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. ^{#30}[#14,p30] and Sr. Howland. This is crossing work for me, and wears me much.

"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.

"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.

"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.

^{#31}"Thursday, we went into Portland again, and took dinner with the family of Bro. Gowell. We ^{#31}[#14,p31] 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 Life-giver 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 re-united, no more to be severed.

"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^[#14,p32] 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. #32

"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.

"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.

"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^[#14,p33] who professed the truth to #33

Testimony #14

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.

"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.

"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

#34 Christ was^[#14.p34] 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.

"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^[#14.p35] 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. #35

"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.

"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^[#14.p36] work in Washington until Bro. Ball decided either for or against the truth, that the church might be released in his case. #36

"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

Testimony #14

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.

"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
#37 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.

"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.

"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
#38 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.'

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.

"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.

"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^{#14,p39} 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 forgive 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.

"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

#39

Testimony #14

dinner, and we all three enjoyed our simple fare. We then prepared to sleep if we could.

#40 "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, 'Don't you know me? I am Sr. Chase. The_[#14,p40] 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.

"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.

#41 "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_[#14,p41] 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.

"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.'

"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,^[#14,p42] and the armor will be laid off at the feet ^{#42} 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."

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.

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.

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^[#14,p43] patented, manufactured, and ^{#43} sell any article worthy of being patented.

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

Testimony #14

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.

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 venders 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.

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, #44 [14.p44] from Gratiot County, our hired girl, is very much pleased with it.

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.

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.

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^[#14.p45] thence to our home, where we spent the next Sabbath and first-day with the brethren who assembled from different places. #45

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.

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:

"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^[#14.p46] 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. #46

"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 appoint-

Testimony #14

ments 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.

"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 #47 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.

"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."

#48 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:-

"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."

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.

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

Testimony #14

#50 also requested ^[#14,p50]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.

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.

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
#51 her journey. Her wants^[#14,p51] 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.

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:—

"LELAND, Leelanaw Co., Mich., Feb. 20, 1868.

"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.

"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.

"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. [14,p52]

#52

"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.

"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 [14,p53] 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

#53

Testimony #14

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.

"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.

"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,

"And bid us seek substantial bliss

#54 Beyond a fleeting world like this.' [#14.p54]

"Now I can say with the poet,

"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.

"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.

"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.

"Yours in hope of eternal life,

"HANNAH MORE.

"If you know of any way by which I can reach you sooner, please inform me. H. M."

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^[#14,p55] her worth; but she sleeps. ^{#55} 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.

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.

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^[#14,p56] on our ^{#56} return from the West, to pay her expenses to our new home in Montcalm Co.

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

Testimony #14

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.

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.

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
#57 overburdened with care, and needed those persons in^[#14,p57] 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.

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.

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^[#14,p58] at Battle Creek, no effort was made by that church^{#58} 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.

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.

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^[#14,p59] this kind of^{#59} 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.

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 examples 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.

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 responsi-

Testimony #14

bility 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.

#60 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,^[#14.p60] 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.

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?

#61 ^[#14.p61]

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."

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^[#14,p62] upon his throne, will follow the example #62 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.

COOKING.

DURING the last seven months 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.

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.

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.

Skill must be united with simplicity. To do this, women must read, and then patiently reduce what they read to practice. Many are

Testimony #14

#63 suffering^[#14.p63] 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.

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.

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.

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^[#14.p64] 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.

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.

In many families we find dyspeptics, and frequently the reason of this is the bad bread. The ^[#14.p65]mistress of the house decides ^{#65} 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?

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.

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.

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, ^[#14.p66] and families are burdened with company, I have seen the ^{#66} 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.

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.

Testimony #14

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
#67 conceal the matter, she threw it to a couple of very large^[#14.p67] 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?

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."

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
#68 ^[#14.p68] 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."

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:

"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.

"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_[#14,p69] thus disciplined, grow up unrestrained in their desires, #69 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.

