

**THE**  
**TESTIMONIES**  
**TO THE CHURCH,**  
**Testimonies Nos. 21-22**

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**BY ELLEN G. WHITE.**

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**"For the Testimony of Jesus is the  
Spirit of Prophecy."  
- REV. 19:10.**

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

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**1872-1875.**



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TESTIMONY  
FOR  
THE CHURCH.

No. 21.

BY ELLEN G. WHITE.

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1872.

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DEAR BRETHREN AND SISTERS: I feel compelled at this time to fulfill a long-neglected duty.

Previous to my husband's dangerous and protracted illness, he performed, for years, more labor than two men should have done in the same time. He could not see any period where he could be relieved from the pressure of care, and obtain mental and physical rest. My husband was warned by testimony of his danger. I was shown that he was doing too

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much brain labor. I will here copy a written testimony, given as far back as Aug. 26, 1855:

"I was shown while at Paris, Maine, that my husband's health was in a critical condition, and that his anxiety of mind had been too much for his strength. When the present truth was first published, he put forth great exertion, and labored with but little encouragement and help from his brethren. From the first, he has taken burdens upon him which were too taxing for his physical strength. [#21.p4]

#4

"These burdens, if equally shared, need not have been so wearing. While my husband took much responsibility, some of his brethren in the ministry were not willing to take any. And those who shunned responsibilities and burdens did not realize his burdens, and were not as interested in the advancement of the work and cause of God as they should have been. My husband felt this lack, and laid his shoulder under burdens that were too heavy, and they nearly crushed him. As the result of these extra efforts, more souls will be saved. But it is these efforts that have told upon his constitution and deprived him of strength. I have been shown that my husband should lay aside his anxiety in a great measure; for God is willing he should be released from such wearing labor, and that he should devote more time to the study of the Scriptures, and in the society of his children, seeking to cultivate their minds.

"I saw that it was not our duty to perplex ourselves with individual trials. Such mental labor endured for others' wrongs should be avoided. My husband can now labor with all his energies, as he has done, and as the result go down to the grave, and his labors be lost to the cause of God; or he can now be released while he has some strength left, and last longer, and his labors be more efficient." [#21.p5]

#5

I will copy from a testimony given in 1859: "In my last vision, I was shown that the Lord would have my husband give himself more to the study of the Scriptures that he might be better qualified to labor

effectually in word and doctrine, both by speaking and writing.

"I was shown that we had, in the past, exhausted our energies through much anxiety and care to bring the church up in a right position. Such wearing labor in various places, bearing the burdens of the church, is not required; for the church should bear their own burdens. Our work was to instruct them in God's word, pressing upon them the necessity of experimental religion, defining as clearly as possible the correct position in regard to the truth. God would have us raise our voices in the great congregation upon points of present truth, which are of vital importance. These should be presented with clearness, and with decision, and should also be written out, that the silent messengers may bring it before people everywhere.

"I have been shown that there is required of us a more thorough consecration on our part to the essential work, and we must be earnest to live in the light of God's countenance. If our minds were less exercised with the trials of the church, they would  
 #6 [21.p6] be more free to be exercised upon Bible subjects; and a closer application to Bible truth will accustom the mind to run in that channel, and we shall be better qualified for the important work devolving upon us.

"I was shown that God did not lay upon us such heavy burdens as we have borne in the past. We have a duty to talk to the church, and show them the necessity of their working for themselves. The church have been carried too much.

"I was shown the reason why we should not be required to take upon ourselves heavy burdens, and engage in perplexing labor. The Lord has work of another character for us to perform. He would not have us exhaust our physical and mental energies, but they should be held in reserve, that upon special occasions, whenever help was actually needed, our voices could be heard.

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"I saw that important moves would be made that would demand our influence to lead out. Influences would arise, errors would occasionally be brought into the church, and then our influence would be required. But if exhausted by previous labors, we would not possess that calm judgment, discretion, and self-control, for the important occasion in which God would have us act a prominent part.

"Our efforts have been crippled by<sup>[#21.p7]</sup> #7 Satan's affecting the church to call forth from us almost double labor to cut our way through the darkness and unbelief. These efforts to set things in order in the churches have exhausted our strength. Lassitude and debility have followed.

"I saw that we had a work to do, and the adversary of souls would resist every effort that we might attempt to make. The people may be in a state of backsliding, so that God cannot bless them, and this will be disheartening; but we should not be discouraged. We should do our duty in presenting the light, and leave the responsibility with the people."

I will here copy from another testimony, written June 6, 1863: "I was shown that our testimony was still needed in the church, and that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is duty for those in the Office to tax their brains more, and my husband to tax his less. Much time is spent by him upon various matters which confuse and weary his mind, and unfit him for study, or for writing, and hinder his light from shining in the Review as it should.

"I saw that my husband's mind should not be crowded and overtaxed. His mind must have rest, and he be left free to write and attend to matters which others cannot<sup>[#21.p8]</sup> do. Those engaged in the Office can lift from him a great weight of care if they<sup>#8</sup> would dedicate themselves to God, and feel a deep interest in the work. No selfish feelings should exist among those who labor in the Office. It is the work of

God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of his work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The mind must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember.

"My husband has had much care, and he has done many things which others ought to have done, fearing they would, in their heedlessness, make mistakes which would involve losses not easily remedied. This has been a great perplexity to his mind. Those who labor in the Office should learn. They should study, and practice, and exercise their own brains; for they have this branch of business alone, while my husband has the responsibility of many departments of the work. If the workmen make a failure, they should feel that it<sup>[#21.p9]</sup> rests upon them to repair damages from their own purses, and not allow the Office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the word of God ever requires, and then they will do no more than their duty.

"I was shown that my husband should take time to do those things which his judgment tells him would preserve his health. He has thought that he must throw off the burdens and responsibilities which were upon him, and leave the Office, or his mind would become a wreck. I was shown that when the Lord released him from his position, he would give him just as clear evidence of his release as he gave him when he laid the burden of the work upon him. But he has borne too many burdens, and those laboring with him at the Office, and his ministering

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brethren also, have been too willing that he should bear them. They have, as a general thing, stood back from bearing burdens, and have sympathized with those that were murmuring against him, and left my husband to stand alone while he was bowed down beneath censure, until God has vindicated his own cause. If they had taken their share of the burdens, he would have been relieved. [#21.p10]

#10

"I saw that now God required us to take special care of the health he has given us; for our work was not yet done. Our testimony must still be borne, and would have influence. I saw we should both preserve our strength to labor in the cause of God when it is needed. We should be careful of our strength, and not take upon ourselves burdens that others can, and should, bear. We should encourage a cheerful, hopeful, peaceful frame of mind; for our health depends upon our doing this. The work God requires of us will not prevent our caring for our health, that we may recover the effect of overtaxing labor. The more perfect our health, the more perfect will be our labor. When we overtax our strength, and overlabor, and become exhausted, then we are liable to take colds, and are at such times in danger of disease assuming a dangerous form. We must not leave the care of ourselves with God, when he has left the responsibility upon us."

Oct. 25, 1869, while at Adams Center, I was shown that some ministers among us fail to bear all the responsibility God would have them. Their lack throws extra labor upon those who are burden-bearers, especially upon my husband. There is a failure in ministers moving out and venturing something in the cause and work of God. Important decisions are to be made, [#21.p11] and, as the end cannot, by mortal man, be seen from the beginning, there is a shrinking from venturing and advancing as the providence of God leads. Some one must advance. Some one must venture in the fear of God, trusting the result with him. Those ministers who shun this

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part of the labor are losing much. They are failing to obtain the experience God designed they should have, to make them efficient, strong men that can be relied upon in any emergency.

Bro. —, you shrink from running risks. You are not willing to venture when you cannot see the way all clear. Yet some one must do this very work, and move by faith, or no advance moves would be made, and nothing would be accomplished. Your fear lest you shall make mistakes, and mismoves, and then be blamed, binds you. You should move according to your best judgment, trusting the result with God. Some one must do this, and it is a trying position for any one. One should not bear all this responsibility alone. This burden, with much reflection, and earnest prayer, should be equally shared. You excuse yourself from taking responsibility because you have made some mistakes in the past.

#12 During my husband's affliction, the Lord proved, tested, and tried, his people, to<sup>[#21.p12]</sup> reveal what was in their hearts; and, in thus doing, showed to them what was undiscovered in them that was not according to the Spirit of God. The trying circumstances under which we were placed called out that from our brethren which otherwise would never have been revealed. The Lord proved to his people that the wisdom of man is foolishness, and that their plans and calculations, without thorough trust and reliance upon God, would prove a failure. We are to learn from all these things. If errors are committed, they should teach and instruct, but not lead to the shunning of burdens and responsibilities. Where much is at stake, and where matters of vital consequence are to be entered into, and important questions settled, God's servants should take individual responsibilities. They cannot lay off the burden, and yet do the will of God. Some ministers are deficient in the qualifications necessary to build up the churches, and they are not willing to wear in

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the cause of God. They have not a disposition to give themselves wholly to the work, with their interest undivided, their zeal unabated, their patience and perseverance untiring. With these qualifications in lively exercise, the churches will be kept in order, and my husband's labors will not be so heavy. It is not constantly borne in mind by all ministers that<sup>[#21.p13]</sup> #13 the labor of all must bear the inspection of the Judgment, and every man be rewarded as his works have been.

Bro. —, you have a responsibility to bear in regard to the Health Institute. You should ponder, you should reflect. Frequently the time you occupy in reading is the very best time for you to reflect, and study what must be done to set things in order at the Health Institute and at the Office. My husband takes on these burdens because he sees that the work for these institutions must be done by some one. As others would not lead out, he stepped into the gap and supplied the deficiency.

God has cautioned and warned my husband in regard to the preservation of his strength. I was shown that he was raised up by the Lord, and that he lives as a miracle of mercy—not for the purpose of gathering the burdens upon him again under which he has once fallen, but that the people of God might be benefited with his experience in advancing the general interests of the cause and in connection with the work he has given me, and the burden he has laid upon me to bear.

Bro. —, great care should be exercised by you, especially at Battle Creek. In visiting, your conversation should be upon the most important matters. Great care should be exercised to back up<sup>[#21.p14]</sup> precept by example. This is an important post, #14 which will require labor, and while you are here, you should take time to ponder the many things which need to be done, which require solemn reflection, careful attention, and most earnest, faithful prayer. You should feel as strong an interest in the things

relating to the cause and burden of the work at the Health Institute, and the Office of publication, as my husband, and feel that the work is yours. You cannot do the work God has especially qualified my husband to do, neither can he do the work God has especially qualified you to do. Yet both of you together, united in harmonious labor, can accomplish much, you, in your office, and my husband, in his.

The work in which we have a mutual interest is great, and efficient, willing, burden-bearing laborers are very few indeed. God will give you strength, my brother, if you will move forward and wait upon him. He will give my husband and myself strength in our united labor, if we do all to his glory, according to our ability and strength to labor. You should be located where you would have a more favorable opportunity to exercise your gift according to the ability God has given you. You should lean your whole weight upon God, and give him an opportunity to teach, lead, <sup>[#21.p15]</sup> and impress you. You feel a deep interest in the work and cause of God, and you should look to God for guidance and light. He will give it you. But, as an ambassador of Christ, you are required to be faithful, to correct wrong in love, and meekness, and your efforts will not prove unavailing.

Since my husband has recovered from his feebleness, we have labored earnestly. We have not consulted our ease or our pleasure. We have traveled, and labored in camp-meetings, and overtaxed our strength, so that it has brought upon us debility, without the advantages of rest. During the year 1870, we attended twelve camp-meetings. In a number of these meetings, the burden of labor rested almost wholly upon my husband and myself. We traveled from Minnesota to Maine, and to Missouri and Kansas.

My husband and myself united our efforts to improve the *Reformer*, and make it interesting and profitable, that it should be desired, not only by our people, but by all classes. This was a severe tax upon

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my husband. He also made very important improvements in the *Review* and *Instructor*. He accomplished the work which should have been shared by three men. And while all this labor fell upon him, in the publishing department, the business department at the Health Institute and at the ~~the~~<sup>[#21.p16]</sup> Publishing Association required the labor of two men to relieve them of financial embarrassments. #16

Unfaithful men who had been entrusted with the work at the Office and the Institute, had, through selfishness and lack of consecration, placed matters in the worst condition possible. There was unsettled business that had to be settled. My husband stepped into the gap, and worked with all his energies. He was wearing. We could see that he was in danger; but how he could stop, we could not tell, unless the work in the Office should cease. Almost every day some new perplexity would arise, some new matter of difficulty, caused by the unfaithfulness of the men who had taken charge of the work. His brain was taxed to the utmost, until the worst perplexities are now overcome, and the work is moving on prosperously.

At the General Conference, my husband plead to be released from the burdens upon him; but notwithstanding his pleading, the burden of editing of *Review* and *Reformer* was placed upon him, with encouragement that men, who would take responsibilities and burdens, would be encouraged to settle at Battle Creek. But as yet no help has come to my husband to lift from him the burdens of the financial work at the Office of publication.<sup>[#21.p17]</sup> #17

My husband is fast wearing. We attended the four camp-meetings west. Our brethren are urging our attending the camp-meetings east. But we dare not take additional burdens upon us. We came from the labor of camp-meetings west, in July, 1871, to find a large amount of business that had been left to accumulate in my husband's absence. We have seen no opportunity for rest yet. My husband must be released from the burdens upon him. There are too

many that use his brain in the place of using their own. In view of the light which God has been pleased to give us, we plead for you, my brethren, to release my husband. I am not willing to venture the consequences of his going forward and laboring as he has done. He served you faithfully and unselfishly for years, and finally fell under the pressure of the burdens placed upon him. Then his brethren, in whom he had confided, left him. They let him drop into my hands, and forsook him. I was his nurse, his attendant, and physician, for nearly two years. I do not wish to pass through the experience a second time. Brethren, will you lift the burdens from us, and allow us to preserve our strength as God would have us, that the cause at large may be benefited with the efforts we may make in his strength? Or will you leave

#18 [#21.p18] us to become debilitated so that we will become useless to the cause?

The foregoing portion of this appeal was read at the New Hampshire Camp-meeting, August, 1871.

When we returned from Kansas in the autumn of 1870, Bro. — was at home sick with fever. Sister Van Horn, at this very time, was absent from the Office in consequence of fever brought upon her by the sudden death of her mother. Bro. Smith was also from the Office in Rochester, N. Y., recovering from a fever. There was a great amount of unfinished work at the Office; yet Bro. — left his post of duty to gratify his own pleasure. This fact in Bro. —'s experience is a sample of the man. Sacred duties rest lightly upon him.

It was a great breach of the trust reposed in him to pursue the course he did. In what marked contrast to this is the life of Christ our pattern. He was the Son of Jehovah, and the author of our salvation. He labored and suffered for us. He denied himself, and his whole life was one continued scene of toil and privation. He could, had he chosen so to do, passed his days in a world of his own creating, in ease and plenty, and claimed for himself all the pleas-

ures and enjoyment the world could give him. But he did not consider his own convenience. He lived not to appropriate<sup>[#21.p19]</sup> pleasure to himself, but to do good and lavish his blessings upon others.

Bro. — was sick with fever. His case was critical. In justice to the cause of God, I feel compelled to state that Bro. — sickness was not the result of unwearied devotion to the interests of the Office. Imprudent exposure on a trip to Chicago, for his own pleasure, was the cause of his long, tedious, suffering sickness. God did not sustain him in leaving the work, when so many were absent who had filled important positions in the Office. At the very time when he should not have excused himself for an hour, he left his post of duty. And God did not sustain him. There was no period of rest for us however much we might need it. The *Review*, the *Reformer*, and *Instructor*, must be edited. Very many letters had been laid aside until we should return to examine them. Things were in a sad state at the Office. Everything needed to be set in order.

My husband commenced his labor, and I helped him what I could; but that was but little. He labored unceasingly to straighten out perplexing business matters, and to improve the condition of our periodicals. He could not depend upon help from any of his ministering brethren. His head, heart, and hands, were full. He<sup>[#21.p20]</sup> was not encouraged by #20 Brn. — and — when they knew he was standing under the burdens at Battle Creek alone. They did not stay up his hands. They wrote in a most discouraging manner of their poor health, and being in so exhausted a condition that they could not be depended on to accomplish any labor. My husband saw that nothing could be hoped for in that direction. And notwithstanding his double labor through the summer, he could not rest. He reined himself up to do the work others had neglected, irrespective of his weakness.

The *Reformer* was about dead. Bro. — had urged the extreme positions of Dr. Trall, which had influenced the doctor to come out in the *Reformer* stronger than he otherwise would have done, in discarding milk, sugar, and salt. The position to leave these things entirely may be right in their order. But the time had not come to make a general stand upon these points. And those who do take their position, and advocate the entire disuse of milk, butter, and sugar, should have their own tables free from these things. Bro. —, even while taking his stand in the *Reformer* with Dr. Trall in regard to the injurious effects of salt, milk, and sugar, did not practice the things he taught. Upon his own table these things were daily used. [#21.p21]

#21

Many of our people had lost their interest in the *Reformer*, and letters were daily received with this discouraging request, "Please discontinue my *Reformer*." Letters were received from the West, where the country is new and fruit scarce, inquiring how the friends of health reform live at Battle Creek. Did they dispense with salt entirely? If so, we cannot at present adopt the health reform. We can get but little fruit, and we have left meat, tea, coffee, and tobacco; but we must have something to sustain life.

We had spent some time in the West, and we knew the scarcity of fruit, and we sympathized with our brethren who were conscientiously, in the fear of God, seeking to be in harmony with the body of Sabbath-keeping Adventists. They were becoming discouraged, and some were backsliding upon the health reform, fearing that at Battle Creek they were radical and fanatical. We could not raise an interest anywhere in the West to obtain subscribers for the *Health Reformer*. We saw that the writers in the *Reformer* were going away from the people, and leaving them behind. If we take positions that conscientious Christians, who are indeed reformers, cannot adopt, how can we expect to benefit that class

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whom we can reach only from a health standpoint?

[#21.p22]

#22

We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate. We must meet the people where they are. Some of us have been many years in arriving at our present position in health reform. Reform in diet is slow to obtain. We have powerful appetite to meet; for the world is given to gluttony. If we should allow the people as much time as we have required to come up to the present advanced state in reform, we should be very patient with them, and allow them to advance step by step, as we have done, until their feet are firmly established upon the health-reform platform. But we should be very cautious to not take one step too fast, that we shall be obliged to retrace. In reforms, we had better come one step short of the mark than to go one step beyond it. And if there is error at all, let it be on the side next to the people.

And, above all, we should not with our pens advocate positions that we do not put to a practical test in our own families, upon our own tables. This is dissimulation, and a species of hypocrisy. In Michigan we can do better in leaving salt, sugar, and milk, than many who are situated in the far West, or in the far East, where there is a scarcity of fruit. There are but very few families in Battle Creek who do not use [#21.p23] these articles upon their tables. We know that a free use of these articles is positively injurious to health, and, in many cases, we think if they were not used at all, a much better state of health would be enjoyed. At present, our burden is not upon these things. The people are so far behind that we see it is all they can bear to have us draw the line upon their injurious indulgences and stimulating narcotics. We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh-meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food. #22

If we come to persons who have not been enlightened in regard to health reform, and present our strongest positions at first, there is danger of their becoming discouraged as they see how much they have to give up, so that they will make no effort to reform. We must lead the people along patiently and gradually, remembering the hole of the pit whence we were digged.

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#### Defects of Character.

I was shown that Bro. — has serious deficiencies in his character, which disqualify him for being closely connected with the work of God where important responsibilities<sub>[#21.p24]</sub> are involved. He has head work, but the heart, the affections, have not been sanctified to God, therefore he cannot be relied upon as qualified for so important a work as the publication of the truth in the Office at Battle Creek. A mistake, or neglect of duty in this work, affects the cause of God at large. Bro. — has not seen his failings, therefore he does not reform.

It is by small things that our characters are formed to habits of integrity. You, my brother, have been of that disposition to undervalue the importance of the little incidents of careful, every-day life. This is a great mistake. Nothing with which we have to do is really small. Every action is of some account, either on the side of right, or on the side of wrong. It is only by exercising principle in the small transactions of ordinary life that we are tested and our characters formed. In the varied circumstances of life we are tested and proved, and thereby we acquire a power to stand the greater and more important tests that we are called to endure, and are qualified to fill still more important positions. The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure. Minds thus trained are not wavering be-

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tween right and wrong, as the trembling reed in the wind, but as soon as<sup>[#21.p25]</sup> matters come before them, #25 they discern at once that there is a principle involved, and they will instinctively choose the right without long debating the matter. They are loyal because they have trained themselves to habits of faithfulness and truth. By being faithful in that which is least, it becomes easy for them, through acquired power, to be faithful in greater matters.

Bro. —'s education has not been such as to strengthen the high moral qualities that would enable him to stand alone in the strength of God in defense of truth, amid the severest opposition, firm as a rock to principle, true to his moral character, unmoved by censure, or human praise, or rewards, preferring death rather than a violated conscience. Such integrity is needed in the Office of publication, where solemn, sacred truths are going forth, upon which the world are to be tested.

The work of God calls for men of high moral powers to engage in its promulgation. Men are wanted whose hearts are nerved with holy fervor, men of strong purpose, that are not easily moved, who can lay down every selfish interest and give all for cross and crown. The cause of present truth is suffering for men who are loyal to a sense of right and duty, whose moral integrity is firm, and their energy equal to the opening providence of God.<sup>[#21.p26]</sup> Such #26 qualifications as these are of more value than if men had untold wealth to invest in the work and cause of God. Moral integrity, energy, and strong purpose for the right, are qualities that cannot be supplied with any amount of gold. Men possessing these qualifications will have influence everywhere. Their lives will be more powerful than lofty eloquence. God calls for men of heart, men of mind, men of moral integrity, whom he can make the repositories of his truth, who will correctly represent and exemplify its sacred principles in their daily life.

Bro. — has ability in some respects that but few have. He could fill an important position in the Office with acceptance to God, if his heart was sanctified to the work. He needs to be converted, and to humble himself as a little child, in seeking pure, heart religion, in order for his influence in the Office, or in the cause of God anywhere, to be what it ought to be. As his influence has been, it has injured all connected with the Office, but more especially the young. His position as foreman gave him influence. He did not conduct himself conscientiously in the fear of God. He favored particular ones above others. He neglected those who, for their faithfulness and ability, deserved special encouragement. He brought  
 #27 distress and<sup>[#21,p27]</sup> perplexity upon those in whom he should have had a special interest. Those who link their affections and interest to one or two, and favor them to the disadvantage of others, should not retain their position in the Office for a day. This unsanctified partiality for special ones who may please the fancy, to the neglect of others who are conscientious and God-fearing, and in his sight of more value, is offensive to God. That which God esteems, we should value. The ornament of a meek and quiet spirit, God regards of higher value than external beauty, outward adornment, riches, or worldly honor.

The true followers of Christ will not choose intimate friendship with those whose characters have serious defects, and whose example as a whole it would not be safe to follow, while it is their privilege to associate with persons who observe a conscientious regard to their duties in their business, and the duties of religion. Those who lack principle and devotion generally have a more positive influence to mold the minds of their intimate friends than those have whose characters seem well balanced to control and influence the defective in character, and those lacking spirituality and devotion.