"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

Testimony #14

#70 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 unlady-like and^[#14,p70] coarse to wash dishes, iron, or stand over the wash-tub. This is the fashionable instruction which is given children in this unfortunate age.

"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.

"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."^[#14,p71]

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.

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:

"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^[#14,p72] 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."

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.

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^[#14,p73] them as fast as he, with several to help him, could wait upon them.

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,

Testimony #14

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.

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 #74 [14,p74] to pay the postage, and we will send you the \$5 package, and charge the fund \$4.

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.

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, #75 [14,p75] 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.

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.

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.

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.

POSTAGE.

BRO. W. FARRAR writes from Kingston, Wis., March 23, 1868:—

"Dear Bro. and Sr. White: Please find enclosed \$5.00, to pay postage."

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^[#14,p76] and letters have^{#76} 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.

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.

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, #77 [14,p.77] 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.

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.

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.

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. #78 Small, very small, will be the profits realized by [14,p.78] 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.

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^[#14,p79] he may be able by sound doctrine both to exhort and to convince the gainsayers. #79

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 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," 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.

Bro. ———, you, I saw, are not a lover of hospitality, you shun burdens. You feel that to feed the saints, and look after their

Testimony #14

#80 wants, is a task, and that all you do in this direction is lost. Please read the above scriptures, and may God give you ^[#14,p80] 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.

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 us, to prove for ourselves, experimentally, the mind of the Lord, and his will toward us. Praise his dear #81 name for this precious gift! I have been shown that Sister ^[#14,p81] ———'s grasp must be broken from this world before she can have a true, safe hold of the better world than this.

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.

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.

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_[#14.p82] 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.

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_[#14.p83] almost a stranger to the heart; but censure leaps like black-balls to the lips, spotting the garments, and defiling the Christian character.

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 fault-findings, have been like a desolating hail to a sensitive plant. It has chilled and nearly destroyed the life of

Testimony #14

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.

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
#84 you sow. You do not^[#14,p84] 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.

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.

[#14.p85] Sufficient unto the day is the evil thereof. But you make for yourself a time of trouble beforehand. #85

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.

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.

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[#14.p86] life is neglected. #86 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?

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 pos-

Testimony #14

sess 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; #87 you will be repaid in so doing. [#14.p87]

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.

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 [#14.p88] #88 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.

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. Mis-

taken 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 benefited 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.

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. [#14,p89] 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[#14,p90] gradually. In a week she can have the windows down two or three inches day and night. #90

Lungs and liver are diseased because she deprives herself of vital air. Air is the free blessing of Heaven, calculated to electrify the

Testimony #14

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.

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^[#14,p91] brain. The lungs contract, the liver is inactive.

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.

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 ^[#14,p92] should be exercised when weary, or ^{#92} 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.

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 which God has strewn in your pathway.

You belong to a family who possess minds not ^[#14,p93] well ^{#93} 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.

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 be-

Testimony #14

numbed. 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.

#94 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.

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?

#95 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.

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.

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 ^[#14,p96] 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." #96

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.

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.

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^{#97} 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.

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^{#98} 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.

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.

There is a work for you to do: humble yourselves^[#14,p99] 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. #99

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 established, 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^[#14,p100] 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 #100

Testimony #14

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."

#101

In love,

E. G. W.

[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.]

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.

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.

I regret that you could not have had this before, but even now may God make it a blessing to you, ^[#14.p102]is my sincere prayer. #102 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.

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.

**TESTIMONY
FOR
THE CHURCH,
No. 15.**

BY ELLEN G. WHITE.

**STEAM PRESS
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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.

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.

SKETCH OF EXPERIENCE, FROM FEBRUARY 7, 1868, TO MAY 20, 1868.

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^[#15.p2] 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.

#2

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

Testimony #15

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.

#3 The person replied: "Cut out the garments. That^[#15,p3] 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."

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:

"Cut out the garments. Your release has not yet come."