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Bro. —'s influence, if unsanctified, endangers the souls of those who follow his<sup>[#21.p28]</sup> #28 example. His ready tact and ingenuity is admired, and leads those in connection with him to give him credit for qualifications that he does not possess. At the Office he was reckless of his time. If this affected only himself it would have been a small matter; but his position as foreman gave him influence. His example before those in the Office, and especially the apprentices, was not circumspect and conscientious. If Bro. — had, with his ingenious talent, a sense of high moral obligation, his services would be invaluable to the Office. If his principles had been such that no motive could have moved him from the straight line of duty, no inducement which could have been presented to him would have purchased his consent to a wrong action, his influence would have molded others; but his desires for pleasure allured him from his post of duty. If he had stood in the strength of God, unmoved by censure or flattery, his soul steady to principle, faithful to his convictions of truth and justice, he would have been a superior man, and would have won a commanding influence everywhere. Bro. — lacks frugality and economy. He lacks tact which would enable him to adapt himself to the opening providence of God to make him a minute man. He loved human praise. He was swayed by circumstances,<sup>[#21.p29]</sup> subject to temptation, and #29 his integrity could not be relied upon.

Bro. —'s religious experience was not sound. He moved from impulse, not from principle. His heart was not right with God, and he did not have the fear of God and his glory before him. He acted very much like a man engaged in common business. He had but very little sense of the sacredness of the work in which he was engaged. He had not practiced self-denial and economy, therefore he had no experience in this. At times he labored earnestly, and manifested a good interest in the work. Then again he would be careless of his time, and spend precious

moments in unimportant conversation, hindering others from doing their duty, and setting an example to others of recklessness and unfaithfulness. The work of God is sacred and holy, and calls for men of lofty integrity. Men are wanted who have a sense of justice, even in the smallest matters, that will not allow them to make entries of their time that are not minute and correct. Men that will have a sense that they are handling means that belong to God, and who would not unjustly appropriate one cent to their own use. Men who will be just as faithful and exact, careful and diligent in their labor, in the absence of  
 #30 their employer, as in his presence, proving by[#21.p30] their faithfulness that they are not eye-servants, not merely men-pleasers, but conscientious, faithful, true workmen, doing right, not for human praise, but because they love and choose the right from a high sense of their obligation to God.

Parents are not thorough in the education of their children. They do not see the necessity of molding the minds of their children by discipline that they should. They give them a superficial education, manifesting greater care for an ornamental rather than a solid education which would develop the faculties, and direct them to bring out the energies of the soul, that the powers of the mind should expand and strengthen by exercise. The faculties of the mind need cultivation, that they may be exercised to the glory of God. Careful attention should be given to the culture of the intellect, that the varied organs of the mind may have equal strength, by being brought into exercise, each in their distinctive office. If parents allow their children to follow the bent of their own minds, and follow their inclination and pleasure, to the neglect of duty, they will form their character after this pattern, and will not be competent for any responsible position in life. The desires and inclinations of youth should be restrained, their weak points of character strengthened, their over-strong tendencies  
 #31 depressed.[#21.p31]

If one faculty is suffered to remain dormant, or turned out of its proper direction, the purpose of God is not carried out. The faculties should be all well developed. Care should be given to each, for they have a mutual bearing upon each other, and must all be exercised that the mind be properly balanced. If one or two organs are cultivated, and in continual use, because it is the choice to put the strength of the mind in one direction, to the neglect of other powers of the mind, your children will come to maturity with unbalanced minds, and they will not have harmonious characters. They will be apt and strong in one direction, and greatly deficient in other directions just as important. They will not be competent men and women. Their deficiencies will be marked, and mar the entire character.

Bro. — has cultivated an almost ungovernable propensity for sight-seeing and trips of pleasure. And time and expense are wasted to gratify his desire for pleasure excursions. His selfish love of pleasure leads to the neglect of sacred duties. Bro. — loves to preach, but he has never taken up this work, feeling the woe upon him if he preach not the gospel. He frequently left his work in the Office which demanded his care, to comply with calls from some of his brethren in other churches.<sup>[#21.p32]</sup> If he had felt <sup>#32</sup> the solemn sense of the work of God for this time, and gone forth, making God his trust, practicing self-denial, and lifting the cross of Christ, he would have accomplished good. But he frequently had so little sense of the holiness of the work, that he would improve the opportunity of visiting other churches, in making the occasion a scene of self-gratification, in short, a pleasure trip. What a contrast in the course pursued by the apostles, who went forth burdened with the word of life, and in the demonstration of the Spirit, preaching Christ crucified. They pointed out the living way through self-denial and the cross. They had fellowship with their Saviour in his sufferings, and their greatest desire was to know Christ Jesus,

and him crucified. They considered not their own convenience, nor counted their lives dear unto themselves. They lived not to enjoy, but to do good, and save souls for whom Christ died.

#33 Bro. — can present arguments upon doctrinal points, but the practical lessons of sanctification, self-denial, and the cross, he has not experienced in himself. He can speak to the ear, but the truth is not urged home upon the consciences with a deep sense of its solemnity and importance in view of the Judgment, when every case must be decided, because he has not felt [#21.p33] the sanctifying influence of these truths upon his own heart, and practiced them in his own life. Bro. — had not trained his mind, and his deportment out of meeting was not exemplary. He did not seem to have the burden of the work resting upon him, but was trifling and boyish. He lowered the standard of religion by his example. Sacred and common things were placed on a level.

Bro. — has not been willing to endure the cross, and he has not been willing to follow Christ from the manger to the judgment hall and Calvary. He has brought upon himself sore affliction in seeking his own pleasure. Bro.— has yet to learn that his strength is weakness and his wisdom is folly. If he had felt that he was engaged in the work of God, and that he was indebted to him who required of him to improve the time and talents he has given him to his glory—had he stood faithfully at his post—he would not have suffered that long, tedious sickness. His exposure upon that pleasure trip caused him months of suffering.

#34 Bro. — would have died had it not been for the earnest, effectual prayer of faith, put up in his behalf, by those who felt that he was not prepared to die, for God to spare him. Had he died at that time, his case would have been far worse [#21.p34] than that of the unenlightened sinner. But God mercifully heard the prayers of his people, and spared Bro. — and

gave him a new lease of his life, that he might have opportunity to repent of his unfaithfulness and redeem the time. His example had influenced many in Battle Creek in the wrong direction.

Bro. — came up from his sickness; but how little did he or his family feel humbled under the hand of God. The work of the Spirit of God, and wisdom from him, are not manifested that we may be happy and satisfied with ourselves, but that our souls may be renewed in knowledge and true holiness. How much better would it have been for Bro. — if his affliction had prompted to faithful searching of heart, to discover the imperfections in his character, that he might put them away, and with humble spirit come forth from the furnace as gold purified, reflecting the image of Christ.

The sickness that he had brought upon himself, the church helped him bear. His watchers were provided, his expenses, in a great measure, borne by the church; yet neither he nor his family appreciated this generosity and tenderness on the part of the church. They felt they deserved all that was done for them. As Bro. — came up from his sickness, he felt wrong<sup>[#21.p35]</sup> toward my husband, because he disapproved his course which was so censurable. He united with others to injure my husband's influence, and since he has left the Office, he has not felt right. He would poorly stand the test of being proved by God. #36

Bro. — has not yet learned the lesson that he will have to learn if he is saved at last, to deny self, resist his desire for pleasure. He will have to be brought over the ground again, and tried still more closely, because he failed to endure the trials of the past. He has displeased God in justifying self. He has but little experience of the fellowship of the sufferings of Christ. He loves display, and does not economize his means. The Lord knows. He weighs the inward feelings and intentions of the heart. He knows man. He tests our fidelity. He requires that we should love

and serve him with the whole mind, and heart, and strength. The lovers of pleasure may put on a form of godliness that even involves some self-denial, and they may sacrifice time and money, and yet self not be subdued, and the will not brought into subjection to the will of God.

#36 The influence of the — girls was very bad in Battle Creek. They had not been trained. Their mother had neglected her sacred duty, and had not restrained her<sup>[#21.p36]</sup> children. She had not brought them up in the fear and admonition of the Lord. They had been indulged and shielded from bearing responsibilities until they had no relish for the plain, homely duties of life. The mother had educated the daughters to think much of their dress. But the inward adorning was not exalted before them. These young girls were vain and proud. Their minds were impure. Their conversation was corrupting, and yet a class in B. C. would associate with this stamp of minds, and they could not associate with them without coming down to their level. They were not dealt as severely with as their case demanded. They love the society of the young men, and the young men are the theme of their meditation, and of their conversation. These girls have corrupted manners; they were headstrong and self-confident.

#37 The — family love display. The mother is not a prudent, dignified woman. She is not qualified to bring up children. The dress of her children, to make a show, is of greater consequence to her than the inward adorning. She has not disciplined herself. Her will has not been brought into conformity to the will of God. Her heart is not right with God. She is a stranger to the operation of his Spirit upon the heart, bringing the desires and<sup>[#21.p37]</sup> affections in conformity to the obedience of Christ. She does not possess ennobling qualities of mind, and does not discern sacred things. She has let her children do as they pleased. The fearful experience she has had with two of her elder children has not made the deep

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impression on her mind that the circumstances demanded. She has educated her children to love dress, vanity, and folly. She has not disciplined her two younger girls. — under a proper influence, would be a worthy young man; but he has much to learn. He follows inclination rather than duty. He loves to follow his own will and pleasure, and has not a correct knowledge of the duties devolving upon a Christian. Self-gratification, and his own inclination, he would gladly interpret to be duty. Self-gratification he has not overcome. He has a work to do to clear his spiritual vision, that he may understand what it is to be sanctified to God, and learn the high claims of God upon him. The serious defects in his education have affected his life.

If Bro. — was, with his good qualifications, well balanced and faithful as foreman of the Office, his labor would be of great value to the Office, and he could earn double wages. But for the past years, considering his deficiency, with his unconsecrated influence, the Office could better<sup>[#21.p38]</sup> afford to do #38 without him, even if his services could be had for nothing. Bro. and sister — have not learned the lesson of economy. The gratification of the taste and desire for pleasure and display has had an overpowering influence upon them. Small wages would be of more advantage to them than large, for they would use all, were it never so much, as they pass along. They would enjoy as they go, and then when affliction draws upon them, would be wholly unprepared. Twenty dollars a week would be laid out about the same as twelve. Had Bro. and sister — been economical managers, denying themselves, they could ere this have had a home of their own, and besides this, means to draw upon in case of adversity. But they will not economize as others have done, upon whom they have sometimes been dependent. If they neglect to learn these lessons, their character will not be found perfect in the day of God.

Bro. — has been the object of the great love and condescension of Christ, and yet he has never felt that he could imitate the great Exemplar. He claims, and all his life has sought after, a better portion in this life than was given our Lord. Bro. — has never felt the depths of ignorance and sin from which Christ has proposed to lift him, and to link him to his divine nature. [#21.p39]

#39

It is a fearful thing to minister in sacred things when the heart and hands are not holy. To be a co-worker with Jesus Christ, involves fearful responsibilities. To stand as a representative of Christ is no small matter. The fearful realities of the Judgment will test every man's work. The apostles said, "We preach not ourselves, but Christ Jesus the Lord;" "for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The sufficiency of the apostle was not in himself, but in the gracious influence of the Spirit of Christ which filled his soul, and brought every thought into subjection to the obedience of Christ. The power of truth attending the word preached, will be a savor of life unto life, or of death unto death. Ministers are required to be living examples of the mind and Spirit of Christ, living epistles, known and read of all men. I tremble when I consider that there are some ministers, even among Seventh-day Adventists, who are not sanctified by the truths which they preach. Nothing less than the quick and powerful Spirit of God working in the hearts of his messengers to give the knowledge of the glory of God, can gain for them the victory.

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Bro. —'s preaching has not been [#21.p40] marked by the sanction of God's Spirit. He could talk fluently, and could make a point plain; but his preaching lacked spirituality. His appeals have not touched the heart with a new tenderness. There has been an array of words, but the hearts of his hearers have not been quickened and melted with a sense of

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a Saviour's love. Sinners have not been convicted and drawn to Christ by a sense that "Jesus of Nazareth passeth by." Sinners should have a clear impression given them of the nearness and willingness of Christ to give them present salvation. A Saviour should be presented before the people, while the heart of the speaker should be subdued and imbued with his spirit. The very tones of the voice, the look, the words, should possess an irresistible power to move the hearts and control the minds. Jesus should be found in the heart of the minister. If Jesus is in the words, in the tones of the voice that is mellow with his tender love, this will prove a blessing of more value than all the riches, pleasures, and glories of the earth, for such blessings will not come and go without they accomplish a work. Convictions will be deepened, impressions will be made, and the question will be raised, "What shall I do to be saved?"<sup>#21.p41</sup> #41

Unbalanced Minds.

GOD has committed to us each sacred trusts, for which he holds us accountable. It is his purpose that we so educate the mind as to enable us to bring into exercise the talents he has given us in such a manner as will accomplish the greatest good, and reflect back the glory to the Giver. We are indebted to God for all the qualities of the mind. These powers can be cultivated, and so discreetly directed and controlled as to accomplish the purpose for which God gave them.

It is duty to so educate the mind as to bring out the energies of the soul, and develop every faculty, that they may accomplish the purpose for which they were given. The intellect may be strengthened by every faculty being exercised.

Many are not doing the greatest amount of good, because they exercise the intellect in one direction and neglect to give careful attention to those

things for which they think they are not adapted; therefore some faculties that are weak are lying dormant for want of exercise, because the work that should call them into exercise and consequently give them strength, is not pleasant to them. All the faculties should be cultivated. All the powers of the mind should be exercised. Perception, judgment, memory, and all the reasoning powers, should have equal strength in order to have well-balanced minds.

If certain faculties are used to the neglect of others, the design of God is not fully carried out in us; for all the faculties have a bearing, and are dependent, in a great measure, upon each other. One cannot be effectually used without the operation of all the other faculties, that the balance may be carefully preserved. If all the attention and strength are given to one, while others lie dormant, the development is strong in that one, and will lead to extremes, because all the powers have not been cultivated. Some are dwarfed, and the intellect is not properly balanced. All minds are not naturally constituted alike. We have varied minds, and strong points of character, and great weaknesses, upon some points. These deficiencies, so apparent, need not, and should not, exist. If those who possess them would strengthen the weak points in their character, by cultivation and exercise, they would become strong.

It is agreeable, but not to the greatest profit, to put into exercise the faculties which are naturally the strongest, while we neglect those that are weak, that need to be strengthened. The feeblest faculties should have careful attention, that all the powers of the intellect may be nicely balanced, and all do their part like well-regulated machinery.

All our faculties are dependent upon God for their preservation. Christians are under obligation to God to train the mind, that all the faculties may be strengthened, and more fully developed by cultivation. If we neglect to do this, our faculties will never accomplish the purpose for which they were de-

signed. We have no right to neglect any one of the powers God has given us. We see monomaniacs all over the country. They are frequently sane upon every subject but one. The reason of this is, one organ of the mind has been specially exercised, while the others have been permitted to lie dormant. The one that has been in constant use has become worn and diseased, and the man is a wreck. God was not glorified in his pursuing this course. Had he exercised all the organs equally, all would have strengthened into healthy development, and no one would have broken down because all the labor was thrown upon one.

Ministers should be guarded, that they do not thwart the purposes of God by plans of their own. They are in danger of narrowing down the work of God, and confining their labor to certain localities, [#21.p44] and not cultivating a special interest for the #44 work of God generally, and in all its various departments. There are some who concentrate their minds upon one subject, to the exclusion of others which may be of equal importance. They are one-idea men. All the strength of their being is concentrated upon the subject the mind is exercised upon for the time. Every other consideration is lost sight of. The burden of the thoughts, and the theme of conversation, is upon the one subject—their favorite theme. All the evidence which has a bearing in that direction is eagerly seized and appropriated, and dwelt upon at great length, until minds are wearied in following them.

Time is frequently lost in explaining points which are really unimportant, and would be taken for granted without producing proof; for they are self-evident. But the real, vital points should be made as plain and forcible as language and proof can make them. The power to concentrate the mind upon one subject to the exclusion of all others, is well in a degree; but this faculty, constantly cultivated, wears upon certain organs that are called into exercise to do this work, which will tax them too much, and there

#45 will be a failure in accomplishing the greatest amount of good. The principal wear<sup>[#21.p45]</sup> comes upon one set of organs, while the others lie dormant, and the mind cannot be healthfully exercised, and, in consequence, life is shortened.

All the faculties should bear a part of the labor, working harmoniously, each balancing the other. Those who put the whole strength of their minds into one subject are greatly deficient on other points; for the reason that the faculties are not cultivated equally. The subject matter before them enchains them, and they are led on, and on, and go deeper and deeper into the matter. They see knowledge and light as they become interested and absorbed. But there are very few minds that can follow them, unless they give the subject the depth of thought they have done. There is danger of such minds plowing, and planting the seed of truth, so deep that the tender, precious blade will never find the surface.

Much hard labor is often expended that is not called for, and that will never be appreciated. If those who have large concentrativeness cultivate this faculty to the neglect of others, they cannot have well-proportioned minds. They are like machinery—only one set of wheels work at the same time. While some wheels are rusting from inaction, others are wearing  
#46 from constant use. Men who cultivate<sup>[#21.p46]</sup> one or two faculties, and do not exercise all equally, cannot accomplish one-half the good in the world that God designed they should. They are one-sided men—only half the powers God has given them is put to use, while the other half is rusting with inaction.

If this class of minds have a special work, requiring thought, they should not exercise all their powers upon one branch, to the exclusion of every other interest. While they make the subject matter before them their principal business, other branches of the work should have a portion of their time, which would be much better for themselves, and for the cause generally. One branch of the work should not

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have exclusive attention, to the neglect of all others. In their writings, some need to be constantly guarded, that they do not make points blind that are plain, by covering them up with many arguments, which will not have a lively interest to the reader. If they linger tediously upon points, giving every particular which suggests itself to the mind, their labor is nearly lost. The interest of the reader will not be deep enough to pursue the subject to its close. The most essential points of truth may be made indistinct by giving attention to every minute point. Much ground is covered; but the work upon which so much [#21.p47] labor is expended is not calculated to do the greatest amount of good, by awakening a general interest. #47

In this age, when pleasing fables are drifting upon the surface and attracting the mind, truth presented in an easy style, backed up with a few strong proofs, is better than to search, and bring forth an overwhelming array of evidences; for the point then is not standing so distinct in many minds as before the objections and evidences were brought before them. In many minds, assertions will go farther than long arguments in proof. Many things may be taken for granted. Proof does not help the case in some minds.

Our most bitter opponents are found among the first-day Adventists. They do not engage in the warfare honorably. They will pursue any course, however unreasonable and inconsistent, to cover up the truth, and try to make it appear that the law of God is of no force. And they flatter themselves that the end will justify the means. Men of their own number, in whom they do not have confidence, will commence a tirade against the Sabbath of the fourth commandment, and they will give publicity to their statements, however untrue, and unjust, and even ridiculous, if they can make them bear against the truth which they hate. [#21.p48] #48

We should not be moved, or disconcerted, by this unjust warfare from unreasonable men. Those

who will receive, and be pleased with, what these men may speak and write against the truth, are not the ones to be convinced of the truth, or that would honor the cause of God if they should accept the truth.

Time and strength can be better employed than to dwell at length upon the quibbles of our opponents who deal in slander and misrepresentations. While precious time is employed in following the crooks and turns of dishonest opponents, the people who are open to conviction are dying for want of knowledge. A train of senseless quibbles are brought before minds, which are of Satan's own invention, while the people are crying for food—meat in due season.

It takes those who have trained their minds to war against the truth to manufacture quibbles. And we are not wise to take them from their hands, and hand them out to thousands who would never have thought of them had we not published them to the world. This is what they want to have done, to be brought to notice, and we publish for them. This is especially true of some. This is their main object in writing out their falsehoods, and misrepresenting the truth and the characters of those<sup>[#21.p49]</sup> who love and advocate the truth. They will die out more speedily to be left unnoticed, treating their falsehoods and errors with silent contempt. They do not want to be let alone. Opposition is the element that they love. If it was not for this, they would have but little influence.

The first-day Adventists are a class that are the most difficult to reach. They will generally reject the truth, as did the Jews. We should, as far as possible, go forward as though there was not such a people in existence. They are the elements of confusion, and immoralities exist among them to a fearful extent. It would be the greatest calamity to have many of their number embrace the truth. They would have to unlearn everything, and learn anew, or they would cause us great trouble. There are occasions where

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their glaring misrepresentations will have to be met. When this is the case, it should be done promptly, and briefly, and we should then pass on to our work. The plan of Christ's teaching should be ours. He was plain and simple, striking directly at the root of the matter, and the minds of all were met.

And it is not the best policy to be so very explicit, and say all upon a point that can be said, when a few arguments will cover the ground and be sufficient for all practical purposes in convincing or silencing<sup>[#21.p50]</sup> opponents. You may remove every prop<sup>#50</sup> to-day, and close the mouths of objectors so that they can say nothing, and to-morrow they will go over the same ground again. Thus it will be, over and over, because they do not love the light, and will not come to the light lest their darkness and error should be removed from them. It is a better plan to keep a reserve of arguments and reasons than to pour out a depth of knowledge upon a subject which would be taken for granted without labored argument. Christ's ministry lasted only three years, and a great work was done in that short period. In these last days, there is a great work to be done in a short time. While many are getting ready to do something, souls will perish for the light and knowledge.

If men who are engaged in presenting and defending the truth of the Bible, undertake to investigate and show the fallacy and inconsistency of men who dishonestly turn the truth of God into a lie, Satan will stir up opponents enough to keep their pens constantly employed, while other branches of the work are left to suffer.

We must have more of the spirit of those men who were engaged in building the walls of Jerusalem, who said, "We are doing a great work, and we cannot come down." If Satan sees he can keep men's<sup>[#21.p51]</sup> voices silent from the most important work for the present time in answering objections of opponents, his object is accomplished.<sup>#51</sup>

The Sabbath History has been kept from the people too long. They need this precious work, even if they do not have it in all its perfections. It never can be prepared in a manner to fully silence unreasonable opponents, who are unstable, and who wrest the Scriptures unto their own destruction.

This is a busy world. Men and women, as they engage in the business of life, have not time to meditate, and read even the word of God enough to understand all its important truths. And long-labored arguments will interest but a few. For as the people run, they have to read. You can no more remove the objections to the Sabbath commandment from the minds of the first-day Adventists, than the Saviour of the world could, by his great power and miracles, convince the Jews that he was the Messiah after they had once set themselves to reject him. Like the obstinate, unbelieving Jews, they have chosen darkness rather than light, and should an angel direct from the courts of Heaven speak to them, they would say it was Satan.

#52 The world needs labor now. Calls are coming in from every direction like the <sup>C</sup>[#21.p52] Macedonian cry, "Come over and help us." Plain, pointed arguments, standing out as mile posts, will do more in convincing minds generally than a large array of argument, covering a great deal of ground, that none but investigating minds will have interest to follow.

The Sabbath History should be given to the people. While one edition is circulating, and the people are being benefited by it, greater improvements may be made until all has been done possible to bring it to perfection. Our success will be in reaching common minds. Those who have talent and position are so exalted above the simplicity of the work, and so well satisfied with themselves, that they feel no need of the truth. They are exactly where the Jews were, self-righteous, self-sufficient. They are whole, and have no need of the physician.

## Epistle Number One.

Bro. —, Dec. 10, 1871, I was shown that you and your sisters were in a very dangerous condition, and that which makes your state the more dangerous, is, that you do not realize your true state. I saw you enveloped in darkness. This<sup>[#21.p53]</sup> darkness <sup>#53</sup> has not settled upon you suddenly. You commenced to enter the mist of darkness gradually, and almost imperceptibly, until the darkness is as light to you, yet the cloud is becoming more dense every day. I saw, now and then, a gleaming of light separating the darkness from you; then again it would close about you, firmer and more dense than before.

Your singing schools have ever been a snare to you. Neither you, nor your sisters, have a depth of experience that will enable you to associate with the influences you are brought in contact with in your singing schools without being affected. It would take stronger minds, with greater decision of character than you three possess, to be brought into the society you are, and not be affected. Listen to the words of Christ: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Have your example and influence been of that positive character that has impressed and convicted your associates? I think not. You have been injured. Darkness has settled upon you, and dimmed your<sup>[#21.p54]</sup> light; and your light has not burned with <sup>#54</sup> that luster to dispel the darkness about others. You have been separating farther and farther from God. You, my brother, have but a faint sense of what you have been doing.

You have been standing directly in the way of your sisters' advancement in the divine life. Your sis-

ters, more especially —, have been entangled with the bewitching, Satanic wiles of spiritualism, and if she rids herself of this unholy slime of Satan, which has perverted her sense of eternal things, she will have to make a mighty effort. It will be but a hair's breadth escape. You have been blinded, deceived, and enchanted, yourself. You do not see yourself. You are all three of you very weak, when you might be strong in the precious, saving truth, strengthened, stablished, and settled upon the rock Christ Jesus. I feel deeply. I tremble for you. I see temptations on every hand, and you with so little power and strength to resist them.

Bro. —, I was shown you infatuated and deceived as to your motives and real purposes of your heart. I saw you in the society of Bro. —'s daughter. She has never yielded her heart to Christ. I was shown her affected and convicted. But your course  
 #56 was not of that character<sup>[#21.p55]</sup> to deepen conviction, or to give her the impression that there was special importance attached to these matters. You profess to hold sacred the salvation of the soul, and the present truth. She does not respect the Sabbath from principle. She loves the vanity of the world. She enjoys the pride and amusements of life. But you have been departing so gradually from God and from the light, that you do not see the separation which the truth necessarily brings between those who love God and the lovers of pleasure more than lovers of God. I saw you were attracted to her society. Religious meetings and sacred duties are of minor importance, while the presence of a mere child, without any knowledge of the truth or of heavenly things, fascinates you. You have overlooked self-denial and the cross, which lie directly in the pathway of every disciple of Christ.

I was shown that if you had been walking in the light, you would have taken your position decidedly for the truth. And your example would have shown that you considered the truth you profess of

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that importance that your affections and heart could go only where the image of Christ was discernible. Christ now says to you, —, Which will you have, me, or the world? Here is your decision to be made. [#21.p56] Will you follow the promptings of the unsanctified heart? turn away from self-denial for Christ's sake? step over the cross without lifting it? or will you lift that cross, heavy though it may be, and make some sacrifice for the truth's sake? May God help you to see where you are, that you may place a true estimate upon eternal things. You now have so little spiritual eyesight that the holy and sacred are placed upon a level with the common. You have responsibilities. Your influence affects to a great extent your sisters. Your only safety is separation from the world. #56

I was shown you, —, taking the young with you to scenes of amusement at the time of a religious interest, and also engaging in singing schools with worldlings who are all darkness, and who have evil angels all around them. How would your feeble, dim light appear amid this darkness and temptation? Angels of God do not attend you upon these occasions. You are left to go in your own strength. Satan is well pleased with your position, for he can make you more efficient in his service than if you did not profess to be a Christian, keeping all the commandments of God. The True Witness addresses the Laodicean church, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm,[#21.p57] and neither cold nor hot, I will spue thee out of my mouth: Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and. that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I #56

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love, I rebuke and chasten: be zealous, therefore, and repent."

#58 You are blinded and infatuated. You have felt strong when you were weakness itself. You can be strong in the Mighty One. You can be an instrument of righteousness, if you are willing to suffer for Christ's sake. You and your sisters may redeem the time if you will. But it will cost an effort. Your younger sister is linked to one who is not worthy of her affections. There are serious defects in his character. He has not reverence for sacred and holy things. His heart has not been changed by the Spirit of God. He is selfish, boastful, loving pleasure more than duty. He has no experience in self-denial and humiliation. In choosing friendship, there should be great caution that an intimacy is not contracted with one whose example it would not be safe to imitate, for [#21,p58] the effect of such an intimacy is to lead away from God, from devotion, and the love of the truth. It is positively dangerous for you to be intimate with friends who have not a religious experience. If either of you, or all three of you, follow the leadings of God's Spirit, or value your soul's salvation, you will not choose as your particular and intimate friends those who do not maintain a serious regard for religious things, and who do not live under its practical influence. Eternal considerations should come first with you. Nothing can have a more subtle and positively dangerous influence upon the mind, and serve to banish serious impressions, and convictions of the Spirit of God, than to associate with those who are vain and careless, and whose conversation is upon the world and vanity. The more engaging these persons may be in other respects, the more dangerous is their influence as companions, because they would throw around an irreligious life so many pleasing attractions.

God has claims upon all three of you, which you cannot lightly throw aside. Jesus has bought you with the price of his own blood. "Ye are not your own,

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for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Have you no sacrifice to make for God? Great responsibilities stand in<sup>[#21.p59]</sup> the passages of your every-day life. #59 Your record is daily passing up to God. Great dangers lie hidden in your pathway. If I could, I would take you in my arms and bear you safely over them; but this I am not permitted to do. You are in the most critical period of your life-history. If you arouse and direct the energies of the soul after things of eternal interest, and if you make everything subordinate to this, you will make a success of perfecting Christian characters. You may all engage in the spiritual warfare against besetting sins, and you may, through Christ, come off victors. But this is no child's play. It is a stern warfare, involving self-denial and cross-bearing. Your dangers are that you will not fully realize your backslidings and your perilous condition. Unless you view life as it is, cast aside your brilliant fancies of imagination, and come down to the sober lessons of experience, you will awake when it is too late. You will then realize the terrible mistake you have made.

Your education has not been of that kind to form solid, substantial characters, therefore you have this education to obtain now, which you should have had years ago. Your mother was too fond of you. A mother cannot love her children too well, but she may love unwisely, and allow her affection to blind her to their best interest.<sup>[#21.p60]</sup> You have had an #60 indulgent, tender mother. She has shielded her children too much. She has taken the burdens of life which have nearly crushed out her life, while her children should have taken them. They could have borne them better than she.

The deficiencies in your characters of firmness and self-denial is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness, and integrity of purpose, should be cultivated. These qualifications are positively neces-

sary for a successful Christian life. If you have integrity of soul, you will not be swerved from the right. No motive will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty, you will not sacrifice duty to inclination.

#61 If you are allured to unite your life-interest with an young, inexperienced girl, who is really deficient in an education in the common, practical, daily duties of life, you make a mistake; but this is small in comparison with her ignorance in regard to her duty to God. She has not been destitute of light. She has had religious privileges, and yet her heart has not felt her wretched sinfulness without Christ.<sup>[#21.p61]</sup> If you, in your infatuation, can turn from the prayer-meeting, repeatedly, where God meets with his people, in order to enjoy the society of one who has no love for God, and sees no attractions in the religious life, how do you expect God can prosper such a union? Be not in haste. Early marriages should not be encouraged. If a young woman, or a young man, have not respect to the claims of God, and heed not the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband, or the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; and you sustain a loss you cannot afford. The habit of sitting up late at night is customary, but it is not pleasing to God, even if you were both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God, you will move with deliberate caution. You will not suffer love-sick sentimentalism to so blind your vision that you

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cannot discern the high claims your God has upon  
you as a Christian. [#21.p62] #62

I address myself to you three, dear youth. Let it be your aim to glorify God, and attain his moral likeness. Invite the Spirit of God to mold your character. Now is your golden opportunity to wash your robes of character, and make them white in the blood of the Lamb. I regard this as the turning-point in your destiny. Which will you choose, says Christ, me, or the world? God calls for an unconditional surrender of the heart and affections to him. If you love friends, brothers or sisters, father or mother, houses or lands, more than me, says Christ, ye are not worthy of me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound, by your baptismal vows, to honor your Creator, and to resolutely deny self and crucify your affections and lusts, and have even your thoughts brought into obedience to the will of Christ.

Shun running into temptation. But when temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim, "I can do all things through Christ which strengtheneth [#21.p63] #63 me." There is strength for you all in God. But you will never feel your need of that strength which alone is able to save you, unless you feel your sinfulness and weakness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with him, he will crown you with glory in his everlasting kingdom. If you are willing to sacrifice all for Christ, then he will be your Saviour. But if you choose your own way, you will follow on in darkness until it is too late to secure the eternal reward.

What have you been willing to suffer for the truth's sake? You have a short, very short, period in

which to cultivate the noble traits of your character. You have all been, to some extent, dissatisfied and unhappy. You have had many complaints to make. You have talked, especially — and —, your unbelief, and censured others. You have had hearts filled with pride, and even bitterness, at times. Your closets have been neglected, and you have not loved the exercises of religious duties. If you had been persevering in your efforts to grow up into Christ your living head, you would now be strong, and competent to bless others with your influence.

#64 If you had cultivated a steady, uniform,[#21.p64] unwavering energy, you would now be strong to resist temptation. But these precious qualities can only be gained through a surrender of the soul to the claims of religion.

Then your motives will be high, the intellect and affection will be balanced by high principles. God will work with us if we will only engage in healthy action. We must feel the necessity of uniting our human efforts and zealous action with divine power. We can stand forth in God, strong to conquer. —, you have greatly failed in energy of purpose to do, and to endure.

What a great mistake is made in the education of children and youth, in indulging, and favoring, and petting them. They become selfish and inefficient. There is a lack of energy exercised in the little things of life. The character has not been trained to acquire strength in the performance of the every-day duties, lowly though they may be. There is a neglect of doing willingly and cheerfully what lies directly before you to do, which some one must do. There is a great desire with us to find a more exalted, larger work.

No one is qualified for the important and great work, unless he has been faithful in the performance of the little duties.

It is by degrees the character is formed and the soul trained to put effort[#21.p65] and energy #65

proportionate for the task which is to be accomplished. If we are creatures of circumstance, we shall surely fail of perfecting Christian character.

You must master circumstances; not allow circumstances to master you. You can find energy at the cross of Christ. You can now grow by degrees, and conquer difficulties, and overcome force of habit. You need to be stimulated by the life-giving force of Jesus. You should be attracted to Christ, and clothed with his divine beauty and excellence. Bro. ——'s daughter has an education to gain, as she is no more competent for the duties and difficulties of life as a wife, than a school girl of ten years old.

Religion should dictate and guide you in all your pursuits, and should hold absolute control over your affections. If you yield yourselves unreservedly into the hands of Christ, making his power your strength, then will your moral sense be clear to discern the quality of character that you may not be deceived by appearances and make great mistakes in your friendship. You want your moral power keen and sensitive, that it may bear severe tests and not be marred. You want your integrity of soul so firm that vanity, display, or flattery, will not move you.

Oh! it is a great thing to be right<sup>[#21.p66]</sup> with #66 God, the soul in harmony with its Maker, that amid the contagion of evil example, which in its deceitful appearance would lure the soul from duty. Angels may be sent to your rescue; but bear in mind, if you invite temptation, you will not have divine aid to keep you from being overcome. The three worthies endured the fiery furnace, for Jesus walked with them in the fiery flame. If they had, of themselves, walked in the fire, they would have been consumed. Thus will it be with you. If you do not walk deliberately into temptation, God will sustain you when the temptation comes.

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The Cause in New York.

While in Vermont, Dec. 10, 1871, I was shown some things in regard to New York. The cause in the State seemed to be in a deplorable condition. There were but few laborers, and these were not as efficient as their profession of faith in the sacred truths for this time demanded of them. There are those in the State, who minister in word and doctrine, who are not thorough workmen. Although they have believed the theory of the truth, and have been preaching for years, never will they be competent laborers until they work upon a different plan. They have spent much time among the churches when they are not qualified to benefit them. They themselves are not consecrated to God. They need the spirit of endurance to suffer for Christ's sake, to "drink of the cup and be baptized with the baptism," before they are prepared to help others. Unselfish, devoted workmen are needed, to bring things up in New York to the Bible standard. These men have not been in the line of their duty in traveling among the churches. If God has called them to his work, it is to save sinners. They should prove themselves by going out into new fields, that they may know for themselves whether God has committed to them the work of saving souls.

Had Brn. Taylor, Saunders, Cottrell, Whitney, and Bro. and sister Lindsay, labored in new fields, they would now be far in advance of what they are. Meeting opposition of opponents would drive them to their Bibles for arguments to sustain their position, which would increase their knowledge in the Scriptures, and would give them a conscious power of their ability in God to meet opposition in any form. Those who are content to go over and over the same ground among the churches, will be deficient in the experience they should have. They will be weak—not strong will, and do, and suffer, for the truth's sake. They will be inefficient workmen.

Those who have the cause of God at heart, and feel love for precious souls for whom Christ died, will not seek their ease or pleasure. They will do as Christ has done. They will go forth to "seek and to save that which was lost." He said, "I came not to call the righteous, but sinners, to repentance."

If ministers in New York wish to help the church, they can do so in no better way than to go out in new fields and labor to bring souls into the truth. When the church see that their ministers are all aglow with the spirit of the work, feeling deeply the force of the truth, and seeking to bring others to the knowledge of the truth, it will put new life and vigor in them. Their hearts will be stirred to do what they can to aid in the work. There is not a class of people in the world that are more willing to sacrifice of their means to advance the cause than Seventh-day Adventists.

If the ministers do not discourage them to death by their indolence, and inefficiency, and lack of spirituality, they will generally respond to any appeal that may be made that will commend itself to their judgment and consciences. But they want to see fruit. And it is right that the brethren<sup>[#21.p69]</sup> in New York should demand fruits of their ministers. What have they done? What are they doing? Ministers in New York should have been far in advance of what they are. But they have not engaged in that kind of labor which called forth earnest effort, and strong opposition which would drive them to their Bibles, and to prayer, that they could answer opponents, and, in the exercise of their talents, doubled them. There are ministers in New York who have been preaching for years who cannot be depended upon to give a course of lectures. They are dwarfed. They have not exercised their minds in the study of the word, and in meeting opposition, so that they might be strong men in God. Had they gone forth "without the camp," like faithful soldiers of the cross of Christ, and depended upon God and their own energies, rather

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than leaning so heavily upon their brethren, they would have obtained an experience, that now they would be qualified to engage in the work anywhere their help is most needed.

If the ministers generally in New York had left the churches to labor for themselves, and they not stood in their way, both churches and ministers would be now further advanced in spirituality, and in the knowledge of the truth.

#70

Many of our brethren and sisters in<sub>[#21.p70]</sub> New York have been backsliding upon health reform. There is but a small number of genuine health reformers in the State. Light and spiritual understanding have been given to the brethren in New York. The truth that has reached the understanding, the light that has shone on the soul, that has not been appreciated and cherished, will witness against them in the day of God. Truth has been given to save those who would believe and obey. Their condemnation is not because they did not have the light, but because they had the light and did not walk in it.

God has furnished man with plentiful means for the gratification of natural appetite. He has spread before him a bountiful variety in the products of the earth that are palatable to the taste, and nutritious to the system. Of these, saith our benevolent Heavenly Father, "ye may freely eat." We may enjoy the fruits, the vegetables, and grains, without doing violence to the laws of our being. Grains, fruits, and vegetables, prepared in the most simple and natural manner, will nourish the body, and preserve its natural vigor without the use of flesh-meats.

#71

God has created man a little lower than the angels, and has bestowed upon him attributes that will, if properly used, make him a blessing to the world, and reflect<sub>[#21.p71]</sub> back the glory to the Giver. But man, made in the image of God, has, through intemperance, violated principle and God's law in his physical nature. Intemperance of any kind will

benumb the perceptive organs, and so weaken the brain-nerve power, that eternal things will not be appreciated, but placed upon a level with common. The higher powers of the mind, designed for elevated purposes, are brought into slavery to the baser passions. If our physical habits are not right, the mental and moral powers cannot be strong; for great sympathy exists between the physical and moral. The apostle understood this, and raises his voice of warning to his brethren: "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

There is but little moral power in the professed Christian world. Wrong habits have been indulged, and physical and moral laws have been disregarded, until the general standard of virtue and piety is exceedingly low. Habits which lower the standard of physical health, enfeeble the mental and moral strength. The indulgence of unnatural appetite and passions has a controlling influence upon the organs of the brain. The animal organs are strengthened, while the moral are depressed. It is impossible for an intemperate man to be a<sup>[#21.p72]</sup> Christian, for his higher powers are brought into slavery to the passions. #72

Those who have had the light upon the subjects of eating and dressing with simplicity, in obedience to physical and moral law, and turn from the light which points out their duty, will shun duty in other things. If they blunt their consciences to avoid the cross which they will have to take up to be in harmony with natural law, they will, in order to shun reproach, violate the ten commandments.

There is a decided unwillingness with some to endure the cross and despise the shame. Some will be laughed out of their principles. Conformity to the world is gaining ground among God's people, who profess to be as pilgrims and strangers, waiting and watching for the Lord's appearing. There are many among professed Sabbath-keepers in New York who

are more firmly wedded to worldly fashions and lusts than they are to healthy bodies, sound minds, or sanctified hearts.

#73 God is testing and proving individuals in New York. He has permitted some to have a measure of prosperity, to develop what is in their hearts. Pride and love of the world have separated them from God. The principles of truth are sacrificed, virtually, while they profess to love the truth. Christians should wake up and act. Their<sup>[#21.p73]</sup> influence is telling upon, and molding, the opinions and habits of others. The weighty responsibility they will have to bear of deciding by their influence the destiny of souls.

The Lord, by close and pointed truths for these last days, is cleaving a people from out the world, and purifying them unto himself. Pride and unhealthful fashions, the love of display, the love of approbation, all must be left with the world, if we would be renewed in knowledge after the image of Him who created us. "For the grace of God that bringeth salvation hath appeared unto all men, 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."

#74 The church in Roosevelt need sifting. A thorough conversion is necessary before they can be in working order. Selfishness, pride, envy, malice, evil surmising, backbiting, gossiping, and tattling, have been cherished among them, until the Spirit of God has but little to do with them. The prayers of some who profess to know God are,<sup>[#21.p74]</sup> in their present state, an abomination in the sight of the Lord. They do not sustain their faith by their works, and it were better if some had never professed the truth, than to have dishonored their profession as they have. While they profess to be servants of Jesus Christ, they are

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servants of the enemy of righteousness, and their works testify of them that they are not acquainted with God, and that their hearts are not in obedience to the will of Christ. They make child's play of religion. They act like pettish children.

The children of God, the world over, are one great brotherhood. Our Saviour has clearly defined the spirit and principles which should govern the actions of those who, by their consistent, holy lives, distinguish themselves from the world. Love for one another, and supreme love to their Heavenly Father, should be exemplified in their conversation and works. The present condition of many of the children of God is like a family of ungrateful, quarrelsome children.

There is danger of even ministers in New York being of that class who are ever learning and never able to come to the knowledge of the truth. They do not practice what they learn. They are hearers, but not doers. These ministers need to experience the truth that will enable<sup>[#21,p75]</sup> them to comprehend the #76 elevated character of the work.

We are living in a most solemn, important time of this earth's history. Important and fearful events are before us. We are amid the perils of the last days. How necessary that all those that do fear God and love his law, should humble themselves before him, and be afflicted, and mourn, and confess their sins that have separated God from his people. And that which should excite the greatest alarm is that we do not feel our condition, and understand our low estate, and are satisfied to remain as we are. We should flee to the word of God and to prayer. We should make this matter our first business. We should individually seek the Lord earnestly, that we may find him. The church is responsible for the talents committed to their trust, and it is impossible for Christians to meet their responsibilities unless they stand on that elevated and exalted position that is in accordance with the sacred truths which they pro-

fess. The light that shines upon our pathway holds us responsible to let that light shine forth to others in such a manner that they will glorify God.

#76 The advancement of the church in —, in spiritual things, is not in proportion to the light which has shone upon their pathway. God has committed to each<sup>[#21.p76]</sup> talents to be improved, by being put out to the exchangers, that when the Master shall come, he may receive his own with usury. The church at — are largely composed of valuable material; but there is a failure in reaching the high standard which it is their privilege to attain.

The working material in the church is mostly branches of three families, connected by marriage. There is talent, and good material to make workmen, in the church at —, more than can be employed to good advantage in that locality. The entire church is not growing in spirituality. They are not favorably situated to call into exercise the talents God has given them, and develop strength. There is not room for all to work. One gets in the way of the other. There is a lack of spiritual strength. If the church in — was less a family church, each would feel individual responsibility.

#77 If the talent and influence of several of its members should be exercised in other churches, where they would be drawn out to help where help is really needed, they would be obtaining an experience of the highest value in spiritual things, and would be a blessing to others by bearing responsibilities and burdens in the work of God. They would, while engaged in helping others, be following the example of <sup>[#21.p77]</sup> Christ. He came not to be ministered unto, but to minister to others. He pleased not himself. He made himself of no reputation. He took upon himself the form of a servant, and spent his life in doing good. He could have spent his days on earth in ease and plenty, and appropriated to himself the enjoyments of this life. He lived not to enjoy, but to

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do good, and save others from suffering. The example of Christ is for us to follow.

The brethren — and — are men who can, if consecrated to God, bear a greater weight of responsibilities than they have done. They have thought they would be prompt to respond to any call that should be made for means, and that this was the principal burden they had to bear in the cause of God. But God requires more of them than this. If they had trained their minds to a more critical study of the word of God, that they might have become laborers in his cause, and work for the salvation of sinners, as earnestly as they have to obtain the things of this life, they would have developed strength and wisdom to engage in the work of God where laborers are greatly needed.

These brethren, by remaining in a family community, are being dwarfed in mental and spiritual strength. It is not the best policy for children of one, two, or <sup>[#21.p78]</sup> three families, who are connected by marriage, to settle within a few miles of each other. <sup>#78</sup> The influence is not good on the parties. The business of one is the business of all. The perplexities and troubles which every family must experience, more or less, and which, as far as possible, should be confined to limits of the family circle, are extended to family connections, and have a bearing upon the religious meetings. There are matters which should not be known to a third person, however friendly and closely connected they may be. Individuals and families should bear them. But the close relationship of several families, brought into constant intercourse, has a tendency to break down the dignity which should be maintained with every family. The delicate duty of reproof and admonition given, will be in danger of injuring feelings unless done with the greatest tenderness and care. The best models of characters will be liable to errors and mistakes, and great care should be exercised that too much is not made of little things.

Such family and church relationship as exist in — is very pleasant to the natural feelings; but is not the best, all things considered, for the development of a symmetrical Christian character. The close relationship, and familiar associations with each other, while united together in church<sub>[#21.p79]</sub> capacity, render the weight and strength of influence feeble. There is not that dignity preserved, and that high regard, and confidence, and love, that make a prosperperous church. All parties would be much happier to be separated, and visit occasionally. Their influence then upon each other would be tenfold greater.