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.

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_[#15,p4] testimony I had written #4 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.

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.

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.

No one can visit this people without being impressed with the value of Bro. Cornell's faithful labors in this_[#15,p5] cause. His work #5 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

Testimony #15

Lord, and rescue many souls from the powers of darkness. May the blessing of God still be with him.

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.

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.

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.

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

#6 [15.p6] returned to Tuscola, and wrote eight pages more.

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.

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 com-

menced 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.

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." [15.p7]

#7

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 reproofed 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."

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 reproofed 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

Testimony #15

impulsive and careless will come with their burdens and trials, generally just before we are to speak, or when perfectly exhausted by speaking.

#8 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^[#15.p8] the forenoon. He and his people were present to hear what I had to say.

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.

After returning home, I sent to her for a copy of the testimony, and, April 15th, received the following, dated at Denmark, April 11, 1868.

"Sister White: Yours of the 23d ult. is at hand. Am sorry I cannot comply with your request."

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, 1868, 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_[#15,p9] thee this day a defended city, ^{#9} 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.

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.

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_[#15,p10] make shipwreck of faith. However great may be ^{#10} 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."

Testimony #15

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.

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 these testimonies were received. While those who had been greatly in fault were ^{#11} ~~re~~_{re}proved 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.

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.

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^[#15.p12] murmured, saying, this man ^{#12} 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."

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:

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.

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.

Testimony #15

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
#13 [15,p13] 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.

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.

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.

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 [15,p14] a good stand. Brethren G. T. Lay and S. Rumery 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
#14

that the good work in Monterey was by no means finished. We have made arrangements to return and spend several weeks in Allegan county.

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.

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.

"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." #15

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.

Testimony #15

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.

"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^{#15, p16} hungry; 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 hungry, 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, 41-46.

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.

When you were enjoying your food from your bounfully 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 into 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.

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^[#15,p17] 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. #17

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.

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.

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^[#15,p18] consequence of their believing the #18

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?

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.

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 case brought to
#19 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.

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."

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 drouth, and he shall be like a watered garden, whose waters fail not."

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?

There is a widow I am acquainted with who has two ^[#15,p20] #20 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

Testimony #15

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!

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^[#15,p21] 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.

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 benefited; 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?

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.

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_[#15,p22] baptized with the baptism #22 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.

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 off, 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.

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?

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_[#15,p23] much selfishness exhibited in these things. Unless #23 there is some special evidence that they *themselves* were to be benefited 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

Testimony #15

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:

"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,^[#15,p24] #24 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."

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.

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?

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^[#15,p25] 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 thee continually, and make fat thy bones, and satisfy thy soul in drouth (famine) and thou shalt be like a watered garden, and a spring of water, whose waters fail not." #25

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 clown by the hard-hearted worldlings, read it.

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

Testimony #15

expand. Then God will make them like a watered garden, whose waters fail not.

#26 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^[#15,p26] 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."

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.

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.

#27 God requires that those who occupy responsible positions should be consecrated to the work; for if they move wrong, the people take lenity 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.^[#15,p27]

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.

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.

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.

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 ^[#15.p28]desire strengthened, ^{#28} 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

Testimony #15

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 outweigh 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, #29 who are poor, who are hungry, who are not in^[#15,p29] 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.

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^[#15,p30] of the most enchanting music ^{#30} fall upon the ear, all then will be interested; not one indifferent spectator.

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.

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."

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, re-

#31 jected 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^[#15.p31] their worldly advantages were so great, they could, through them, be recommended to God, and thus secure Heaven.

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.

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.

#32 "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^[#15.p32] have a plague spot at the core, which taints their whole character and corrupts their religious experience.

"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.

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.

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 ^{#15,p33]} world, he will ^{#33} 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.

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."

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

Testimony #15

others. The word of God has presented you an unerring pattern, a faultless example.

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.

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.