These families, united as they are by marriage, mingling in each other's society, are awake to the faults and errors of each other, and feel in duty bound to correct them; and because these relatives are really dear to each other, they are grieved over little things that they would not notice in those not as closely connected. Keen sufferings of mind are endured, because feelings will arise with some, that they have not been treated impartially, and with all that consideration they deserved. Petty jealousies sometimes arise, and molehills become mountains. These little misunderstandings, and petty variances, cause severer suffering of mind than trials that come from other sources.

These things make these truly conscientious, noble-minded men and women feeble to endure, and they are not developing the character they might were they differently situated. They are dwarfed in mental and spiritual growth, which threatens to destroy their usefulness. Their <sub>[#21.p80]</sub>labors and interests are confined mostly to each other. Their influence is narrowed down, when it should be widening, and more general, that they may, by being placed in a variety of circumstances, bring into exercise the powers which God has given them, in such a manner as shall contribute most to his glory. All the faculties of the mind are capable of high improvement. The

energies of the soul need to be aroused, and brought out to operate for the glory of God.

God calls for missionaries. There are talent and ability in the church at — that will grow in capacity and power as they are exercised in the work and cause of God. If these brethren will educate their minds in making the cause of God their first interest, and will sacrifice their pleasure and inclination for the truth's sake, the blessing of God will rest upon them. These brethren, who love the truth, and have been for years rejoicing because of increasing light shining upon the Scriptures, should let their light shine forth to those who are in darkness. God will be to them wisdom and power, and will glorify himself in working with and by those who wholly follow him. "If any man will serve me, him will my Father honor." The wisdom and power of God will be given to the willing and faithful.<sup>[#21,p81]</sup>

#81

The brethren in — have been willing to give of their means for the various enterprises; but they have withheld themselves. They have not said, Here am I, Lord, send me. It is not the strength of human instruments; but the power and wisdom of Him who employs them, and works with them, that makes them successful in doing the work that is necessary to be done. The offering of our goods to the Possessor of Heaven and earth, while we withhold ourselves, cannot meet his approbation, or secure his blessing. There must be in the hearts of the brethren and sisters in — a principle to yield all, even themselves, upon the altar of God.

Men are needed who can and will take burdens and bear responsibilities in Battle Creek. The call has been given, time and again, but hardly a response has been made. Some would have answered the call, if their worldly interests would have been advanced by so doing. But as there was no prospect of increasing their means by coming to Battle Creek, they could see no duty to come. To obey is better than sacrifice. And without obedient and unselfish

love, the richest offerings are too meager to be presented to the Possessor of all things.

#82 God calls upon brethren and sisters in — to arise, and come up to the help of the Lord, to the help of the Lord against<sup>[#21.p82]</sup> the mighty. The reason there is so little strength among those who profess the truth is, they do not exercise the ability God has given them. Very many have wrapped up their talent in a napkin, and hid it in the earth. It is by using the talents that they increase. God will test and prove his people. Bro. and sister — have been faithful burden-bearers in the cause of God, and now their children should not stand back, and let the burdens rest so heavily upon them. It is time that the powers of their less worn minds should now be exercised, and they work more especially in their Master's vineyard.

Some of the brethren and sisters in New York have felt anxious that Bro. and sister —, especially sister —, should be encouraged to labor among the churches. But this is the wrong place for them to prove themselves. If God has indeed laid upon them the burden of labor, it is not for the churches; for they are generally in advance of them.

#83 There is a world before Bro. and sister —, lying in wickedness. Their field is a large one. They have plenty of room to try their gifts and test their calling without entering into other men's labors, and building upon a foundation they have not laid. Bro. and sister — have been very slow to obtain an experience in self-denial.<sup>[#21.p83]</sup> They have been slow to come up to health reform in all its branches. The churches are in advance of them in the denial of appetite. Therefore they cannot be a benefit to the churches in this direction, but rather a hindrance.

Bro. — has not been a blessing to the church in Roosevelt, but a great burden. He has stood directly in the way of their advancement. He has not been in a condition to help the church when and where they needed help the most. He has not correctly represented our faith. His conversation and

life have not been unto holiness. He has been far behind, not ready or willing to discern the leadings of God's providence. He has stood in the way of sinners. He has not been in that position where his influence would recommend our faith to unbelievers.

His example has been a hindrance to the church, and to his unbelieving neighbors. If Bro. — had been wholly consecrated to God, his works would have been fruitful and productive of much good. But that which more especially distinguishes God's people from the popular religious bodies is not their profession alone, but their exemplary character, and their principles of unselfish love. The powerful and purifying influence of the Spirit of God upon the heart, carried out in words<sup>[#21.p84]</sup> and works, separates them #84 from the world, and designates them as God's peculiar people. The character and disposition of Christ's followers will be like the Master. He is the pattern, the holy and perfect example given for Christians to imitate. The true followers of Christ will love their brethren and be in harmony with them. They will love their neighbors, as Christ has given them an example, and will make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth.

The truth, deeply rooted in the heart of believers, will spring up and bear fruit unto righteousness. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Especial blessings and privileges are for those who love the truth, and walk according to the light they have received. If they neglect to do this, their light will become darkness. When the people of God become self-sufficient, the Lord leaves them to their own wisdom. Mercy and truth are promised to the humble in heart, the obedient and faithful.

Bro. — has stood in the way of his children. If he had been consecrated to God, his heart in the work, and living out the truth he professed, he would

have felt the importance of commanding his  
 #85 household after him, as did faithful Abraham. [#21.p85]

The lack of harmony and love between the two brothers — is a reproach to the cause of God. Both are at fault. Both have a work to do in subduing self and cultivating the Christian graces. God is dishonored by their dissensions, and I do not go too far when I say hatred, that exists between these two natural brothers. Bro. A. — is greatly at fault. He has cherished feelings that have not been in accordance with the will of God. He knows the peculiarities of his brother —, that he has a fretful, unhappy temperament. Frequently, he cannot see good when it lies directly in his path. He sees only evil, and becomes discouraged very easily. Satan magnifies a molehill into a mountain before him. All things considered, M. — has pursued in many things a course less censurable, because less injurious to the cause of present truth.

These natural brothers must be reconciled fully to each other before they can lift the reproach from the cause of God that their disunions have caused. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. He that saith he is in the light and hateth his brother, is in darkness even until now." Those who labor for God should be clean vessels, sanctified to the Master's use. "Be ye clean that bear the vessels of the Lord." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

The ambassadors of Christ have a responsible and sacred work before them. They are saviors of life unto life, or of death unto death. Their influence decides the destiny of souls for whom Christ died. Bro. and sister — both lack experience. Their life has not been unto holiness. They have not had a deep

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and thorough knowledge of the divine will. They have not been steadily advancing onward and upward in the divine life, so that their experience could be of value to the church. Their course has burdened the church not a little.

Sister ——' past life has not been of that character that her experience could be a blessing to others. She has not lived up to her convictions of conscience. Her conscience has been too many times violated. She has been a pleasure seeker, and given her life to vanity, frivolities, and fashion, in face of the light of truth which has shone upon her pathway. She knew the way, but neglected to walk in it. [#21.p87] #87 The Lord gave sister —— a testimony of warning and reproof. She believed the testimony, and separated herself from that class who were lovers of pleasures more than lovers of God. Then, as she viewed her past life, so full of wrongs and neglect, she gave up to unbelief and stolid gloom. Despair spread its dark wings over her. Her marriage with Bro. —— changed the order of things somewhat. At times since she has been very gloomy and desponding.

Sister —— has a good knowledge of the prophecies, and can trace them and speak upon them very readily. Some of the brethren and sisters have been anxious to urge out Bro. and sister —— as active laborers. But there is danger of Bro. and sister —— working from a wrong standpoint. She has received the advantages of education superior to many by whom she is surrounded. As sister —— has labored publicly, she has depended upon her own strength more than upon the Spirit of God. She has had a spirit of lofty independence, and has thought she was qualified to teach rather than to be taught. Sister ——, with her lack of experience in spiritual things, is unprepared to labor among the churches. She has not the discernment and spiritual strength necessary to build them up. If they should engage in this work at all, they should commence in the church at [#21.p88] Roosevelt, by exerting a good influence there. #88

Their work should be where the work most needs to be done.

There is work to be done in new fields. Sinners need to be warned who never have heard the warning message. Here, Bro. and sister — have ample room to work and prove their calling. No one should hinder them in their effort in new fields. There are sinners to save in every direction. But some ministers are inclined to go over and over the same ground among the churches, when their labors cannot help them, and their time is wasted.

We would wish all the Lord's servants were laborers. This work should not be confined alone to the ministers, but brethren who have the truth in their hearts, and have exerted a good influence at home, should feel that a responsibility rests upon them of devoting a part of their time to go out among their neighbors, and in adjoining towns, to be missionaries for God. They should carry the publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of reformation and investigation.

#89 The Lord has been for years calling the attention of his people to health reform. This is one of the great branches of the work of preparation for the coming of the <sup>[#21.p89]</sup> Son of Man. John the Baptist went forth in the spirit and power of Elijah to prepare the way of the Lord, and turn the people to the wisdom of the just. He was a representative of those living in these last days to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. The angel Gabriel, direct from Heaven, gave a discourse upon health reform to the father and mother of John. He said he should not drink wine or strong drink, and should be filled with the Holy Ghost from his birth.

John separated himself from friends, and from the luxuries of life. The simplicity of his dress, a gar-

ment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that prevailed everywhere. The prophet Malachi declares, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of children to their fathers." Here the prophet describes the character of the work. Those who are to prepare the way for the second<sup>[#21.p90]</sup> coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for his first advent. The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, their extravagance in dress and other things.

The self-denial, humility, and temperance, required of the righteous, whom God has especially led and blessed, is to be presented to them in contrast to the extravagant, health-destroying habits of the people who live in this degenerate age. God has shown that health reform is as closely connected with the third angel's message as the hand is united to the body. And there is nowhere to be found so great a cause of physical and moral degeneracy, as a neglect of this important subject. Those who are indulging their appetite and passions, and close their eyes to the light for fear they shall see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light in other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the<sup>[#21.p91]</sup> claims of God in regard to eternal interests. #91 Our bodies are not our own. God has claims upon us to take care of the habitation he has given us, that we

may present our bodies to him a living sacrifice, holy and acceptable. Our bodies belong to him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving the habitation he has given us from decay. If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God.

Bro. and sister — have not appreciated the light upon health reform. They have not seen a place for it in connection with the third message. Providence has been leading the people of God out from the extravagant habits of the world, away from the indulgence of appetite and passion, upon the platform of self-denial and temperance in all things. The people whom God is leading will be peculiar. They will not be like the world. If they will follow the leadings of God, they will accomplish his purposes, and will yield their will to the will of God. Christ will dwell in the heart. The temple of God will be holy. Your body, says the apostle, is the temple of the Holy Ghost. God <sup>#92</sup> <sub>[#21.p92]</sub> does not require his children to deny themselves to the injury of the physical strength. He requires of them to obey natural law, to preserve physical health. Nature's path is the road he marks out, and it is broad enough for any Christian. God has, with a lavish hand, provided us with rich and varied bounties for our sustenance and enjoyment. In order for us to enjoy the natural appetite which will preserve health and prolong life, he restricts the appetite. He says, Beware, restrain, deny, unnatural appetite. If we create a perverted appetite, we violate the laws of our being, and take upon ourselves the responsibility of abusing our bodies, and of bringing disease upon ourselves.

The spirit and power of Elijah have been stirring hearts to reform, and directing them to the wisdom of the just. Bro. and sister — have not been converted to the health reform, notwithstanding the

amount of evidence God has given upon this subject. Self-denial is essential to genuine religion. Those who have not learned to deny themselves are destitute of vital, practical godliness. We cannot expect anything else but that the claims of religion will come in contact with the natural affections and worldly interest. There is work in the vineyard of the Lord for all and every one to do. None should be idle. <sup>.[#21.p93]</sup> Angels of <sup>#93</sup> God are all astir, ascending to Heaven, and descending to earth again with messages of mercy and warning. The heavenly messengers are moving upon minds and hearts. There are men and women whose hearts are susceptible of being inspired with the truth, everywhere. If men and women who have a knowledge of the truth would now work in unison with the Spirit of God, we should see a great work accomplished.

New fields are open for all to test their calling by experimental effort, and in bringing out souls from darkness and error, and establishing them upon the platform of eternal truth. If Bro. and sister — feel that God has called them to engage in his work, they have enough to do to call sinners to repentance. In order to have God working in them, and by them, they need a thorough conversion. The work of fitting a people in these last days for the coming of Christ, is a most sacred, solemn work, and calls for devoted, unselfish laborers. Those who have humility, faith, energy, perseverance, and decision, will find plenty to do in their Master's vineyard. There are responsible duties to be performed which require earnestness, and exertion of all their energies. It is the willing service God accepts. If the truth we profess is of such infinite importance as to decide the <sup>.[#21.p94]</sup> destiny of <sup>#94</sup> souls, how careful should we be in its presentation.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Bro. and sister —, if you had walked in the light as it has shone upon your pathway, had you been drawing nearer and closer to God, steadfastly believing the

truth, and walking humbly before God in the light he has given, you would now have an experience that would be of inestimable value. Had you improved the talents lent you of God, you would have shone as lights in the world. But light becomes darkness to all those who will not walk in it. In order to be accepted and blessed of God as our fathers were, we must be faithful, as they were faithful. We must improve our light as the ancient faithful prophets improved theirs. God requires of us according to the grace he has bestowed upon us. He will not accept less than he claims. All his righteous demands must be fully met. In order for us to meet our responsibilities, we must stand on that elevated ground that the order and advancement of holy, sacred truth has prepared for us.

Bro. C. B. — fails to realize the sanctifying influence of the truth of God upon the heart. He is not patient, humble, and forbearing, as he should be.  
 #95 He is easily<sup>[#21.p95]</sup> stirred. Self arises, and he says and does many things without due reflection, and he does not exert a saving influence at all times. If Bro. — was imbued with the Spirit of Christ, he could with one hand take hold of the Mighty One, while with the hand of faith and love he would reach the poor sinner. Bro. — needs the powerful influence of divine love, for this will renew and refine the heart, sanctify the life, and elevate and ennoble the entire man. Then his words and works will savor of Heaven rather than of his own spirit.

If the words of eternal life are sown in the heart, fruit will be produced unto righteousness and peace. A spirit of self-sufficiency and self-importance must be overcome by you, my dear brother. You should cultivate a spirit willing to be instructed and counseled. Whatever others may say or do, you should say, What is that to me; Christ has bid me follow him. You should cultivate a spirit of meekness. You need an experience in genuine godliness, and unless you have this, you cannot engage in the work of God understandingly. Your spirit must soften, and

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be subdued by being brought into obedience to the will of Christ. You should at all times maintain the lowly dignity of a follower of Jesus. Our deportment, our words and actions, preach to others. We are living epistles, known and read of all men. [#21.p96] #96

You should be careful not to preach the truth from contention or strife; for if you do, you will most assuredly turn the battle against yourself, and be found advancing the cause of the enemy, rather than the truth of God. Every contest wherein you engage should be from a sense of duty. If you make God your strength, and subdue yourself, and let the truth bear away the victory, the devices of Satan and his fiery darts will fall upon himself, and you be strengthened, and kept from error, and guarded from every false way. You need to cultivate caution, and not rush on in your own strength. The work is important and sacred, and you need great wisdom. You should counsel with your brethren who have had experience in the work. But, above everything else, you should obtain a thorough knowledge of your own weakness and your dangers, that you may not make shipwreck of faith. You should strengthen the weak points in your character.

We are living amid the perils of the last days, and if we have a spirit of self-sufficiency and independence, we shall be exposed to the wiles of Satan, and be overcome. Self-importance must be put away from you, and you be hid in God, depending alone upon him for strength. The churches do not need your labor. If you [#21.p97] are consecrated to God, you #97 can labor in new fields, and God will work with you. Purity of heart and life God will accept. Anything short of this, he will not regard. We must suffer with Christ if we would reign with him.

Bro. S — could have accomplished good if he had, years ago, given all for Christ. He has not been sanctified through the truth. His heart has not been right with God. His talent he has hid in the earth. What will he say who has put his talents to a

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wrong use when the Master shall require him to give account of his stewardship. Bro. — has not been an honor to the cause of God. It is dangerous to contend with the providence of God, and to be dissatisfied with almost everything, as though there had been a special arrangement of circumstances to tempt and destroy. The work of pruning and purifying, to fit us for Heaven, is a great work, and will cost us a great deal of suffering and trial, because our will is not subjected to the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified, and reflect the divine image. Those who follow their inclinations and are governed by appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they have been ready to exclaim, "All these things are against me," when the very things whereof they complained were all working together for their good.

No cross, no crown. How can one be strong in the Lord without trials. To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be called forth. The apostle Paul, just before his martyrdom, exhorted Timothy, "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation we enter the kingdom of God. Our Saviour was tried in every possible way, and yet he triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ.

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Epistle Number Two.

DEAR SISTER —: In my view of Dec. 10, 1871, I saw that some things had been great hindrances to your recovery of health. Your peculiar traits of character have prevented you from receiving

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the good you might have received, and from<sub>[#21.p99]</sub> #99 improving in health as you might have improved. You have a special routine you go through, and in this you will not be turned aside. You have your ideas, which you carry out, when frequently these ideas are not in harmony with physical law, but they are in harmony with your judgment.

You have a strong mind and set will, and you think you understand your own case better than any others can, because you trace your feelings. You are guided by your feelings. You are governed by your experience. You have tried this and that plan to your entire satisfaction, and you have proved that your judgment was best to be followed in regard to your own case. But what has been your standard? Answer: *Your feelings*. Now, my sister, what has this to do with the real facts in the case? But very little. Feelings are a poor criterion, especially when under the control of a strong imagination and firm will. You have a very determined mind, and your course is mapped out before you; but you do not view your case from a correct standpoint. Your judgment is not safe to be relied upon when it relates to your own case.

I was shown that you had made some improvements, but not as many, and as fast, and as thorough, as you might; for the reason that you take your case in your<sub>[#21.p100]</sub> own hands. This is the 100 reason I wished you to come to the Health Institute, that you should feel it your duty to be guided by the judgment of the more experienced. The physicians of the Health Institute understand the matter of disease, and its causes, and the proper treatment of diseases, better than you can; and if you will yield willingly your set ideas, and abide by their judgment, there is hope of your recovery. But if you refuse to do this, I see no hope of your becoming what you might be with proper treatment.

You, my sister, as I have before stated, rely upon experience. Your experience decides you to pur-

sue a certain course. But that which many term experience is not experience at all, but a course of habit, or mere indulgence, blindly, and frequently ignorantly, followed, with a firm, set determination, without intelligent thought or inquiry relative to the laws and causes at work in the accomplishment of the object and the result.

Real experience is a variety of experiments entered into carefully, with the mind freed from prejudice, and uncontrolled by previously established opinions and habits; marking the results with careful solicitude, anxious to learn, improve, and reform, on every or any habit, if that habit is not in reason with physical and moral law. [#21.p101] The idea of others gainsaying what you have learned by experience seems to you to be folly, and even cruelty itself. But there are more errors received and firmly retained under the false idea of experience than from any other cause, for the reason that what is generally termed experience is no experience at all, because there has never been a fair trial by actual experiment and thorough investigation, with a knowledge of the principle involved in the action.

Your experience was shown to me as not reliable, because opposed to natural law. Your experience is in conflict with the unchangeable principles of nature. Superstition, my dear sister, arising from diseased imagination, arrays you in conflict with science and principle. Which shall be yielded? Your strong prejudices and very set ideas in regard to what course was best to be pursued relative to yourself, has long held you from good. I have understood your case for years, but felt incompetent to present the matter in that clear manner that you could see and comprehend it, and put to a practical use the light given you.

There are many invalids to-day who will ever remain so, because they cannot be convinced that their experience is not reliable. The brain is the capital of the body, the seat of all the nervous forces, and

of mental action. The nerves proceeding from the [#21.p102] brain control the body. By the brain nerves mental impressions are conveyed to all the nerves of the body as by telegraphic wires; and they control the vital action of every part of the system. All the organs of motion are governed by the communication they receive from the brain.

If your mind is impressed and fixed that a bath will injure you, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the mind, confined to the blood-vessels, and the good effects of the bath are lost, because the blood is prevented by the mind and will from flowing readily, and from coming to the surface and stimulating, arousing, and promoting circulation. For instance, you are impressed that if you bathe you will become chilly. The brain sends this intelligence to the nerves of the body, and your blood-vessels, held in obedience to your will, cannot perform their office and you react after a bath. There is no reason in science or philosophy why an occasional bath, taken with studious care, should do you anything but real good. Especially is this the case where there is but little exercise to keep the muscles in action, and to aid the circulation of the blood through the system. Bathing frees the skin from accumulation[#21.p103] of impurities which are constantly #102 collecting, keeps the skin moist and supple, thereby increasing and equalizing the circulation.

Persons in health should on no account neglect bathing. They should by all means bathe as often as twice a week. Those who are not in health have impurities of the blood, and the skin is not in a healthy condition. The multitude of pores, or little mouths, through which the body breathes, become clogged and filled with waste matter. The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities; therefore, feeble persons who are diseased,

surely need the advantages and blessings of bathing as often as twice a week, and frequently even more than this is positively necessary. Respiration is more free and easy if bathing is practiced, whether sick, or well. By bathing, the muscles become more flexible, the mind and body are alike invigorated, the intellect is brighter, and every faculty is livelier. The bath is a soother of nerves. It promotes general perspiration, quickens the circulation, overcomes obstructions in the system, and acts beneficially on the kidneys and urinary organs. Bathing helps the bowels, stomach, and liver, giving energy and new life to each. Digestion is promoted by bathing, and instead of the system being weakened, it is strengthened. Instead of increasing the liabilities to cold, a bath properly taken fortifies against cold, because the circulation is improved, and the uterineorgans which are more or less congested, are relieved, for the blood is brought to the surface, and a more easy and regular flow of the blood through all the blood-vessels is obtained.

Experience is said to be the best teacher. Genuine experience is indeed superior to book knowledge. But habits and customs gird men and women as with iron bands, and they are generally justified by experience, according to the common understanding of experience. Very many have abused precious experience. They have clung to their injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and when you seek to instruct them, they sanction their course by referring to their experience. But true experience is in harmony with natural law, and science.

Here is where we have met with the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths brought before the mind, sustained by the word of God, but the ear and heart are closed, and the all-convincing argument is, my experience. Some will say, The Lord has blessed me in believing and doing as I have;

therefore, I cannot be in error. My experience is clung to, and the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to style experience. Many of the grossest habits are cherished, with the plea of experience. Many fail to reach that physical, intellectual, and moral improvement it is their privilege and duty to attain, because they will contend for the reliability and safety of their experience, although that misjudged experience is opposed to the plainest revealed facts. Men and women, with constitution and health gone, because of their wrong habits and customs, will be found recommending their experience, which has robbed them of vitality and health, as safe for others to follow. Very many examples might be given to show how men and women have been deceived in relying upon their experience.

The Lord made man upright in the beginning. He was created with a perfectly balanced mind. The size and strength of the organs of the mind were perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any one of them. Adam and Eve were permitted to eat of all the trees in the garden, save one. The<sub>[#21.p106]</sub> Lord said to the holy pair, In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die. Eve was beguiled by the serpent to believe that God would not do as he said he would. Ye shall not surely die, said the serpent. Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband, and that which had an overpowering influence upon him was her experience. The serpent had said that she should not die, and she felt no ill effects from the fruit which could be interpreted to mean death, but just as the serpent had said, a pleasurable sensation, which she imagined was as the angels felt. Her experience stood arrayed against the positive command of Jehovah,

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and Adam permitted himself to be seduced by the experience of his wife. Thus it is with the religious world generally. God's express commands are transgressed, and because "sentence against the evil-doer is not executed speedily, the hearts of the sons of men are fully set in them to do evil."

#107 Men and women, in the face of the most positive commands of God, will follow their own inclination, and then dare to pray over the matter, to prevail upon God to consent to allow them to go contrary to his expressed will. God is not pleased with such prayers. Satan comes by their<sup>[#21.p107]</sup> side, as he did to Eve in Eden, and impresses them, and they have an exercise of mind, and this they relate as a most wonderful experience which the Lord has given them. A true experience will be in perfect harmony with natural and divine law. False experience will array itself against science and the principles of Jehovah. The religious world is covered with a pall of moral darkness. Superstition and bigotry control the minds of men and women, and blind their judgment so that they do not discern their duty to their fellow-men, and their duty to yield unquestioned obedience to the will of God.

#108 Balaam inquired of God if he might curse Israel, because in so doing he had the promise of great reward. God said, Ye shall not go; but he was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God the second time. The Lord permitted Balaam to go. Then he had a wonderful experience; but who would wish to be guided by such an experience as that of Balaam? There are those who would understand their duty clearly if their duty was in harmony with their natural inclinations. Circumstances and reason may indicate clearly their duty, but when<sup>[#21.p108]</sup> against their natural inclination, these evidences are frequently set aside. Then these persons will presume to go to God

to learn their duty. But God will not be trifled with. He will permit such persons to follow the desires of their own hearts. Ps. 81:11, 12: "But my people would not hearken to my voice; so I gave them up unto their own hearts' lust; and they walked in their own counsels."

Those who are desirous to follow a course which pleases their fancy, are in danger of being left to follow their own inclinations, supposing them to be the leadings of God's Spirit. Some have their duty indicated by circumstances and facts sufficiently clear, but have, through the solicitations of friends, in harmony with their own inclinations, been swerved from the path of duty, and passed over the clear evidences in the case; and, with apparent conscientiousness, they have prayed long and earnestly for light. They have had earnest feeling in the matter, and they interpret this to be the Spirit of God. But they have been deceived. This course has grieved the Spirit of God. They had light, and in the very reason of things, should have understood their duty; but a few pleasing inducements balance their minds in the wrong direction, and they urge these before the Lord, and press their<sup>[#21.p109]</sup> case, and the Lord allows them to #109 have their own way. They have so strong an inclination to follow their own course that God permits them to do so, and to suffer the results. These imagine they have a wonderful experience.

My dear sister, firmness is a strong and controlling influence in your mind. You have acquired strength to stand up and brace against opposition, and carry through difficulties and perplexing enterprises. You do not love contention. You are highly sensitive, and feel deeply. You are strictly conscientious, and your judgment must be convinced before you will yield to the opinions of others. Had your physical health been unimpaired, you would have made an eminently useful woman. You have long been diseased, and this has affected your imagination so that your thoughts have been concentrated upon

yourself, and the imagination has affected the body. Your habits have not been good in many respects. You have eaten too largely, and of a poor quality of food, which could not be converted into good blood. Your food has not been of the right quantity or quality. You have educated the stomach to this manner of diet. This, your judgment has taught you, was the best, because you realized the least disturbance from it. But this was not a correct experience. [#21.p110] Your stomach was not receiving that vigor that it should from your food. Your food taken in a liquid state would not give healthful vigor or tone to the system. And when you change this habit, and eat more solids and less liquids, your stomach will feel disturbed. But notwithstanding this, you should not yield the point; you should educate your stomach to bear a more solid diet. You have worn too great an amount of clothing, and have debilitated the skin by thus doing. You have not given your body a chance to breathe. The pores of the skin, or little mouths through which the body breathes, have become closed, and the system has been filled with impurities.

Your habit of riding out in the open air and sunshine has been very beneficial to you. Your life out of door has sustained you, so that you have the measure of physical strength that you now enjoy. But you have neglected other exercise which was even more essential than this. You have depended upon your carriage to go even a short distance. You have thought if you walked even a little way it would injure you, and you have felt weary in doing so. But in this your experience is not reliable.

The same power of motion you exercise in getting in and out of a carriage, in going up and down stairs, could just as well [#21.p111] be exercised in walking, and performing the ordinary and necessary duties of life. You have been very helpless in regard to domestic duties. You have not felt that you could have care of your husband's clothes, or his food.

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Now, my sister, this inability exists more in your imagination than in your inability to perform. You think it will weary and tax you to do this and that; and it does. You have strength that if put to a practical and economical use would accomplish much good, and make you far more useful and happy. You have so great a dread of becoming helpless, that you do not exercise the strength the Lord has blessed you with. In many things you have helped your husband. At the same time you have taxed his patience and strength. You have felt that he did not understand your case when he has thought that you could change some of your habits, and improve. Your friends have felt that you might be more useful in your home, and not so helpless. This has grieved you. You thought they did not understand. Some have unwisely pressed their opinion of your case upon you, and you have been grieved. You have felt that God, in answer to prayer, would help you, and you have many times been helped in this way. But you have not come up to the point of physical strength it was your<sup>[#21.p112]</sup> privilege #112 to enjoy, because you did not do on your part. You have not fully worked in union with the Spirit of God.

God has given you a work to do which he does not propose to do for you. You should move out, from principle, in harmony with natural law, irrespective of feeling. You should begin to act upon the light God has given you. You may not be able to do this all at once, but you can do much by moving out gradually in faith, believing that God will be your helper, and will strengthen you to perform. You could have exercise in walking, and in performing duties requiring light labor in your family, and not be so dependent upon others. The consciousness that you can do, will give you increased strength. If your hands were more employed, and your brain less exercised in planning for others, your physical and mental strength would increase. Your brain is not idle, but there is not corresponding labor with the other organs of the body.

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#113 Exercise, to be of decided advantage to you, should be systematized and brought to bear upon debilitated organs, that they may become strengthened by use. The movement cure is a great advantage to a class of patients who are too feeble to exercise. But for all who are sick to rely upon it, making it their dependence, while they neglect to exercise their muscles themselves, is a great mistake. [#21.p113]

Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them, fearing they shall be made worse if they labor or exercise, when this is just the change they need to make them well. Without this, they never can improve. They should exercise the power of the will, and rise above their aches and debility, engage in useful employment, and forget they have aching backs, sides, lungs, and head. Want of exercise of the entire body, or neglecting to exercise a portion of the body, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by decrease of size and strength of the muscles, and cause the blood to flow sluggishly through the blood-vessels.

#114 In your domestic life, if there are duties to be done, you do not think it possible that you could do them, but you depend upon others. Sometimes it is exceedingly inconvenient for you to obtain the help you need. You frequently expend double the strength required to perform the task, in planning and searching for some one to do the work for you. If you would only bring your mind to do these little acts and family duties yourself, you would be blessed and strengthened in it, and your influence in the cause of God would be far greater. God made Adam and Eve in Paradise, and [#21.p114] surrounded them with everything that was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree, was wanting, which might be for use and ornament. The Creator of man knew that this workmanship of his hands could not be happy

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without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful organs of the body. The Lord had made the organs for use. If happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But he who formed man knew what would be for his best happiness, and he no sooner made him, than he gave him his appointed work. In order to be happy, he must labor.

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, we shall be blessed and our lives be useful. Not only will the organs of the body be gaining strength by their exercise, but the mind will be acquiring strength and knowledge, in the action of all of the organs of the body. The exercise of one muscle, while other muscles are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually<sup>[#21.p115]</sup> exercised, will develop and strengthen #116 the organs not brought into use. Each faculty of the mind and each muscle have their distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. Every wheel in the machinery must be a living, active, working wheel. Nature's fine and wonderful works need to be kept in active motion in order to perform the object for which they were designed. All the faculties have a bearing upon each other, and all need to be exercised, in order to be properly developed. If one muscle of the body is exercised more than another, the one used will become much the larger, and destroy the harmony and beauty of the development of the system. A variety of exercise will call into use all the muscles of the body.

Those who are feeble and indolent should not yield to inclination to be inactive and deprive them-

selves of air and sunlight, but should practice exercising out of door, in walking or working in the garden. They will become very much fatigued, but this will not hurt them. You, my sister, will experience weariness, yet it will not hurt you, but your rest will be sweeter after it. Inaction weakens the organs that are not exercised. And when the organs that have  
 #116 [21.p116] been idle are used, pain and weariness are experienced because the muscles have become feeble. It is not good policy to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to these parts that have become partially lifeless through inaction. The motion of these long disused muscles will cause pain, because nature is awakening them to life.

Walking, in all cases where it is possible, is the best remedy for diseased bodies, because in walking, all the organs of the body are exercised. Many who depend upon the movement cure, could, by muscular exercise, accomplish more for themselves than the movements can do for them. There is no exercise that can take the place of walking. Want of exercise, with some cases, causes the bowels and muscles to become enfeebled and shrunken. Exercise will strengthen these organs that have become enfeebled for want of use. The circulation of the blood is greatly improved by the act of walking. The active use of the limbs will be of the greatest advantage to you, sister —. You have had many notions, and you have been very sanguine, which has been to your injury. While  
 #117 you fear to trust yourself in the hands of the physicians, and think you understand your [21.p117] case better than they do, you cannot be benefited, but only harmed, by their treatment of your case. Unless the physicians can obtain the confidence of their patients, they can never help them. If you prescribe for yourself, and think you know what treatment you should have better than the physicians, you cannot be benefited. You must yield your will and ideas, and

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not rein yourself up to resist their judgment and advice in your case.

May the Lord help you, my sister, to have not only faith, but corresponding works.

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Epistle Number Three.

DEAR SISTER —: I think you are not happy. In seeking for some great work to do, you overlook present duty, lying directly in your path. You are not happy, because you are looking above the little every-day duties of life, for some higher and greater work to do. You are restless, uneasy, and dissatisfied. You love to dictate better than you love to perform. You love better to tell others what to do, than with ready cheerfulness to take hold and do yourself.

You could have made your father's home more happy had you studied your<sup>[#21,p118]</sup> inclination less, #118 and the happiness of others more. When engaged in the common, ordinary duties of life, you fail to put your heart into your labor. Your mind is reaching forward and beyond, to a work more agreeable, higher, or more honorable. Somebody must do these very things that you take no pleasure in, and even dislike. These plain, simple duties, if done with willingness and faithfulness, will give you an education that is necessary for you to obtain in order for you to have a love of household duties. Here is an experience highly essential for you to gain, but you do not love it. You murmur at your lot, and make those around you unhappy, and are meeting with a great loss yourself. You may never be called to a work which would call you before the public. But all the work we do that is necessary to be done, were it washing dishes, setting tables, waiting upon the sick, cooking, or washing, is of moral importance; and until you can cheerfully and happily take up these duties, you are not fitted for greater and higher duties. The humble tasks before us are to be taken

#119 up by some one; and those who do them should feel that they are doing a necessary and honorable work, and that their mission, humble though it may be, is doing the work of God just as surely as Gabriel, when sent to the prophets, was<sup>[#21.p119]</sup> doing his. All are working in their order in their respective spheres. The woman in her home, doing the simple duties of life that must be done, can, and should, exhibit faithfulness, obedience, and love, as sincere as angels in their sphere. Conformity to the will of God makes any work honorable that must be done.

What you need is love and affection. Your character needs to be molded. Your worrying must be laid aside, and in place of this, cherish gentleness and love. Deny self. We were not created angels, but lower than the angels; yet our work is important. We are not in Heaven, but upon the earth. When we are in Heaven, then we shall be qualified to do the lofty and elevating work of Heaven. It is here in this world that we must be tested and proved. We should be armed for conflict and for duty.

#120 The highest duty that devolves upon youth is in their own homes, blessing father and mother, brothers and sisters, by affection and true interest. Here they can show self-denial and self-forgetfulness in caring and doing for others. Never will woman be degraded by this work. It is the most sacred, elevated office she can fill. What an influence a sister may have over brothers. If she is right, she may determine the character of her brothers. Her prayers, her gentleness, and her affection,<sup>[#21.p120]</sup> may do much in a household. My sister, these high qualities of mind can never be communicated to other minds unless they first exist in your own. That contentment of mind, sunniness of temper, affection, and gentleness, which will reach every heart, will reflect back to you again what your heart gives forth. If Christ does not reign in the heart, there will be discontent and moral deformity. Selfishness will require of others that

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which we are unwilling to give them. If Christ is not in the heart, the character will be unlovely.

It is not a great work and great battles alone which try the soul and demand courage. Every-day life brings its perplexities, trials, and discouragements. It is the humble work which frequently draws upon the patience and the fortitude. Self-reliance and resolution will be necessary to meet and conquer all difficulties. Secure the Lord to stand with you, in every place to be your consolation and comfort. A meek and quiet spirit you much need, and without it, you cannot have happiness. May God help you, my sister, to seek meekness and righteousness. It is the Spirit of God that you need. If you are willing to be anything or nothing, God will help, and strengthen, and bless, you. But if you neglect the little duties, you will never be entrusted with greater. [#21.p121] #121

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Epistle Number Four.

DEAR CHILDREN — AND —: You are deceived in regard to yourselves. You are not Christians. To be true Christians is to be Christ-like. You are far from the mark in this respect; but I hope you will not be deceived until it is too late for you to form characters for Heaven.

Your example has not been good. You have not come to the point to obey the words of Christ: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Here are lessons you have not learned. The denial of self has not been a part of your education. You have neglected to study the words of life. "Search the Scriptures," said the heavenly Teacher. He knew that this was necessary for all, in order to be Christ's true followers. You love to read story books, but do not find the word of God interesting. You should restrict your reading to the word of God, and to books that are of a spiritual and useful character. In so doing, you will

close a door against temptation, and you will be blessed.

#122 Had you improved the light that has been given in Battle Creek, you would now be far in advance of what you are in the divine life. You are vain and proud children. You have not felt that you must give an account of your stewardship. You are accountable to God for all your privileges, and for all the means which passes through your hands. Your pleasure and your selfish gratification have been indulged at the expense of conscience and the approval of God. You do not act like servants of Jesus Christ, responsible to your Saviour who has bought you by his own precious blood. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or obedience unto righteousness?" "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye become the servants of righteousness."

#123 You are professedly the servants of Jesus Christ. Do you then yield to him ready and willing obedience? Do you earnestly inquire how you shall best please Him who has called you to be soldiers of the cross of Christ? Do you both lift the cross and glory in it? Answer these questions to God. All your acts, however secret you may think they may be, are open to your Heavenly Father. Nothing is hidden, nothing covered. All your acts, and the motives which prompt them, are open to his sight. He has full knowledge of all your words and thoughts. You have a duty to control your thoughts. You will have to war against a vain imagination. You may think that there can be no sin in permitting your thoughts to run as they naturally would without restraint. But this is not so. You are responsible to God for the indulgence of vain thoughts, for from vain imagination arises the actual doing of the things the mind has dwelt upon, and the committal of sins.

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Govern your thoughts, and it will then be much easier to govern your actions. Your thoughts need to be sanctified. Paul writes to the Corinthians, "Casting down imaginations and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ." When you come into this position, the work of consecration will be better understood by you both. Your thoughts will be pure, chaste, and elevated. Your actions will be pure and sinless. Your bodies will be preserved in sanctification and honor, that you may present them "a living sacrifice, holy and acceptable unto God, which is your reasonable service." You are required to deny self in little as well as greater things. You should make an entire surrender to God. You are not approved of God in your present state.

You have had an unsanctified influence<sup>[#21.p124]</sup> #124 over the youth in ——. Your love of show leads to the expenditure of means, which is wrong. You do not realize the claims the Lord has upon you. You have not become acquainted with the sweet result of self-denial. Its fruits are sacred. To serve yourselves, and to please yourselves, has been the order of your lives. To spend your means to gratify pride, has been your practice. Oh! how much better it would have been for you to have restrained your desires, and made some sacrifice for the truth of God, and in thus denying the lust of the eye, and the lust of the flesh, and the pride of life, have something to put into the treasury of God. Instead of purchasing frivolous things, put your little into the bank of Heaven, that when the Master comes, you may receive both principal and interest.

Have you both studied how much you could do to honor your Redeemer upon the earth? Oh, no! You have been pleased to honor yourselves, and to receive honor of others; but to study to show yourselves approved of God has not been the burden of your lives. Religion, pure and undefiled, with its strong principles, would prove to you an anchor. In order to answer life's great ends, you must avoid the

#125 example of those who are seeking for their own enjoyment and their own pleasure, who have<sup>[#21.p125]</sup> not the fear of God before them. God has made provisions for you that are ample, that if you comply with the conditions laid down in his word, separation from the world, you may receive strength from him to repress every debasing influence, and develop that which is noble, good, and elevating. Christ will be in you a well of water springing up into everlasting life. The will, the intellect, and every emotion, when controlled by religion, has a transforming power.

"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." Here is a principle lying at the foundation of every act, thought, and motive; the consecration of the entire being, both physical and mental, to the control of the Spirit of God. The unsanctified will and passions must be crucified. This may be regarded as a close and severe work. Yet it must be done, or you will hear the terrible sentence from the mouth of Jesus, "Depart." You can do all things through Christ who strengtheneth you. You are of that age when the will, the appetites, and passions, clamor for indulgence. God has implanted these in your nature for high and holy purposes. It is not necessary that these should become to you a curse by being debased. They only will be  
 #126 found so when you refuse to submit to the<sup>[#21.p126]</sup> control of reason and conscience. Restrain, deny, are words and works you are not familiar with by experience. Temptations have swayed you. Unsanctified minds fail to receive the strength and comfort God has provided for them. They are restless, and possess a strong desire for something new, to gratify, to please and excite the mind, and this is called pleasure. Satan has alluring charms to engage the interest and excite the imagination of the youth in particular, that he may fasten them in his snare. You are building upon the sand. You need to cry earnestly, "O Lord, my inmost soul convert." You can

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have an influence for good over other young people,  
or you can have an influence for evil.

May the God of peace sanctify you wholly,  
soul, body, and spirit.

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#### The Work at Battle Creek.

IN a vision given me at Bordoville, Vt., Dec. 10, 1871, I was shown that the position of my husband has been a very difficult one. The pressure of care and labor has been upon him. His brethren in the ministry have not had these burdens to bear, and they have not appreciated his labors. The constant pressure upon him has taxed him mentally and physically. I<sub>[#21,p127]</sub> was shown his position to the people of God was similar, in some respects, to that of Moses to Israel. There were murmurers against Moses, when in adverse circumstances, and there have been murmurers against him. #127

There has been no one in the ranks of Sabbath-keepers who would do as my husband has done. He has devoted his interest almost entirely to the building up of the cause of God, regardless of his own personal interests, and at the sacrifice of social enjoyment with his family. In his devotion to the cause, he has frequently endangered his health and life. He has been so much pressed with the burden of this work that he has not had suitable time for study, meditation, and prayer. God has not required of him to be in this position, even for the interest and progress of the work of publishing at Battle Creek. There are other branches of the work, other interests of the cause, that have been neglected through his devotion to this one. God has given us both a testimony which will reach hearts. He has opened before me many channels of light, not only for my benefit, but for the benefit of his people at large. The Lord has also given my husband great light upon Bible subjects, not for himself alone, but for others. I saw that these things

#128 should be written and talked out,<sup>[#21.p128]</sup> and new light would continue to shine upon the word. I saw that we could accomplish tenfold more to build up the cause, in laboring among the people of God, bearing the varied testimony to meet the wants of the cause of God in different places and under different circumstances, than to remain at Battle Creek. Our gifts are needed in the same field in writing and in speaking. While my husband is overburdened, as he has been, with an accumulation of cares and financial matters, his mind cannot be as fruitful in the word. And he will be liable to be assailed by the enemy, for he is in a position where there is a constant pressure, and men and women will be tempted, as were the Israelites, to complain and murmur against him who stands in the most responsible position to the cause and work of God. While standing under these burdens that no other one would venture to take, he has sometimes, under the pressure of care, spoken without due consideration and with apparent severity. He has sometimes censured those in the Office because they did not take care. And when needless mistakes have occurred, he has felt that indignation for the cause of God was justifiable in him. This course has not always been attended with the best results. It has sometimes resulted in a neglect to do the very things

#129 which they<sup>[#21.p129]</sup> should do, for fear they should not do them right, and then would be blamed for it. Just as far as this has gone, the burden has fallen heavier upon my husband.

The better way would have been for him to have been from the Office more than he has, and left the work with others to do. And if they prove themselves unfaithful, or not capacitated for the work, after patient and fair trial, they should be discharged, and left to engage in business where their blunders and mistakes will effect their own personal interests and not the cause of God.

There were those who stood at the head of the business of the Publishing Association who were, to say the very least, unfaithful. And had those in particular who were associated with them as trustees been awake, and their eyes not blinded, and their sensibilities unparalyzed, they would have been separated from the work long before they were.

When my husband recovered from his long and severe sickness, he took the work confused and embarrassed as it was left by unfaithful men. He worked with all the resolution and strength of mind and body that he possessed, to bring the work up, and to redeem it from the disgraceful perplexity it had been brought into by those who had<sup>[#21.p130]</sup> their own interests prominent, and who did not feel that it was a sacred work in which they were engaged. God's hand has been reached out in judgment over these unfaithful ones. Their course and the result should prove a warning to others, not to do as they have done.

The experience of my husband during the period of his sickness was unfortunate for him. He worked in this cause with interest and devotion as no other man had done. He had ventured and taken advance positions as Providence had led, regardless of censure or praise. He had stood alone and battled through physical and mental sufferings, not regarding his own interests, while those whom God designed should stand by his side left him when he most needed their help. He was not only left to battle and struggle without their help and sympathy, but frequently he had their opposition to meet, and they murmured against him who was doing tenfold more than any of them to build up the cause of God. All these things have had their influence, and have molded the mind that was once free from suspicion, trustful, and confiding, to lose confidence in his brethren. Those who have acted their part in bringing about this work will, in a great degree, be responsible

#131 for the result. God would have led them if they had earnestly and devotedly served him. [#21.p131]

I was shown that my husband had given his brethren unmistakable evidences of his interest in, and devotion to, the work of God. After he had spent years of his life in privation and unceasing toil to establish the publishing interests upon a sure basis, he then gave away to the people of God that which was his own, and that which he could just as well have kept, and have received the profits from, had he chosen so to do. He showed the people in this act that he was not seeking to advantage himself, but to promote the cause of God.

When sickness came upon my husband, many acted in the same unfeeling manner toward him that the Pharisees did toward the unfortunate and oppressed. The Pharisees would tell the suffering ones that their afflictions were on account of their sins, and that the judgments of God had come upon them. In thus doing, they would increase their weight of sufferings. When my husband fell under his weight of care, there were those who were merciless.