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
#34 the sure result. A plain diet, free from all spices, and the_[#15,p34] 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.

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.

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."

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 ^{#35} 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.

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.

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."

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 ^{#36} 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

Testimony #15

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.

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.

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 #37 Heaven. But Jesus invites you to make him your^[#15,p37] 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.

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.

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 ^[#15,p38] 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.

#38

E. G. W.

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.

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

Testimony #15

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, #39 [15,p39] 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.

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.

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.

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.

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 #40 [15,p40] has been truly an unruly member, a world of iniquity, set on fire of hell, untamed and untamable.

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 from 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,^[#15,p41] take no credit to yourself. God alone should be exalted. God alone hath done it all. #41

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

Testimony #15

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?

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 into 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.

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^[#15,p42] 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 side-way hints, profess attachment, and yet stab the character in the dark.

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.

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. [#15,p43]

#43

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.

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.

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 [#15,p44] world #44 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.

Testimony #15

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.

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 ^{#45}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.

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 your 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.

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 ^{#46}tenderness in you, arouses impatience, and ^{#15,p46}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.

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.

Your children, and all other children who have^[#15,p47] lost ^{#47} 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.

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.

Testimony #15

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_[#15,p48] 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."

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.

#49 In love,

E. G. W._[#15,p49]

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.

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.

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.

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.

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 ^[#15,p50] 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." #50

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.

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?

You have set a table for your children of unwholesome food, cooked in an unhealthful manner. You have placed before your chil-

Testimony #15

dren 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.

#51 Scarcely a trace of the divine can be seen in^[#15,p51] his organization. You have brought up your children to indulge their appetite when 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.

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.

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_[#15,p52] defiles #52 any preparation in cooking you may make. Eat largely of fruits and vegetables.

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.

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.

We say to you, dear brother and sister, your safest course is to let meat alone. The use of tea and coffee_[#15,p53] is injurious to the #53 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.

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.

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 #54 God, that ye^[#15.p54] 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."

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.

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^[#15,p55] 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.

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

Testimony #15

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. ^[#15.p56]

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.

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.

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 ^[#15.p57] 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 temper-

ance in all things. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

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.

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 ^[#15,p58]immense cost. Yet many have done this over and over again, ^{#58} and these self-murderers have been eulogized by their friends and the minister, and carried directly to Heaven at their death.

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.

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

Testimony #15

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 im-

#59 mortality. [15,p59]

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 prin-

ciple, 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^[#15.p60] 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. #60

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.

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^[#15.p61] 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 #61

Testimony #15

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.

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.

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 approve this being satisfied with the truth, and making no sacrifice to aid and strengthen those who need strength.

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-^[#15,p62]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.

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 harrassed and afflicted, and in trouble because of the un-

happy 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.

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^[#15,p63] who are able to bear their own, and also #63 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.

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 Christ-like 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.

You are placed under the most favorable circumstances for the development of good Christian characters. You are not where you

Testimony #15

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. ^[#15,p64]

#64 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.

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.

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 case. 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 special 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 ^[#15,p65] the church grows, and souls be added unto them of such as shall be saved.

#65 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.

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.

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 ^{is}_{unjust} also in much. God wants to make you right, holy, and true. #66

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.

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

Testimony #15

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.

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.

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, ^[#15, p67] the reaping time is not far distant. Sow no foul seed. Satan is ready to do that work. Sow only clean, pure seed.

You, my dear sister, have been jealous, envious, and fault-finding. 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.

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^[#15,p68] which the Lord thy God #68 giveth thee. If you disobey, ye shall not prolong your life in that land.

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.

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.

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.

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.^[#15,p69]

There must be a thorough reformation in your life, a transformation by the renewing of your mind. God requires his people to help

#69

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.

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.

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. ^[#15,p70]

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.

Bro. —, you should be swift to hear, slow to speak, slow to wrath. Be careful of your words. Let not Satan make you a stum-

bling-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.