#132 When beginning to recover, so that in his feebleness and poverty he commenced to labor some, he asked of those who then stood at the head of matters at the Office forty per cent discount on a one hundred dollar order for books. He was willing to pay sixty dollars for the books which he knew cost the Association only fifty dollars. [#21.p132] He asked this special discount in view of his past labors and sacrifices in favor of the publishing department. But he was denied this small favor. He was coolly told that they could give him but twenty-five per cent discount. My husband thought this very hard, yet he tried to bear it in a Christian manner. God in Heaven marked the unjust decision, and from that time took the case in his own hands, and has returned the blessings removed, as he did to faithful Job. And from the time of that heartless decision he has been working for his servant. God raised him up above his former health

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of body, clearness and strength of mind, and freedom of spirit. And he has, since that time, had the pleasure of passing out with his own hands thousands of dollars' worth of our publications without price. God will not utterly forget nor forever forsake those who have been faithful, even if in their course errors sometimes occur.

My husband has had a zeal for God and for the truth, and at times this zeal has led him to over-labor, to the injury of physical and mental strength. But this was not regarded of God as great a sin as that of neglect and unfaithfulness of his servants in reproving wrongs. Those who praised the unfaithful, and flattered the unconsecrated, were sharers in their sin of neglect and unfaithfulness. [#21, p133]

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God has given my husband especial qualifications, natural ability, and he selected him and gave him an experience to lead out his people in the advance work. There have been murmurers among Sabbath-keeping Adventists as was among ancient Israel, and these jealous, suspicious ones have given occasion to the enemies of our faith, by their suggestions and insinuations, to distrust my husband's honesty. These jealous ones of the same faith have placed matters before the unbelievers in a false light. These impressions stand in the way of many embracing the truth. They regard my husband as a schemer, a selfish, avaricious man, and they are afraid of him, and the truth we as a people hold. Ancient Israel, when their appetite was restricted, or when any close requirement was brought to bear upon them, reflected upon Moses; that he was arbitrary, that he wished to rule them, and be altogether a prince over them, when Moses was only an instrument in God's hands to bring his people into a position of submission and obedience to God's voice.

Modern Israel have murmured and become jealous of my husband because he has plead for the cause of God. He has encouraged liberality, he has rebuked those who loved this world, and has cen-

#134 sured selfishness. He has plead for donations<sup>[#21.p134]</sup> to the cause of God, and has led off by liberal donations himself, to encourage liberality with his brethren; but by many murmurers and jealous ones, even this has been interpreted that he wished to be personally benefited with the means of his brethren, and that he had enriched himself at the expense of the cause of God, when the facts in the case are, that God has entrusted means in his hands to raise him above want so that he need not be dependent upon the mercies of a changeable, murmuring, and jealous people. Because we have not selfishly studied our own interest, but have cared for the widow and the fatherless, God has in his providence worked in our behalf, and blessed us with prosperity and an abundance.

Moses had sacrificed a prospective kingdom, a life of worldly honor and luxury in kingly courts, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season, for he esteemed the reproach of Christ greater riches than all the treasures of Egypt. Had we chosen a life of ease and freedom from labor and care we might have done so. But this was not our choice. We chose active labor in the cause of God, an itinerant life with all its hardships, privations, and exposure, to a life of indolence. We have not lived for ourselves, to please  
 #135 <sup>[#21.p135]</sup> ourselves, but we have tried to live for God, to please and glorify him. We have not made it an object to labor for property; but God has fulfilled his promise in giving us an hundred-fold in this life. He may prove us by removing it away from us. If so, we pray for submission to humbly bear the test.

While he has committed to our trust talents of money and influence, we will try to invest it in his cause, that should fires consume and adversity diminish, we can have the pleasure of knowing that all our treasure is not where fires can consume or adversity sweep away. The investment of our time, our interest, and our means in the cause of God is a sure

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bank that can never fail—a treasure in the Heavens that faileth not.

I was shown that my husband has had three-fold the care he should have had. He has felt tried that brethren (*Andrews*) and (*Waggoner*) did not help him bear his responsibilities, and has felt grieved because they did not help him in the business matters in connection with the Institute and Association. There has been a continual advance of the work of publication since the unfaithful have been separated from it. As the work increased, there should have been men to have shared the responsibilities; but some who could do this had no<sup>[#21.p136]</sup> desire, because<sup>#136</sup> it would not increase their possessions as much as some more lucrative business. There is not that talent in our Office that there should be. The work demands the most choice and select persons to engage in it. With the present state of things in the Office, my husband will still feel the pressure that he has felt, but which he should no longer bear. And it is only by a miracle of God's mercy that he has stood under the burden so long. But there are now many things to be considered. He has by his devotion to the work, and persevering care, shown what may be done in the publishing department. Men with unselfish interests combined with sanctified judgment, may make the work at the Office a success. My husband has so long borne the burden alone that it has told fearfully upon his strength, and there is a positive necessity for a change. He must be relieved from care to great degree, and yet he can work in the cause of God in speaking and writing.

When we returned from Kansas in the autumn of 1870, we both should have had a period of rest. Weeks of freedom from care was necessary to bring up our exhausted energies. But when we found the important post at Battle Creek nearly deserted, we felt compelled to take hold of the work with double energies, and labored<sup>[#21.p137]</sup> beyond our strength. I<sup>#137</sup> was shown that my husband should stand there no

longer, unless there are men who will feel the wants of the cause and bear the burdens of the work, while he shall simply act as a counsellor. He must lay the burden down; for God has an important work for him to do in writing and speaking the truth. Our influence in laboring in the wide field will tell more for the upbuilding of the cause of God. There is a great amount of prejudice in many minds. False statements have placed us in a wrong position before the people, and this is in the way of many embracing the truth. If they are made to believe that those who occupy responsible positions in the work at Battle Creek are designing and fanatical, they conclude that the entire work is wrong, and that our views of Bible truth must be incorrect, and they fear to investigate and receive the truth. But we are not to go forth to call the people to look to us; we are not to generally speak of ourselves, and vindicate our character; but to speak the truth, exalt the truth, speak of Jesus, exalt Jesus, and this, attended by the power of God, will remove prejudice and disarm opposition. Brn. Andrews and Smith love to write; so does my husband. And God has let his light shine upon his word and let

#138 him into a field of rich thought that<sup>[#21.p138]</sup> would be a blessing to the people of God at large. While he has borne a triple burden, some of his ministering brethren have let the responsibility drop heavily upon him, consoling themselves with the thought that God had placed Bro. White at the head of the work and qualified him for it, and he had not fitted them for the position, therefore they have not taken the responsibility and borne the burdens they might have borne.

There should be men to feel the same interest my husband has felt. There never has been a more important period in the history of Seventh-day Adventists than at the present time. Instead of the publishing work diminishing, the demand for our publications is greatly increasing. There will be more to do instead of less. My husband has been murmured

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against so much, and has contended with jealousy and falsehood so long, and he has seen so little faithfulness in men, that he has become suspicious of almost every one, even of his own brethren in the ministry. The ministering brethren have felt this, and for fear that they should not move wisely, in many instances, have not moved at all. But the time has come when these men must unitedly labor and lift the burdens. The ministering brethren lack faith and confidence in God. They believe the truth, and<sup>[#21.p139]</sup> #139 in the fear of God they should unite their efforts and bear the burdens of this work which God has laid upon them. If after one has done the best he can in his judgment, and the other thinks he can see where he could have improved the matter, he should kindly and patiently give the brother the benefit of his judgment, but should not censure or question his integrity of purpose any sooner than he would wish to be suspected or unjustly censured himself. If the brother who feels the cause of God at heart sees, in his earnest efforts to do, that he has made a failure, he will feel deeply over the matter, for he will be inclined to distrust himself, and lose confidence in his own judgment; nothing will weaken his courage and God-like manhood, like a sense of his mistakes and errors that he has made in the work God has appointed him to do, which work he loves better than his life. How unjust then for his brethren that discover his errors to keep pressing the thorn deeper and deeper into his heart, to make him feel more intensely when with every thrust he is weakening faith, courage, and confidence, in himself to do, and to work successfully in the upbuilding of the cause of God. Frequently the truth and facts are to be plainly spoken to the erring to make them see and feel their error, that they may reform. But this should ever<sup>[#21.p140]</sup> #140 be done with pitying tenderness, not with harshness or severity, but consider their own weakness, lest they also be tempted. When the fault is seen and acknowledged, then comfort should be

given instead of grieving him, and seeking to make him feel more deeply. In the sermon of Christ upon the mount, he said, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Our Saviour reproved for rash judgment. "Why beholdest thou the mote in thy brother's eye;" and, "behold a beam is in thine own eye." It is frequently the case that while one is quick to discern the errors of his brethren, he may be in greater faults himself, and is blind to his own errors. We should, all who are followers of Christ, deal with one another exactly as we wish the Lord to deal with us in our errors and weaknesses, for we are all erring, and need pity and forgiveness of God. Jesus consented to take human nature, that he might know how to pity, and that he might know how to plead with his Father in behalf of sinful, erring mortals. He volunteered to become man's advocate, and he humiliated himself to become acquainted with the temptations wherewith man was beset, that he might succor those who should be tempted, and he be a tender and faithful high priest.<sup>[#21.p141]</sup>

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There is frequent necessity for plainly rebuking sin and reproving wrong. But ministers engaged in the work of the salvation of their fellow-men, should not be pitiless toward the errors of one another, and should not make prominent the defects in their organization. They should not expose or reprove their weaknesses. They should inquire if such a course would bring about the desired effect with themselves, would it increase their love for, and confidence in, the one who thus made prominent their mistakes. Especially should the mistakes of ministers who are engaged in the work of God be kept within as small a circle as possible, for there are many weak ones who will take advantage if they are aware that those who minister in word and doctrine have weaknesses like other men. And it is a most cruel thing for the faults of a minister to be exposed to unbelievers,

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if that minister in future is counted worthy to labor for the salvation of souls. No good can come of this exposure, but only harm. God frowns upon this course, for it is undermining the confidence of the people in those whom God accepts to carry forward his work. The character of every fellow-laborer should be jealously guarded by brother ministers. Saith God, "Touch not mine anointed, and do my prophets no harm." Love and confidence should be <sup>[#21.p142]</sup> cherished. A lack of love and confidence in one minister for another does not increase the happiness of the one thus deficient, but as he makes his brother unhappy, he is unhappy himself. There is greater power in love than was ever found in censure. Love will melt its way through barriers, while censure will close up every avenue of the soul. #142

My husband must have a change. Losses may occur at the Office of publication for want of his long experience; but the loss of money cannot bear any comparison to the health and life of God's servant. The income of means may not be as large for want of economical managers. But if my husband should fail again it would dishearten his brethren and weaken their hands. Means cannot come in as an equivalent.

There is much to be done. Missionaries should be in the field, willing, if need be, to go to foreign countries to present the truth before those who sit in darkness. But there is little disposition among young men to consecrate themselves to God, and to devote their talents to his service. They are too willing to shun responsibilities and burdens. They are not obtaining an experience in burden-bearing, nor in the knowledge of the Scriptures, that they should have to fit them for the work that God would accept<sup>[#21.p143]</sup> at their hands. It is the duty of all to see how much they can do for the Master who has died for them. But many are seeking to do just as little as possible, and cherish the faint hope of getting into Heaven. It is their privilege to have stars in their crown because of souls saved through their instrumentality. But, alas! #143

indolence and spiritual sloth prevail everywhere. Selfishness and pride occupy a large place in their hearts, and there is but little room for heavenly things.

In the prayer Christ taught his disciples was the request, "Forgive us our trespasses as we forgive those who trespass against us." We cannot repeat this prayer from the heart and dare to be unforgiving, for we ask the Lord to forgive our trespasses against him in the same manner we forgive those who trespass against us. But few realize the true import of this prayer. If those who are unforgiving did comprehend the depth of its meaning, they would not dare to repeat it, and ask God to deal with them as they deal with their fellow-mortals. And yet this spirit of hardness and lack of forgiveness exists, even among brethren, to a fearful extent. Brother is exacting with brother. [#21.p144]

Peculiar Trials.

THE position that my husband has so long occupied in the cause and work of God has been one of peculiar trials. His adaptation to business and his clear foresight have led his ministering brethren to drop responsibilities upon him which they should have borne themselves. This has made his burdens very great. And while his brethren have not taken their share of the burdens, they have lost a valuable experience which it was their privilege to have obtained had they exercised their minds in the direction of caretaking, in seeing and feeling what must be done for the up building of the cause.

Great trials have been brought upon my husband by his ministering brethren not standing by him when he most needed their help. The disappointment he has repeatedly felt when those whom he depended upon failed him in times of greatest need has nearly destroyed his power to hope and believe in the constancy of his ministering brethren. His spirits have

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been so wounded, he has felt that he was justified in being grieved, and he has allowed his mind to dwell upon discouragements. This channel of darkness God would have him close; for he is in danger of making shipwreck here. When his mind<sup>[#21.p145]</sup> becomes depressed, it is natural for him to bring up the past and dwell upon his past sufferings, and unreconciliation takes hold upon his spirits, that God had suffered him to be so beset with trials unnecessarily brought upon him. #145

The Spirit of God has been grieved that he has not fully committed his ways to God, and trusted himself entirely in his hands, not allowing his mind to run in the channel of doubt and unbelief in regard to the integrity of his brethren. In talking doubts and discouragements he has not remedied the evil, but he has weakened his own powers, and given Satan advantage to annoy and distress him.

My husband has erred in talking out his discouragements and dwelling upon the unpleasant features of his experience. In thus talking, he scatters darkness but not light. He has at times laid a weight of discouragement upon his brethren, which did not bring to him the least help, but only weakened their hands. My husband should make it a rule not to talk unbelief or discouragement, or dwell upon his grievances. His brethren generally have loved and pitied him, and have excused this in him, knowing the pressure of care and his devotion to the cause of God.

My husband has labored untiringly to bring up the publishing interests to its<sup>[#21.p146]</sup> present state #146 of prosperity. I saw that he had had more sympathy and love from his brethren than he has thought he had. They eagerly search the paper to find something from his pen. If there is a tone of cheerfulness in his writing, he speaking encouragingly, their hearts are lightened, and some even weep with tender feelings of joy. But if gloom and sadness are expressed in his writings, the countenances of his brethren and

sisters, as they read, grow sad, and the spirit which characterizes his writing is reflected upon them.

The Lord is seeking to teach my husband to have a spirit of forgiveness, and forgetfulness of the dark passages in his experience. The remembrance of the unpleasant past only saddens the present and he lives over again the unpleasant portion of his life's history. In so doing, he is clinging to the darkness and is pressing the thorn deeper into his spirit. This is my husband's infirmity, and it is displeasing to God. This brings darkness and not light. He may feel apparent relief for the time in expressing his feelings, but it is only making more acute a sense of how great his sufferings and trials have been, until the whole becomes magnified in his imagination, and the errors of his brethren, who have aided in bringing these trials upon him, look so grievous that their wrongs seem to him past endurance. [#21.p147]

My husband has cherished this darkness so long by living over the unhappy past that he has but little power to control his mind when dwelling upon these things. Circumstances and events which once he would not have minded, magnify before him into grievous wrongs on the part of his brethren. He has become so sensitive to the wrongs under which he has suffered that it is necessary that he should be as little as possible in the vicinity of Battle Creek, where many of the unpleasant circumstances occurred. God would heal his wounded spirit if he will let him. But in doing this, he will have to bury the past. He should not talk of it, or write of it.

It is positively displeasing to God for my husband to recount his difficulties and his peculiar grievances of the past. If he had looked upon these things in the light that they were not done to him, but to the Lord, whose instrument he is, then he would have received a great reward. My husband has taken these murmurings of his brethren as though done to himself, and he has felt called upon to make all understand the wrong and wickedness of thus complaining

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of him, when he did not deserve their censure and abuse.

Had my husband felt that he could leave this matter all with the Lord, and that their murmurings and their neglect were<sup>[#21.p148]</sup> against the Master <sup>#148</sup> instead of the servant in the Master's service, he would not have felt so aggrieved, and it would not have hurt him. He should have left it with the Lord, whose servant he is, to fight his battles for him and vindicate his cause. He would then have received a precious reward finally for all his sufferings for Christ's sake.

I saw that my husband should not dwell upon the painful facts in our experience. Neither should he write his grievances, but keep as far from them as he can. The Lord will heal the wounds of the past if he will turn his attention away from them. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." When confessions are made by his brethren who have been wrong he should accept the confessions and generously, nobly, seek to encourage the one who has been deceived by the enemy. My husband should cultivate a forgiving spirit. He should not dwell upon the mistakes and errors of others, for in doing this he not only weakens his own soul, but he tortures the minds of his brethren who have erred, when<sup>[#21.p149]</sup> they may have done all that they can do <sup>#149</sup> by confessions to correct their past errors. If God sees it necessary that any portion of their past course should be presented before them, that they may understand how to shun errors in future, he will do this work; but my husband should not trust himself to do it, for it awakens past scenes of suffering that the Lord would have him forget.

## The Lost Sheep.

I was referred to the parable of the lost sheep. The ninety and nine sheep were to be left in the wilderness, and search instituted for the lost one that had strayed. When the lost sheep was found, the shepherd elevated the sheep to his shoulder and returned with rejoicing. He does not return censuring and murmuring at the poor, lost sheep for making him so much trouble, but his return with the burden of the sheep is with rejoicing.

And still greater demonstration of joy is demanded. Friends and neighbors are called to rejoice with the finder, "for I have found my sheep which was lost." The finding was the theme of rejoicing; the straying was not dwelt upon, for the joy of finding  
 #150 over-balanced the sorrow of the loss and the [21.p150] care, perplexity and peril, incurred in searching and restoring to safety the lost sheep. "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 needeth no repentance."

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 Lost Piece of Silver.

The lost piece of silver is designed to represent the erring, straying sinner. The carefulness of the woman to find the piece of lost silver, is to teach the followers of Christ a lesson in regard to their duty to those erring and straying from the path of right. The woman lighted the candle to increase her light, and then swept the house, and sought diligently till she found it.

Here the duty of Christians is clearly defined toward those who need their help because of their straying from God. The erring one is not to be left in his darkness and error; but every available means is to be used to bring him again to the light. The candle is lighted. The word of God is searched for clear

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points of truth, with earnest prayer for heavenly light to meet the case of the ones enshrouded in darkness and unbelief, that they may be fortified<sup>[#21.p151]</sup> with <sup>#151</sup> arguments from the word of God, threatenings, reproofs, and encouragements, that these cases may be reached. Indifference or neglect will meet the frown of God.

When the woman found the silver she called her friends and her neighbors together, saying, "Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

If angels of God rejoice over the erring who see their error and confess their wrongs, and return to the fellowship of their brethren, how much more should the followers of Christ, who are themselves erring, and who need forgiveness of God, and of their brethren, every day, feel joy over the brother or sister who has been deceived by the enemy and taken a wrong course, and become deceived by the sophistry of Satan, and suffered for their error.

Instead of holding them off, they should meet them where they are. Instead of finding fault with them because they are in the dark, they should light their own lamp by obtaining more divine grace and a clearer knowledge of Scripture, and dispel the darkness by the light they bring to them. And when they succeed, and the erring feel their error and submit to follow the light, gladly should they be received,<sup>[#21.p152]</sup> <sup>#152</sup> and not with a spirit of murmuring or an effort to press upon them their exceeding crime, which had called forth extra exertion, anxiety, and wearisome labor.

If the pure angels of God hail the event with joy how much more should their brethren, who have themselves needed sympathy, love, and help, when they have erred and have in their darkness not known how to help themselves.

## The Prodigal Son.

My attention was called to the parable of the prodigal son. He made a request that his father should give him his portion of the estate. He desired to separate his interest from his father, and manage his share as best suited his own inclination. His father complied with the request, and the son selfishly withdrew from his father, that he might not be troubled with his counsel, reproofs, or advice.

The son thought he should be happy when he could use his portion according to his own pleasure without being annoyed with advice or restraint. He did not wish to be troubled with mutual obligation. If he shared his father's estate, his father had claims upon him as a son. But he did not feel under any obligation to his generous<sup>[#21.p153]</sup> father, but braced his selfish, rebellious spirit with the thought that a portion of his father's property belonged to him. He requested his share, when rightfully he could claim nothing, and should have had nothing. #153

After his selfish heart had received the treasure, of which he was so undeserving, he went his way at a distance from his father, that he might even forget that he had a father. He despised restraint, and was fully determined to have pleasure in any way and manner that he chose. After he had, by his sinful indulgences, spent all that his father gave him, the land was visited by a famine, and he felt pinching want, and he began to regret his sinful course of extravagant pleasure, for he was now destitute and needed the means he had squandered. He was obliged to come down from his life of sinful indulgence to the low business of feeding swine.

After the prodigal son had come as low as he could come he thought of the kindness and love of his father. He felt then the need of a father. His position of friendlessness and want he had brought upon himself through disobedience and sin, which had re-

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sulted in his separating himself from his father. He thought of the privileges and bounties of his father's house, that the hired servants of his father freely enjoyed, [ #21.p154] while he who had alienated himself from his father's house was perishing with hunger. He was humiliated through adversity, and decided to return to his father by humble confession. He was a beggar, destitute of comfortable, or even decent, clothing. He was wretched in consequence of privation, and was emaciated with hunger. #154

While at a distance from his home, his father sees the wanderer, and his first thought is of that rebellious son who had left him years before to follow a course of unrestrained sin. The paternal feeling is stirred. Notwithstanding all the marks of his degradation he discerned his own image. He did not wait for his son to come all the distance to him, but he hastened and met his son. He did not reproach him, but with the tenderest pity and compassion that he had in consequence of his own course of sin brought upon himself so much suffering, he hastens to give him proofs of his love and tokens of his forgiveness.

Although his son was emaciated and his countenance plainly indicated the dissolute life he had passed, and although he was clothed with beggar's rags and his naked feet were soiled with the dust of travel, the father's tenderest pity was excited as the son fell prostrate in humility before him. He did not stand back upon his dignity. [ #21.p155] He was not exacting. He did not array the past course of wrong and sin before his son to make him feel how low he had sunken. #155

The father lifted up his son and kissed him. He took the rebellious son to his breast, and he wrapped his own rich robe about the nearly naked form of his son. He took him to his heart with such warmth, and evinced such pity, if the son had ever doubted the goodness and love of his father, he could do so no longer. If he had a sense of his sin when he decided to return to his father's house, he had a

much deeper sense of his ungrateful course as he was thus received.

His heart, before subdued, was now broken that he had grieved that father's love. The penitent, trembling son, who had greatly feared that he would be disowned, was unprepared for such a reception. He knew he did not deserve it. He acknowledged his sin in leaving his father. "I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son." He begged only to be accounted as a hired servant. But the father requested his servants to pay especial tokens of respect, to clothe him as if he had ever been his own, obedient son.

#156 The father made the return of his son an occasion of special rejoicing. The elder[<sup>#21.p156</sup>] son in the field knew not that his brother had returned, but he heard the general demonstrations of joy and inquired of the servants what it all meant. It was explained that his brother had returned whom they thought dead, and his father had killed the fatted calf for him because he had received him again as from the dead.

The brother then was angry, and he would not go in to see or receive his brother. His indignation was stirred that this unfaithful brother who had left his father and thrown the heavy responsibilities upon him of fulfilling the duties which should be shared by both, should now be received with such honor. He had pursued a course of wicked profligacy, wasting the means his father had given him until he was reduced to want, while he had been faithfully performing the duties of a son, and now his profligate brother comes to his father's house and is received with respect and honor beyond anything he had ever received.