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.^[#15,p71]

#71

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.

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.

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 princi-

Testimony #15

ples 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
#72 censure_[#15,p72] 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 praiseworthy 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.

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
#73 own soul. It is all that_[#15,p73] the church require. You have deceived

yourself. He that seemeth to be religious and bridled 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.

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 ^{#15, p74} 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 over-anxious 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

#74

Testimony #15

would think you right, while your motives and acts will not bear that construction you would have put upon them.

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^[#15,p75] until you can say truly, My Redeemer liveth, and because he lives I shall live also.

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.

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.

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_[#15,p76] #76 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.

Cease your jealousies and your fault-finding. 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._[#15,p77] #77

It is difficult, to build up the fortifications preserving the privacy and privileges of the family relation sacred, after they have

Testimony #15

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.

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.

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 fault-finding, your jealousies, your complaining, and in meekness receive the ingrafted word which is able to save your soul.

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.

#78
[#15,p78]

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.

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.

"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.

You must overcome your sensitiveness and fault-finding. 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 ^{#79} [15.p79] 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.

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.

I inquired the cause of this much-to-be-dreaded condition, and was pointed back for years, and shown that you had not, since

Testimony #15

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. [#15.p80]

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^[#15.p81] provoke them to wrath, and often discourage^{#81} 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.

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.

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.

In your profession, you have been very zealous to^[#15.p82]^{#82} 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?

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?

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

#83 [15,p83] 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.

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^[#15,p84] his children did #84 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.

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.

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

Testimony #15

#85 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^[#15,p85] 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.

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 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,^[#15,p86] 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.

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 un-failing crown of immortality, and the far more exceeding and eternal weight of glory.

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^[#15,p87] decision of character, is too vas- #87
cillating, 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 vascillation. 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

Testimony #15

any form. They must endure hardness as faithful soldiers, stand at their post, and be true every time.

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.

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.

#88 I was then shown in the case of Bro. —, that Satan had been fastening his bands about him, and ^[#15,p88]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.

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^[#15,p89] 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^[#15,p90] 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

#89

#90

Testimony #15

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.

#91 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 [15,p91] 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.

The Lord directed their course where there was no water, purposely, to prove them, to see after they had^[#15,p92] 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

#92

Testimony #15

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^[#15,p93] 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."

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."^[#15,p94]

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 peo-

ple; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

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,^[#15.p95] 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. #95

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

Testimony #15

make a pillar in the church, and could honor God by his influence, sanctified through the truth.

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.

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^{#15,p96]} 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.

#96

**TESTIMONY
FOR
THE CHURCH,
No. 16.**

BY ELLEN G. WHITE.

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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.

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 reprov'd 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.

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.

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^[#16,p3] embrace the truth if it #3 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.

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.

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.

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.^[#16,p4] They do not take any special burden #4 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.

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 any-

Testimony #16

thing 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.

#5 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^[#16,p5] 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.

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.

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.

#6 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 benefited in moving to Battle Creek. The Lord directed them to take this course. Battle Creek was just^[#16,p6] 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.

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.

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. #7

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.

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 benefited 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.

Testimony #16

#8 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_[#16,p8] 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.

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.

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.

LOOK TO JESUS.

#9 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,_[#16,p9] 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.

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^[#16,p10] and cause of ^{#10} 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, reproof, 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.

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, ^[#16,p11] into the wants of the people, and time has passed, and they ^{#11} 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.

Testimony #16

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.

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^[#16,p12] 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.

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^[#16,p13] 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. #13

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.

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^[#16,p14] 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. #14

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.

Testimony #16

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.

#15 God calls upon his people to act.[#16,p15] 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.

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 savorers 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

#16 God would have them to be, and what he designs they shall be.[#16,p16]

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.

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.

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 ^[#16,p17] professed followers of Christ. And yet those ^{#17} 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.

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.

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.

#18 Some do not manifest a desire to know their^[#16,p18] 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.

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.

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
#19 loved of God are those who possess the least^[#16,p19] 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.

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.

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.^[#16.p20] They are not clothed nor fed ^{#20} 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.

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^[#16.p21] the mind. God requires you individually to come ^{#21} 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

Testimony #16

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.

#22 While I follow and trust^[#16,p22] in him, he will not leave me to perish. He shall be my crown of rejoicing.

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. Some one 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

#23 ^[#16,p23] 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.

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^[#16,p24] 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 any thing 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. #24

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.

Testimony #16

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

#25 should do_[#16.p25] 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

#26 others by our example in the development of good_[#16.p26] 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.

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.

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.

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^[#16.p27] position if #27 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 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 #28 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.

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^[#16.p29] 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. #29

"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_[#16,p30] 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, love, should be cultivated. It needs cherishing, for its influence is divine. #30

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_[#16,p31] holiness wrought in the soul. They had not #31 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.

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

Testimony #16

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.

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
#32 from the life of Christ, having their understandings darkened. [16, p32] 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.

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.

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
#33 not live by faith on the [16, p33] 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 of 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^[#16.p34] 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. #34

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 any one residing^[#16.p35] at —, and whose manner of #35

Testimony #16

address to the 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.

#36 Many look upon the great work to be accomplished for God's people, and their prayers go up^[#16,p36] 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 ^[#16.p37] great ^{#37} 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 ^[#16.p38] amusements of the world, under the delusive idea that some good is to ^{#38} 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

Testimony #16

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? ^{#39} ^[#16.p39] 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 ^{#40} ^[#16.p40] 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. 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_[#16,p41] the afflicted #41 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."

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?"

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_[#16,p42] these are performed, God cannot answer #42 their prayers according to his glory. In the case of offering prayers for

Testimony #16

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.

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.

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[#16,p43] toward them. If they come short of perfect obedience, the great and precious promises are afar off, and they cannot reach the fulfillment.

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^[#16,p44] and anguish to parents and friends. They #44 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.

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^[#16,p45] counsel, advise, and #45 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 copartnership 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."

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.

#46 I saw you seeking to instruct some, but at the very time when you needed perseverance, courage, [16.p46]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.

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.

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, [16.p47] 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?

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^[#16,p48] the life of ^{#48} 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.

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.

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

Testimony #16

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.

To deal in any way closely and unjustly is displeasing to
#49 God. He will not pass over errors and [16,p49]sins in this direction without thorough confessing and forsaking.

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.

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
#50 part as the Lord sees it. You [16,p50] 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.

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."

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^[#16,p51] spilt upon the ground, for the reason that ^{#51} 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.

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.

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.

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 ^{#52} ^[#16,p52] well-ordered lives and godly conversation. You frequently get in too great a hurry, and then order in a hurried manner your help.

Testimony #16

You are frequently impatient, and fret. This is all detrimental to your spiritual advancement.

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.

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.

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 ^{#53}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.

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.

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,^[#16,p54] 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. #54

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.

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^[#16,p55] 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. #55

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.

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.

Testimony #16

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,^[#16,p56] 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 everreaching. 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.

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^[#16,p57] God views these things. You would be alarmed, and would not rest until you had made restitution.

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 ^{#16,p58} 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!

#58

"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.

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

Testimony #16

him, how dwelleth the love of God in him? My little children, let us
#59 not love^[#16.p59] 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."

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.

Epistle Number Four.

DEAR Bro. —: When we met you at —, we were anx-
ious to help you, and we feared you would not receive the help there
which you needed. I proposed your coming to our place and associat-
ing 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 strug-
gling for the mastery over powerful evil habits, which were leading
#60 you to the destruction of your own body^[#16.p60] and your eternal de-
struction 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.

These bad fruits must be overcome. You must take hold of
the work with earnest, humble prayer to God, feeling your helpless-
ness 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.

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."