The father entreated his elder son to go and receive his brother with gladness because he is lost and is found, was dead in sin and iniquity, but is alive again, he has come to his moral senses and abhors his course of sin, but his eldest son pleads, "Lo, these many years do I serve thee, neither trans-

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gressed I at any time thy commandment;[#21.p157] and #157  
yet thou never gavest me a kid, that I might make  
merry with my friends; but as soon as this thy son  
was come, which hath devoured thy living with  
harlots, thou hast killed for him the fatted calf."

He assured his son that he was ever with him,  
and all that he had was his, but it was right that they  
should show this demonstration of joy, for "thy  
brother was dead, and is alive again, and was lost,  
and is found." This fact overbears all other considera-  
tions with the father, The lost is found, the dead is  
alive again.

This parable was given by Christ to represent  
the manner our Heavenly Father receives the erring  
and repenting. The Father was the one sinned  
against, yet he, in the compassion of his soul, all full  
of pity and forgiveness, meets the prodigal and shows  
his great joy that his son whom he believed to be  
dead to all filial affection, had become sensible of his  
great sin and his neglect, and had come back to his  
father, appreciating his love, and acknowledging his  
claims. He knew that the son who had pursued a  
course of sin and now repented, needed his pity and  
his love. He had suffered. He felt his need. He came  
to his father as the only one who could supply his  
great need.

The fact of his son's returning was a[#21.p158] #158  
source of the greatest joy. The complaints of the elder  
brother were natural, but not right. Yet it is  
frequently the course brother pursues toward  
brother. There is too much effort to make them feel  
where they have erred, and keep reminding them of  
their error. These who have erred need pity, they  
need help, they need sympathy. They suffer in their  
feelings and are frequently desponding and  
discouraged. Above everything else, they need free  
forgiveness.

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Labor in Churches.

In the work done for the church at Battle Creek in the spring of 1870, there was not all that dependence upon God that the important occasion demanded. Brn. Andrews and Waggoner did not fully make God their trust, and move in his strength, and with his grace, as they should.

#159 When Bro. Waggoner thinks a person is wrong, he is frequently too severe. He fails to exercise that compassion and consideration that he would have shown him under like circumstances. He is also in great danger of misjudging and erring in dealing with minds. It is the nicest work, and the most critical ever given to mortals, to handle minds. Those who engage in this work should have clear discernment, and good powers of discrimination. True independence of mind is an element entirely different from rashness. Independence, that is of that quality which leads to a cautious, prayerful, deliberate opinion, should be not easily yielded, until the evidence is sufficiently strong to make it certain that we are wrong. This independence will keep the mind calm, and unchangeable amidst the multitudinous errors which are prevailing, and will lead those in responsible positions to look carefully at the evidence on every side, and not be swerved by the influence of others, or by the surroundings, to form conclusions without intelligent and thorough knowledge of all the circumstances.

The investigation of cases in Battle Creek was very much after the order that a lawyer criticizes a witness, and there was a decided absence of the Spirit of God. And there were a few united in this work who were active and zealous. Some were self-righteous and self-sufficient, and their testimonies were relied upon, and their influence swayed the judgment of Brn. Andrews and Waggoner. Sister Hewitt and sister Dodge were not received as members of the church because of some trivial deficiency. These brethren should have had judgment and

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discrimination to have seen that these objections were not of sufficient weight to keep those<sup>[#21.p160]</sup> #160 sisters out of the church. They both had been long in the faith, and had been true to the observance of the Sabbath for eighteen or twenty years.

Sister Richmond, who brought up these things, should have urged more weighty reasons against herself, why she should not have become a member of the church. Was she without sin? Were all her ways perfect before God? Was her patience, her self-denial, her gentleness, and forbearance, and calmness of temper, perfect? If she was without the weaknesses of common women, then she could cast the first stone. But these sisters who were left out of the church were beloved of God. They were worthy of a place in the church. These were dealt with unwisely, without a sufficient cause, and there were others whose cases were handled with no more heavenly wisdom, or without even sound judgment. Bro. Waggoner's judgment and power of discrimination have been perverted for very many years through the influence of his wife, who has been a most effective medium of Satan. If Bro. Waggoner had possessed the genuine quality of independence, he would have had a proper self-respect, and with becoming dignity built up his own house. If he has started upon a course designed to command respect in his family, he has generally carried the matter<sup>[#21.p161]</sup> too far, and has #161 been severe, and has talked harshly and overbearing. He would become conscious of this after a time, and then go to the opposite extreme and come down from his independence.

In this state of mind he receives reports from his wife, gives up his judgment, and would be easily deceived by her intrigues. She would sometimes feign to be a great sufferer, and would relate what she endured of neglect from her brethren, and privation in the absence of her husband. Her prevarications and cunning artifices to abuse the mind of her husband have been great. Bro. Waggoner has not fully received

the light in times past which the Lord has given him in regard to his wife, or he would not have been deceived by her as he has. He has been brought into bondage many times by her spirit, because his own heart and life have not been fully consecrated to God. His feelings kindled against his brethren and he oppressed them. Self has not been crucified. He should seek earnestly to bring all his thoughts and feelings into subjection to the obedience of Christ. Faith and self-denial would have been Bro. Waggoner's strong helpers. If he had girded on the whole armor of God, and chosen no other defense than that which the Spirit of God and the power of truth gives him, he would have been strong in the strength of God. [#21.p162]

#162 But Bro. Waggoner is weak in many things. If God required him to expose and condemn a neighbor, to reprove and correct a brother, and resist and destroy his enemies, this would be to him a comparatively natural and easy work. But a warfare against self, subduing the desires and the affections of his own heart, searching out and controlling the secret motives of the heart, is a more difficult warfare. How unwilling to be faithful in such a contest as this. The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, and being clothed with humility, possessing that love that is pure, peaceable, and easy to be entreated, full of gentleness and good fruits, is not an easy attainment. And yet it is his privilege and his duty to be a perfect overcomer here. The soul must submit to God before it can be renewed in knowledge and true holiness. The holy life and character of Christ is a faithful example. His confidence in his Heavenly Father was unlimited. His obedience and submission were unreserved and perfect. He came not to be ministered unto, but to minister to others. He came not to do his own will, but the will of Him that sent him. In all things he submitted himself to Him that judgeth  
#163 righteously; and from the lips of the Saviour[#21.p163] of

the world was heard these words, "I can of my own self do nothing."

He became poor, and made himself of no reputation. He was hungry, and frequently thirsty, and many times weary in his labors, and he had not where to lay his head. When the damp, cold shades of night gathered about him, frequently the earth was his bed. He blessed those who hated him. What a life! what an experience! Can we, the professed followers of Christ, cheerfully endure privation and suffering, as did our Lord, without murmuring? Can we drink of the cup, and be baptized with the baptism? If so, we may share with him in his glory, in his heavenly kingdom. If not, we shall have no part with him.

Bro. Waggoner has an experience to gain, without which his work will do positive injury. He is affected too much by what others tell him of the erring, and he is apt to decide according to the impressions made upon his mind, and he deals with severity when a milder course would be far better. He does not bear in mind his own weakness, and how hard it is for him to have his course questioned, even when he is wrong.

When Bro. Waggoner decides in his judgment that a brother or sister is wrong, he is inclined to carry the matter through, and <sup>#21.p164</sup> press his #164 censure, although in doing so he hurts his own soul, and endangers the souls of others. Bro. Waggoner should shun church trials, and should have nothing to do in settling difficulties, if he can possibly avoid them. He has a valuable gift, which is needed in the work of God. But he should separate himself from influences which draw upon his sympathies, and confuse his judgment, and lead him to move unwisely. This should not and need not be. Bro. Waggoner exercises too little faith in God. He dwells too much upon his bodily infirmities, and strengthens unbelief by dwelling upon poor feelings. God has strength and wisdom in store for those who seek for it earnestly, in faith believing.

I was shown that Bro. Waggoner is a strong man upon some points, while upon other points he is as weak as a child. His course in dealing with the erring has had a scattering influence. Bro. Waggoner has confidence in his ability to labor in setting things in order where he thinks it is needed, but he does not view the matter aright. He weaves into his labors his own spirit, and he does not discriminate, but often deals without tenderness. There is such a thing as overdoing the matter in doing strict duty to individuals. "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." [#21.p165]

Duty, stern duty has a twin sister, which is kindness. If duty and kindness are blended, there will be decided advantage gained; but if duty is separated from kindness, and there is not mingled with duty tender love, there will be a failure, and much harm will be the result. Men and women will not be driven. Many can be won by kindness and love. Bro. Waggoner has held aloft the gospel whip, and his own words have frequently been the snap to that whip, which has not had the influence to spur others to greater zeal, and provoke to good works; but has aroused their combativeness to repel his severity.

If Bro. Waggoner had walked in the light he would not have made so many serious failures. "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." The path of obedience is the path of safety. "He that walketh uprightly walketh surely." Walk in the light and then shalt thou walk in thy way safely and thy foot shall not stumble. Those who do not walk in the light will have a sickly and stunted religion. Bro. Waggoner should feel the importance of walking in the light however crucifying to self. It is earnest effort prompted by love for souls which strengthens the heart, and develops the graces. [#21.p166]

Bro. Waggoner is naturally independent and self-sufficient. He estimates his ability to do more highly than will bear. Bro. Waggoner, you pray for the Lord to humble you, and fit you for his work, and when the Lord answers your prayer, and puts you under a course of discipline necessary for the accomplishment of the object, you frequently give way to doubts and despondency, and think you have reasons for discouragements. You frequently think Bro. White is restraining you, when he has cautioned and held you back from engaging in church difficulties.

I was shown your labors in Iowa. There was a decided failure to gather with Christ. You distracted, confused, and scattered, the poor sheep. You had a zeal, but it was not according to knowledge. Your labors were not in love, but in sternness and severity. You were exacting and overbearing. You did not strengthen the sick and bind up the lame. Your injudicious harshness pushed some out of the fold who can never be reached and brought back. Words fitly spoken are like apples of gold in pictures of silver. Words unfitly spoken are the reverse. Their influence will be like desolating hail.

Bro. Waggoner, you have felt restless under restraint because Bro. White has cautioned, advised, and reproved you. You<sup>[#21.p167]</sup> have thought that if #167 you could be free and act yourself, you could do a good and great work. But your wife's influence has greatly injured your usefulness. You have failed to command your household after you. You have not ruled well your own house. You have thought you understood how to manage your home matters. But how have you been deceived. You have too often followed the promptings of your own spirit, which has resulted in perplexities and discouragements which have clouded your discernment and weakened you spiritually, so that your labors have been marked with great imperfections.

The labors of Brn. Waggoner and Cornell in Boston were premature. These brethren had their past

experience with its mistakes before them, which should have been sufficient to guard them from engaging in a work which they were not qualified to perform. There was enough that needed to be done. Boston was a hard place to raise up a church. Opposing influences surrounded them. Every move made should have been with due caution and prayerful consideration.

#168 These two brethren had been warned and re-proved repeatedly for moving injudiciously, and they should not have taken the responsibilities upon themselves that they did. Oh how much better would it<sup>[#21.p168]</sup> have been for the cause of God in Boston if they had been laboring in new fields. Satan's seat is in Boston, as well as in other wicked cities; and he is a wily foe to contend with. There were disorderly elements among Sabbath-keepers in Boston that were hindrances to the cause. But there is a proper time to speak and act, a golden opportunity which will show the best results of labor put forth.

If things had been left to more fully develop before they were touched, there would have been a separation of the disorderly, unconsecrated ones, and there would not have been an opposition party. This should ever be saved if possible. The church might better suffer much annoyance and exercise the more patience than to get in a hurry, drive matters, and provoke a combative spirit. Those who really loved the truth for the truth's sake, should have pursued their course with the glory of God in view, and let the light of truth shine out before all.

#169 They might expect that the elements of confusion and dissatisfaction among them would make them trouble. Satan would not remain quiet and see a company raised up in Boston to vindicate truth, and dispel sophistry and error. His ire would be kindled, and he institute a war against those who keep the commandments of<sup>[#21.p169]</sup> God and the testimony of Jesus. But this should not have made the faithful believers impatient or discouraged. These things

should have the influence to make the true believer more guarded, watchful, and prayerful—more tender, pitiful, and loving, to those who are making so great a mistake in regard to eternal things. As Christ has borne and continues to bear with our errors, our ingratitude, and our feeble love, so should we bear with those who test and try our patience. Shall the followers of the self-denying, self-sacrificing Jesus be unlike their Lord? Christians should have hearts of kindness and forbearance.

Christ presented before his hearers the parable of the gospel sower, which contains a lesson we should study. Those who preach present truth and scatter the good seed will realize the same results as the gospel sower. All classes will be affected more or less by the presentation of pointed and convincing truth. Some will be wayside hearers. They will be affected by the truths spoken, but they have not cultivated the moral powers. They have followed inclination rather than duty. Evil habits have hardened their hearts like the hard, beaten road. These may profess to believe the truth, but will have no just sense of its sacredness and elevated character. They do not separate from the friendship of the <sup>[#21.p170]</sup> lovers of #170 pleasure and corrupt society. They place themselves where they are constantly tempted, and may well be represented by the unfenced field. They invite the temptations of the enemy and finally lose the regard they seemed once to have for the truth when the good seed was dropped into their hearts.

Some are stony-ground hearers. They readily receive anything new and exciting. The word of truth they receive with joy. And with ardor and zeal they talk earnestly in reference to their faith and hope, and may even administer reproof to those of long experience for some apparent deficiency or for their lack of enthusiasm. But when they are tested and proved by the heat of trial and temptation, when the pruning-knife of God is applied, that they may bring forth fruit unto perfection, their zeal dies, their voice is si-

#171 lent. No longer do they boast in the strength and power of truth. This class are controlled by feelings. They have not depth and stability of character. Principle does not reach down deep, underlying the springs of action. They have in word exalted the truth, but are not doers of that word. The seed of truth has not rooted down below the surface. The heart has not been renewed by the transforming influence of the Spirit of God. And when the truth calls for working men and<sub>[#21.p171]</sub> women, when sacrifices have to be made for the truth's sake, they are somewhere else; and when trials and persecution come, they fall away because they have no deepness of earth. The truth, plain, pointed, and close, is brought to bear upon the heart, and reveals the deformity of character. Some will not bear this test, but frequently close their eyes to their imperfections, although their consciences tell them that the words spoken by the messengers of God, which bears so closely upon their Christian characters, are truth; yet they will not listen to the voice. They are offended because of the word, and yield the truth rather than to submit to be sanctified through the truth. They flatter themselves that they may get to Heaven an easier way.

#172 Still another class is represented in the parable. Men and women who listen to the word are convinced of the truth, and accept it without seeing the sinfulness of their hearts. The love of the world holds a large place in their affections. In their deal, they love to get the best of the bargain. They prevaricate, and by deception and fraud gain means which ever will prove as a thorn to them; for it will over-balance their good purposes and intentions. The good seed sown in their hearts is choked. They frequently are so anxious and full of<sub>[#21.p172]</sub> care, fearing they shall not gain means, or shall lose what they have gained, they make their temporal matters primary. They do not nourish the good seed. They do not attend meetings where their hearts can be strengthened by religious

privileges. They fear they shall meet with some loss in temporal things; and the deceitfulness of riches leads them to flatter themselves that it is duty to toil and gain all they can, that they may help the cause of God; and yet the more they increase in their earthly riches the less is their heart inclined to part with their treasure, until their hearts are fully turned from the truth they loved. The good seed is choked because overgrown with unnecessary worldly cares and needless anxiety—with love for earthly pleasures and worldly honors which riches give.

Another parable Jesus presents to his disciples—the field wherein good seed was sown, and, while sleeping, the enemy sowed tares. The question was asked the householder, "Didst not thou sow good seed in thy field? from whence then hath it tares?" "He said unto him, An enemy hath done this." "The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will<sup>[#21.p173]</sup> say to the reapers, #173 Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." If faithfulness and vigilance had been preserved, if there had been no sleeping or negligence upon the part of any, the enemy would not have had so favorable an opportunity to sow tares among the wheat. Satan never sleeps. He is watching, and improves every opportunity to set his agents to scatter error, which finds good soil in many unsanctified hearts.

The sincere believers of truth are made sad, and their trials and sorrows greatly increased, by the elements among them which annoy, dishearten, and discourage, them in their efforts. But the Lord teaches a lesson to his servants of great carefulness in all their moves. Let both grow together. Do not forcibly pull up the tares, lest in rooting them up, the precious blades will become loosened. The ministers

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and church should be very cautious, lest they get a zeal not according to knowledge. There is danger of doing too much to cure difficulties in the church which, if let alone, frequently work their own cure. It is bad policy to take hold of matters in any church prematurely. We shall have to exercise the greatest care, patience, and self-control, to bear these things and not go to work in our own spirit to set things in order.[#21.p174]

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The work done in Boston was premature, and caused an untimely separation in that little church. If the servants of God could have felt the force of our Saviour's lesson in the parable of the wheat and tares, they would not have undertaken the work they did. It should always be a matter of the most careful consideration and prayer before steps are taken which will give even those who are utterly unworthy the least occasion to complain of being separated from the church. Steps were taken in Boston which created an opposition party. Some were wayside hearers, others were stony-ground hearers. And still others were of that class who receive the truth while the heart had a growth of thorns, which choked the good seed, and those would never have perfected Christian character. But, there were a few that might have been nourished and strengthened, and become settled and established in the truth, but the positions taken by Brn. Cornell and Waggoner brought a premature crisis, and then there was a lack of wisdom and judgment in managing the faction.

If persons are as deserving to be separated from the church as Satan was of being cast out of Heaven, they will have sympathizers. There is always a class who are more influenced by individuals than they are controlled by the Spirit of God and sound principles; and they are, in their unconsecrated state, ever ready to take up upon the wrong side, and give their pity and sympathy to the very ones who least deserve it. These sympathizers have a powerful influence with others, and things are

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seen in a perverted light, and great harm is done, and many souls ruined. Satan, in his rebellion, took a third part of the angels. They turned from the Father and from his Son, and united with the instigator of rebellion. With these facts before us, we should move with the greatest caution. What can we expect in our connection with men and women with peculiar minds but trials and perplexity. We must bear this, and avoid the necessity of rooting up the tares, lest the wheat be rooted up also.

In the world ye shall have tribulation, but in me ye shall have peace. The trials to which Christians are subjected in sorrow, adversity, and reproach, are the appointed means of God to separate the chaff from the wheat. Our selfishness, love of worldly pleasure, evil passions, and pride, must be all overcome, and therefore God sends us afflictions to test and prove us, and show us that these evils exist in our characters; and we must, through his strength and grace, overcome, that we may be partakers of the divine nature, having<sup>[#21.p176]</sup> escaped the corruption #176 that is in the world through lust. "For our light affliction," says Paul, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Afflictions, crosses, temptations, adversity, and our varied trials, are God's workmen to refine us, sanctify us, and fit us for the heavenly garner.

The harm done to the cause of truth by premature moves can never be fully repaired. The cause of God in Boston has not advanced as it might, and will not stand in as favorable light before the people as before this work was done. There are frequently persons among us whose influence seems to be but a cipher on the right side. Their lives seem to be useless; but let them become rebellious and combative, and they become zealous workmen for Satan. This

work is more in accordance with the feelings of the natural heart. There is great need of self-examination and secret prayer. God has promised wisdom to those who ask him. Missionary labor is frequently entered into by those unprepared for the work. Outward zeal is cultivated while secret prayer is neglected. When this is the case, much harm is done, for these laborers seek to regulate others' consciences by their own rule. Self-control is much needed. Hasty words stir up strife. Bro. Waggoner is in danger of indulging in a spirit of sharp criticism. This does not become ministers of righteousness.

Bro. Waggoner you have much to learn. Your failures and your discouragements you have been inclined to charge to Bro. White; but close investigation of your motives and of your course of action would reveal other causes which exist in yourself for these discouragements. Following the inclinations of your own natural heart brings you into bondage. Your severe and torturing spirit which you sometimes indulge in cuts off your influence. Bro. Waggoner, you have a work to do for yourself which no other can do for you. Each must give an account of himself to God. God has given us his law as a mirror into which we may look and discover the defects in our character. This mirror into which we are to look is not for the purpose of seeing our neighbor's faults reflected, for us to watch to see if he comes up to the standard, but to see the defects in ourselves, that we may remove these defects. Knowledge is not all that we need. We must follow the light. We are not left to choose for ourselves, and to obey that which is agreeable to us, and disobey to suit our convenience. Obedience is better than sacrifice.

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Warning to Wealthy Parents.

AT the camp-meeting in Vermont, in 1870, I felt urged by the Spirit of God to bear a plain testi-

mony relating to the duty of aged and wealthy parents in the disposition of their property. I had been shown that some men, shrewd, prudent, and sharp, in regard to the transaction of business generally; men distinguished for promptness and thoroughness, manifest a want of foresight, and promptness in regard to a proper disposal of their property while they are living. They know not how soon their probation may close, yet they pass on from year to year with their business unsettled, and finally their life frequently closes without their having the use of their reason. Or they may die suddenly, without a moment's warning, and their property is disposed of in a manner that they would not have approved. These are guilty of negligence. They are unfaithful stewards.

Christians who believe the present truth should manifest wisdom and foresight. They should not leave the disposition<sup>[#21,p179]</sup> of their means, #179 expecting a favorable opportunity to adjust their business during a long illness. They should have their business in a shape where, if they were called at any hour to leave it, and have no voice in its arrangement, it may be settled as they would have had it were they alive. Many families have been robbed of all their property dishonestly, and have been subjected to poverty, because work that might have been well done in an hour, had been neglected. Those who make their wills should not spare pains or expense to obtain legal advice, and to have them drawn up in a manner to stand the test.

I saw that those who profess to believe the truth should show their faith by their works. They should, with the unrighteous mammon, make friends, that they may finally be received into everlasting habitations. God has made men stewards of means. He has placed in the hands of stewards, money to carry forward the great work of the salvation of souls for whom Christ left his home, his riches, his glory, and became poor, that he might, by his own humiliation and sacrifice, bring many sons

and daughters of Adam to God. God, in his providence, has ordained that the work in his vineyard should be sustained by the means entrusted in the hands of his stewards. A neglect on their part to answer<sup>[#21.p180]</sup> the calls of the cause of God in carrying forward his work, shows them to be unfaithful and slothful servants.

I had been shown some things in reference to the cause in Vermont, but more especially at Bordoville and vicinity. The following is from testimony No. 20: "There is a work to be accomplished for many who live at Bordoville. I saw that the enemy was busily at work to carry his points. Men, to whom God has entrusted talents of means, have shifted the responsibility which Heaven has appointed them, of being stewards for God, upon their children. Instead of their rendering to God the things that are God's, they claim all that they have as their own, as though by their own might, and power, and wisdom, they had obtained their possessions.

"Some put their means beyond their control, into the hands of their children. Their secret motives are, to place themselves in a position where they will not feel responsible to give of their property to spread the truth. These love in word, but not in deed and in truth. It is the Lord's money they are handling, not their own. They do not see this.

"Parents should have great fear in intrusting children with the talents of means that God has placed in their hands, unless they have the surest evidence that their<sup>[#21.p181]</sup> interest in, and love for, and devotion to, the cause of God is greater than that which they themselves possess, and that these children will be more earnest and zealous in forwarding the work of God, and be more benevolent than themselves in carrying forward the various enterprises in connection with the work which calls for means. But many place their means in the hands of their children, thus throwing upon them the responsibility of their own stewardship, because

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Satan prompts them to do it. In doing this, many have placed means effectually in the enemy's ranks. Satan has worked the matter to suit his own purpose, to keep from the cause of God means which it needed, that it might be abundantly sustained.