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_[#16.p61] 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. #61

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_[#16.p62] 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 #62

Testimony #16

every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God."

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^[#16.p63] 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.

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.

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.

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.

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.

I was shown that you are blinded by the love^[#16.p64] of the ^{#64} 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."

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 ^{#65} aware of. They bring you no strength, but darkness and unbelief.

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

Testimony #16

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.

#66 You have fixed your eyes upon the things you have done in different directions, and it looks_[#16.p66] 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.

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.

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_[#16.p67] 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.

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.

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^[#16,p68] 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. #68

"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.

"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.^[#16,p69] Charity you need, which suffereth long, is not easily provoked, beareth all things, believeth all things, hopeth all things, #69

Testimony #16

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.

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.

#70 God bids you with one hand, faith, take hold of 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^[#16,p70] 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.

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.

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^[#16.71] 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. #71

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.

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^[#16.p72] 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. #72

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

Testimony #16

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, ^[#16,p73] 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.

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.

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.

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 ^{#74} has been different, ^[#16,p74] when they have been somewhat aroused. But you have been petted and praised, until your eternal interest is endangered.

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.

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^[#16.p75] bring you into favor with God. ^{#75} 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.

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 back-slidden you could not benefit, for your lives were like the worldlings' in general.

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

Testimony #16

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.

- #76 For if those who live^[#16,p76] 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 —.

The influence of the youth in — extends every where, 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.

- 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
- #77 ^[#16,p77] 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.

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.

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^[#16,p78] 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.

"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^[#16,p79] 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

Testimony #16

despised cross, and follow him. Can ye drink of the cup? Can ye be baptized with the baptism?

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.

#80 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^[#16,p80] 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.

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."

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

#81 [16.p81] 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 reprov'd, rebuked and warn'd, 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 reprov'd, and have given you to understand they thought it un-called for. You, —, have thought yourself handsome. Your parents have flattered you. You have sought acquaintance with unbelievers. You have acted [16.p82] 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

#82

Testimony #16

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
#83 of his companions upon your vain course. [16.p83]

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.

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
#84 much more profitable [16.p84] 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."

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 imbitter the life of her best friends. E. G. W. [16,p85]

#85

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 [16,p86] soul. God may speak, but the rubbish of earth #86 prevents his voice from being heard.

Our aged father — has his affections upon the things of this earth when they should be removed, and he 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.

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
#87 fine gold, even^[#16,p87] 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.

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.

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?

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 dis-

covering 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^[#16.p88] is pursued by Christ's pro- #88
fessed followers, it is opening a door for him to work.

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.

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^[#16.p89] farther, and create #89
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.

Testimony #16

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.

#90 This world is not the Christian's heaven, but^[#16,p90] 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.

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
#91 think for them, and to solve^[#16,p91] 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.

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^[#16,p92] bring her #92 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.

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.

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^[#16,p93] sufficient. Secret #93 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!

Testimony #16

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, heartfelt 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.

#94 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 cockcrowing, or in the morning; lest coming suddenly^[#16,p94] 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."

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^[#16.p95] 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 sanctuary would close so soon, how differently would they have conducted! 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 preparation. "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. #95

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 cockcrowing, or in the morning; lest coming suddenly he find you sleeping." The^[#16.p96] 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. #96

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 particu-

Testimony #16

lar. 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.

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
#97 burdens of those^[#16,p97] who were trying, with earnestness and perseverance, to maintain their waiting, watching positions.

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 further 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 watch-
#98 ing. The^[#16,p98] 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.

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, [16.p99] shall so come in like manner as ye have seen him go into heaven." #99

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 enterprizes, 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."

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.

Testimony #16

#100 "He will gird himself, and make them sit^[#16.p100] 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.

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
#101 lust^[#16.p101] 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."

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 prefer-

able 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^[#16,p102] 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^[#16,p103] 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,

#102

#103

Testimony #16

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.

#104 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 ^[#16.p104] 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."