"Many who have made a high profession of faith are deficient in good works. If they should show their faith by their works, they could exert a powerful influence on the side of truth. But they do not improve upon their talents of means lent them of God. Those who think to ease their consciences by willing their means to their children, or by withholding from God's cause, and suffering their means to pass into the hands of unbelieving, reckless children, for them to squander, or hoard up and worship, will have to render an account to God, because they are unfaithful stewards<sup>[#21, p182]</sup> of their Lord's money. They allow #182 Satan to outgeneral them through these children whose minds are controlled by the power of Satan. Satan's purposes are accomplished in many ways, while the stewards of God are stupefied, and seem paralyzed, and do not realize their great responsibility and the reckoning which must shortly come."

I was shown that the probation of some in the vicinity of Bordoville was soon to close, and it was important that their work should be finished to God's acceptance, that in the final settlement they should hear the "Well done," from the Master. I was shown the inconsistency of those who profess to believe the truth withholding their means from the cause of God, that they may leave it for their children. Many fathers and mothers are poor in the midst of abundance. They abridge, in a degree, their own personal comforts, and frequently deny themselves those things necessary for the enjoyment of life and health, while they have ample means at their command. They feel, as it were, forbidden to appropriate their means for their own comfort or for charitable purposes. They have one object before them, which is to save property to leave for their children. This idea is so promi-

#183      nent, so interwoven with all their actions, that children learn to look forward<sup>[#21.p183]</sup> to this property finally to be theirs. They depend on it. And this prospect has an important, but not a favorable, influence upon their characters. Some become spendthrifts, others, selfish and avaricious. Some are indolent and reckless. Many do not cultivate habit of economy. They do not seek to become self-reliant. They are aimless, and have but little stability of character. The impressions received in childhood and youth are wrought in the texture of character and become the principle of action in mature life.

Those who have become acquainted with the principles of the truth, should follow the word of God closely as their guide. They should render to God the things that are God's. I was shown that several in Vermont were making a great mistake in regard to appropriating means that God has entrusted to their keeping. They were overlooking the claims of God upon all that they have. Their eyes were blinded by the enemy of righteousness, and they were taking a course which would result disastrously for themselves and their dear children.

#184      Children were influencing their parents to leave their property in their hands, for them to appropriate according to their judgment. With the light of God's word, so plain and clear in reference to money<sup>[#21.p184]</sup> lent to the stewards, and the warnings and reproofs through testimony which God has given them in regard to the disposition of means, children who in a direct or indirect way influence the parents to divide while living, or will their property mainly to them to come into their hands after their death, with this light before them, take upon themselves fearful responsibilities. Children of aged parents who profess to believe the truth should in the fear of God counsel, advise, and entreat their parents to be true to their profession of faith, and take a course in regard to their means which God can approve. Parents should lay up for themselves treasures in Heaven, by

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appropriating their means themselves, to advance the cause of God. They should not rob themselves of their heavenly treasure by leaving a surplus of means to those who have enough, and rob the treasury of God and deprive themselves the precious privilege of laying up for themselves a treasure in the Heavens that faileth not.

I stated at the camp-meeting that property willed principally to children while none is appropriated to the cause of God, or, if any, a meager pittance, unworthy to be mentioned, this property inherited by the children would frequently prove a curse to them. It would be a source of temptation, and a door open where they will be in danger of falling into many dangerous and hurtful lusts. Parents should exercise the right God has given them. He intrusted to them the talents he would have them use to his glory. The children were not to become responsible for the talents of the father. Parents should, while they are of sound mind and judgment, with prayerful consideration and with the help of proper counsellors who have experience in the truth and a knowledge of the divine will, make disposition of their property. If they have children afflicted or struggling in poverty who will make a judicious use of means, they should be considered. If they have unbelieving children who have abundance of this world and who are serving the world, they commit a sin against the Master who has made them his stewards to place means in their hands merely because they are children. God's claims are not to be lightly regarded. #185

And it should be distinctly understood that because parents have made their will, this will not prevent them from giving means to the cause of God while they live. This they should do. They should have the satisfaction here, and the reward hereafter, of disposing of their surplus means while they live. They should do their part to advance the cause of God. They should use the means lent of the Master to

#186 carry[#21.p186] on the work in his vineyard, which needs to be done.

The love of money lies at the root of nearly all the crimes committed in the world. Fathers who selfishly retain their means to enrich their children, and do not see the wants of the cause of God and relieve them, make a terrible mistake. The children whom they think to bless with their means are cursed with it.

Money left to children frequently becomes a root of bitterness. They often quarrel over the property left them, and seldom are all satisfied with the disposition made by the father, in case of a will. And instead of the means left exciting gratitude and reverence for his memory, it is dissatisfaction, murmuring, envy, and disrespect.

Brothers and sisters who were at peace with one another are sometimes made at variance, and family dissensions are often the result of inherited means. Riches are desirable only as a means of supplying present wants and of doing good to others. But inherited riches oftener become a snare to the possessor than a blessing. Parents should not seek to have their children encounter the temptations to which they expose them in leaving them means which they made no effort to earn themselves.

#187 I was shown that some children professing to believe the truth would in an indirect [#21.p187]manner influence the father to keep his means for his children instead of appropriating it, while he was alive, to the cause of God. Those who have influenced the father to shift his stewardship upon them, little know what they are doing. They are gathering upon themselves double responsibility, that of balancing the father's mind, that he did not fulfill the purpose of God in the disposition of the means lent him of God, to be used to his glory, and the additional responsibility of becoming stewards of means that should have been put out to the exchangers by the

father, that the Master could have received his own with usury.

Many parents make a great mistake in placing their property out of their hands into the hands of their children while they are themselves responsible for the use or abuse of the talents lent them of God. Neither parents nor children are made happier by this transfer of property. And the parents, if they live a few years even, generally regret this action on their part. Parental love in their children is not increased by this course. The children do not feel increased gratitude and obligation to their parents for their liberality. A curse seems to lay at the root of the matter, which only crops out in selfishness on the part of the children, and[#21.p188] unhappiness and miserable #188 feelings of cramped dependence on the part of the parents.

If parents, while they live, assist their children to help themselves, it would be better than to leave them a large amount at their death. Children who are left to rely principally upon their own exertions make better men and women, and are better fitted for practical life, than those children who have depended upon their father's estate. The children left to depend upon their own resources will generally prize their abilities, and will improve their privileges, and cultivate and direct their faculties to accomplish a purpose in life. They will frequently develop characters of industry, and frugality, and moral worth which lie at the foundation of success in the Christian life. Those children for whom parents do the most, frequently feel under the least obligation toward them. The errors of which we have spoken have existed in *Bordoville*. Parents have shifted their stewardship upon their children.

I appealed, at the camp-meeting at *Bordoville*, in 1870, to those who had means as faithful stewards of God to use their means in the cause of God, and not leave this work for their children. It was their work which God had left them to do, and when the Master

#189 should call them to account, they could as faithful stewards<sup>[#21.p189]</sup> render back to him that which he had lent them, both principal and interest.

Brn. S., C., and S., were presented before me. These men were making a mistake in regard to the appropriation of their means. Some of their children were influencing them in this work, and were gathering upon their souls responsibilities that they were ill-prepared to bear. They were opening a door, and inviting the enemy to come in with his temptations to harass and destroy them. Bro. S.'s two youngest sons were in great danger. They were associating with individuals of a stamp of character which would not elevate, but would debase them. The subtle influence of these associations was gaining an imperceptible influence over these young men. The conversation and deportment of evil companions were of that character to separate these young men from the influence of their sisters and their sisters' husbands. While speaking upon this subject at the camp-meeting, I felt deeply. I knew the persons were before me whom I had seen in vision. I urged upon those who heard me, the necessity of thorough consecration to God. I called no names, for I was not permitted to do this. I was to dwell upon principles, appeal to the hearts and consciences, and give those who professed to love  
#190 God and keep his commandments<sup>[#21.p190]</sup> an opportunity to develop character. God would send them admonitions and warning, and if they really desired to do his will, they had an opportunity. Light was given, and then we were to wait and see if they would come to the light.

I left the camp-meeting with a burden of anxiety upon my mind in reference to the persons whose danger I had been shown. In a few months, news reached us of Bro. C.'s death. His property was left to his children. Last December, we had an appointment to hold meetings in Vermont. My husband was indisposed, and could not go. In order to save too great a disappointment, I consented to go to Vermont in com-

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pany with sister Hall. I spoke to the people with some freedom, but our conference meetings were not free. I knew that the Spirit of the Lord could not have free course until confessions were made, and there was a breaking of heart before God. I could not keep silent. The Spirit of the Lord was upon me, and I related briefly the substance of what I have written. I called the names of some present who were standing in the way of the work of God.

The result of leaving property to children by will, and also of parents shifting the responsibility of their stewardship upon children while the parents were living,[#21.p191] had been verified before them. #191 Covetousness had led Bro. C.'s sons to pursue a wrong course, especially his son W. I labored faithfully relating the things which I had seen in reference to the church, especially the sons of Bro. C. One of these brothers, himself a father, was corrupt in heart and life, a reproach to the precious cause of present truth. His low standard of morals was corrupting to the youth.

The Spirit of the Lord came into the meetings, and humble confessions were made by some, accompanied by tears. After the meeting, I had an interview with the youngest sons of Bro. S. I plead with them, and entreated them for their souls' sake to turn square about, and break away from the company of those who were leading them on to their ruin, and seek for the things which make for their peace. While pleading for these young men, my heart was drawn out after them, and I longed to see them submit to God. I prayed for them, and urged them to pray for themselves. We were gaining the victory. They were yielding. The voice of each was heard in humble, penitential prayer, and I felt that indeed the peace of God rested upon us. Angels seemed to be all around us, and I was shut up in a vision of God's glory. The state of the cause at Bordoville was again shown me. I saw[#21.p192] that some had backslidden far from God. #192 The youth were in a state of backsliding.

I was shown that the two youngest sons of Bro. S. were naturally good-hearted, conscientious young men, but Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals, or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." Their ridicule and corrupt conversation had had its effect to dispel serious and religious impressions. It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which would occupy time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but tainted with corruption, those who breathe this atmosphere will find it operates almost insensibly upon the intellect and heart to poison and ruin.

It is dangerous to be conversant with those whose minds naturally take a low level. Imperceptibly those naturally conscientious and loving purity will gradually come to the same level, and partake of, and sympathize with, the imbecility and moral barrenness which it is so constantly brought in contact with. It was important<sup>[#21.p193]</sup> that the associations of these young men should change. Evil communications corrupt good manners. Satan worked through agents to ruin these young men. Nothing could work more effectually to prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons, whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should be discarded. The more engaging they are in other respects, the more should this influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.

These young men should choose for their associates those who love the purity of truth, whose

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morals are untainted, and whose habits are pure. They must comply with the conditions laid down in the word of God if they would indeed become sons of God, members of the royal family, children of the Heavenly King. Come out from among them, and be separate, and touch not the unclean, and I will receive you. God loves these young men, and if they will follow the leadings of his Spirit and walk in his counsel, he will be their strength.

God has given Bro. W. C. [#21.p194] good abilities, #194 quick perception, and a good understanding of his word. He could, if his heart was sanctified, have an influence for good with his brothers, as well as his neighbors, and those with whom he associates. But the love of money has taken so firm a hold of his soul, which has been carried out in all the transactions of life, that he has become conformed to the world, instead of being transformed, by the renewing of the mind. His powers have been perverted and debased by sordid love of gain, which has made him selfish, penurious, and overbearing. If his qualities had been put in active use in his Master's service, rather than to selfishly serve his own interest, had his object and aim been to do good and glorify God, the qualities of mind God had given him would impart to his character an energy, and efficiency, and humility which could not fail to command respect, and would give him an influence over all with whom he associated.

I was shown that the property left by the father had indeed been a root of bitterness to his children. Their peace and happiness, and confidence, in each other were greatly disturbed by it. W. C. did not need his father's property. He had enough talents to handle that God had intrusted to his management. If he made a right disposition of that which he had he [#21.p195] would at least be among that number who #195 were faithful in that which is least. The addition of the stewardship of his father's property, which he

had covetously desired, was a heavier responsibility than he could well manage.

For several years the love of money has been rooting out the love of humanity and the love of God. And as the means of his father was within his reach, he desired to retain all that was possible in his own hands. He pursued a selfish course toward his brothers, because he had the advantage and could do so. His brothers have not had right feelings. They have felt bitter toward this brother. He had in deal advantaged himself to the disadvantage of others until his course has reproached the cause of God. He lost command of himself. His greatest object was gain, selfish gain. The love of money in the heart was the root of all this evil. I was shown that had W. C. turned his powers to labor in the vineyard of the Lord, he would have done much good; but these qualifications perverted can do a great deal of harm.

#196 The brothers B. have not had the help they ought to have had. A. C. B. has labored to great disadvantage. He has taken too many burdens upon him, which has crippled his labors so that he has not increased[#21.p196] in spiritual strength and courage as he should. The church, who have the light of truth, and should stand in God strong to will, and do, and sacrifice, if need be, for the truth's sake, have been like weak children. They have required the time and labor of Bro. A. C. B. to settle difficulties which should never have existed. And when they have arisen, because of selfishness and unsanctified hearts, they could have been put away in an hour had there been humility and a spirit of confession.

The brothers B. make a mistake in remaining at Bordoville. They should change their location, and not see Bordoville oftener than a few times in the year. They would have greater freedom in bearing their testimony. These brethren have not felt freedom to speak out truth and facts as they existed. If they had lived elsewhere, they would have been more free from burdens, and their testimony would have had tenfold

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more weight when they should visit the church at Bordoville. While brother A. C. B. has been weighed down with petty church trials, and kept at Bordoville, he should have been laboring abroad. He has served tables until his mind has become clouded, and he has not comprehended the force and power of the truth. He has not been awake to the real, wants of the cause of God. He has been losing spirituality and courage. The<sup>[#21.p197]</sup> work of keeping up Systematic Benevolence has been neglected. Some of the brethren, whose whole interest has once been in the advancement of the cause of God, have been growing selfish and penurious, instead of being more self-sacrificing, and their devotion and love for the truth increasing. They have been growing less devotional, and more like the world. Father B. is one of this number. He needs a new conversion. Brother B. has been favored with superior privileges, and if these are not improved, condemnation and darkness will follow equal to the light he has had, for the non-improvement of the talents lent of God for him to improve. #197

The brethren in Vermont have grieved the Spirit of God, in allowing their love for the truth and their interest in the work of God to decline.

Bro. D. T. B. overtaxed his strength last season, in laboring in new fields with the tent, without suitable help. God does not require brother D., or any of his servants, to injure their health by exposure and taxing labor. The brethren at Bordoville should have felt an interest that would have been shown by their works. They could have secured help if they had been awake to the interest of the cause of God, and felt the<sup>[#21.p198]</sup> worth of souls. While brother D. was feeling a deep sense of the work of God and the value of souls, which called for continual effort, a large church at Bordoville was holding brother A. from helping his brother by their petty difficulties. These brothers should come up with renewed courage, shake themselves from the trials and discouragements #198

which have held them at Bordoville, and crippled their testimony, and they should claim strength from the Mighty One. They should have borne a plain, free testimony to Brn. S. and C., and urged the truth home, and done what they could to have these men make a proper distribution of their property. Brother A., in taking so many burdens, is lessening his mental and physical strength.

If Bro. W.C., for a few years past, had been walking in the light, he would have felt the value of souls. Had he been cultivating a love for the truth, he might have been qualified to teach the truth to others. He might have helped Bro. B. in his work with the tent. He might, at least, have taken the burdens of the church at home. If he had love for his brethren, and was sanctified through the truth, he could have been a peacemaker, instead of a stirrer-up of strife, which, united with other difficulties, called Bro. A. from his brother's side at a most important time, which resulted in Bro. D.'s laboring far beyond his strength. And yet, after Bro. D. <sup>[#21.p199]</sup> had done all that he could, the work was not accomplished that might have been, had there been the interest there should have been in Bordoville to supply help when it was so much needed. A fearful responsibility rests upon that church for their neglect of duty.

I was shown that the result of Bro. S.'s course in dividing his property among his children was shifting the responsibility upon them which he should not have laid off. He now sees that the result of this course has brought to him no increase of affection from his children. They have not felt under obligation to their parents for what they have done for them. These children were young and inexperienced. They were not qualified to bear the responsibilities laid upon them. Their hearts were unconsecrated, and true friends were looked upon by them as designing enemies, while those who would separate very friends were accepted. These agents of Satan were continually suggesting to the minds of these young men false

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ideas, and hearts of brothers and sisters, father, mother, and children, were at variance.

Father S. made a mistake. Had he confided more in his daughters' husbands, who loved the truth in sincerity, and had he been more willing to have been helped by the advice of these men of experience, great mistakes might have been prevented. But this is the way the enemy generally succeeds in managing matters in regard to the appropriation of means.

These cases mentioned were designed of God to be developed, that all may see the deceitfulness of riches upon the heart. The result in these cases, which is apparent to all, should prove a warning to fathers and mothers, and to ambitious children. Covetousness, the word of God defines as idolatry. It is impossible for men and women to keep the law of God and love money. The heart's affections should be placed upon heavenly things. Our treasure should be laid up in Heaven; for where our treasure is there will our heart be also.

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TESTIMONY  
FOR  
THE CHURCH.

No. 22.

BY ELLEN G. WHITE.

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Proper Education.

IT is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents, and teachers of schools, are certainly disqualified to educate children properly, if they have not first learned the lesson of self-control, patience, forbearance, gentleness, and love. What an important position for par-

ents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth.

There is a period for training children, and a time for educating youth. And it is essential that both of these be combined in a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life, and in their <sup>[#22.p4]</sup> religious life. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way the child should go." This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention. #4

In households, and in schools, the education of children should not be like the training of dumb animals; for children have an intelligent will which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the <sup>[#22.p5]</sup> one who superintends his training, and the will is to all intents and purposes subject to the will of the teacher. #5

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions.

#6 There are many families of children who appear to be well-trained, while under the training discipline. But when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to<sup>[#22.p6]</sup> move out upon their own judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children.

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the

minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their counsel. And when they shall go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.

The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means they might <sup>[#22.p7]</sup> have growth of thought and feelings of self-respect, and confidence in their own abilities to perform, will ever produce a class that are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by harsh discipline of parents and teachers.

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings, could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success. And the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their <sup>[#22.p8]</sup> scholars are not the most successful teachers, although the appearance for the time being may be flattering.

God never designed that one human mind should be under the complete control of another hu-

man mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience, for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when the restraint is removed, there will be seen a want of independent action from firm principle existing in them. But those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as the teacher who holds the will and mind of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education:

#9 There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with<sub>[#22.p9]</sub> their children, or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers.

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over him-

self, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, then can he mold the minds of his pupils, as well as to instruct them in the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the<sup>[#22.10]</sup> qualities of the mind, that they #10 may better know how to direct their powers, and that they may be exercised to the very best account.

The system of education generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined in-doors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the life of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify<sup>[#22.11]</sup> him in this world, and praise him in the #11 better world. In order to be in accordance with fashion and custom, many parents have sacrificed the health and life of their children.

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with

the physical organism, that they may treat the bodies of children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dress and that of their children, to fit them for display, who plead that they cannot find time to read up, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors.

#12 To become acquainted with the wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. [#22.12] The mind is the capital of the body. Children are allowed flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death.

Many children have been ruined for life by urging the intellect, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellect, by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed with lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out

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of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers, until they have reached eight or ten years of age. They should open before their children God's great<sup>[#22.13]</sup> book of nature as fast as their minds can #13 comprehend it.

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which attract and delight them. She can lead their young minds up to their Creator, and awaken in their young hearts a love for their Heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. Among the opening flowers and nature's beautiful scenery in the open air should be the only school room for children from eight to ten years of age. And the treasures of nature should be their only text book. These lessons, imprinted upon the minds of young children, among the pleasant, attractive scenes of nature, will not be soon forgotten.

In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscle and brain, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are<sup>[#22.14]</sup> kept at school and confined #14 to books, cannot have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little. There should be rules, regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits

of eating, dressing, and sleeping, were in accordance with physical law, they could obtain an education without sacrificing physical and mental health.

The book of Genesis gives quite a definite account of social and individual life, and yet we have no record of an infant being born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days of Adam were nine hundred and thirty years, and he died." "And all the days of Seth were nine hundred and twelve years, and he died." Concerning others, the record states: "He lived to a good old age, and he died." It was so rare for a son to die before the father that such an occurrence was considered worthy of record: "And Haran<sup>[#22.15]</sup> died before his father Terah." Haran was a father of children before his death.

God endowed man with so great vital force that he has withstood the accumulation of disease, brought upon the race in consequence of perverted habits, and he has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy God gave to man at his creation. It took more than two thousand years of crime, and indulgence of base passions, to bring bodily disease upon the race to any great extent. If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with present habits of living in violation of natural law, would have become extinct. At the period of the first advent of Christ, so rapidly had the race degenerated that an accumulation of disease pressed upon that generation, bringing in a tide of woe, and weight of misery inexpressible. The wretched condition of the world at the present time was presented before me. Since Adam's fall, the race has been degenerating. Some of the reasons for the present deplorable conditions of men and women, formed in the image of God,

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was shown me. The sense of how much must be done to arrest, even in a degree, the physical, mental, and moral decay caused my heart to be sick and faint.

God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of <sup>of</sup><sub>[#22.16]</sub> man, brought about <sup>#16</sup> by wrong habits and abuses, by violating the laws God has made to govern his existence. Through the temptation of appetite, Adam and Eve first fell from their high, holy, and happy estate. Through the same temptation have the race become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect.

So long has the violation of physical law, and human suffering as the consequence, prevailed that men and women look upon the present state of sickness, suffering, debility, and premature death, as the appointed lot of humanity. Man came from the hand of his Creator, perfect and beautiful in form, and so filled with vital force that it was more than a thousand years before the corrupt appetite and passions, and general violation of physical law, was sensibly felt upon the race. More recent generations have been feeling the pressure of infirmity and disease still more rapidly and heavily with every generation. The vital forces have been greatly weakened by indulgence of appetite and lustful passion.

The patriarchs from Adam to Noah, with but few exceptions, lived nearly a thousand years. Since the days of Noah, the length of life has been tapering. Those suffering with disease were brought to Christ for him to heal, from every town, city, and village; for they were afflicted with all manner of diseases. And disease has been steadily <sup>on</sup><sub>[#22.17]</sub> the increase <sup>#17</sup> through successive generations since that period. Because of the continued violation of the laws of life, mortality has increased to a fearful extent. The years of man have been shortened, so that the present generation pass off to the grave, even before the genera-

tions that lived the first few thousand years after the creation came upon the stage of action.

Disease has been transmitted from parents to children, from generation to generation. Infants in their cradle are miserably afflicted because of the sins of their parents, which have lessened their vital force. Their wrong habits of eating and dressing, and their general dissipation, are transmitted, as an inheritance to their children. Many are born insane, deformed, blind, deaf, and a very large class deficient in intellect. The strange absence of principle which characterizes this generation, in disregarding the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them. With the majority, their principal anxiety is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? Notwithstanding all that is said and written in regard to how we should treat our bodies, appetite is the great law which governs men and women generally.

#18 The moral powers are beclouded, because men and women will not live in obedience to the laws of health, and make this great<sup>[#22.18]</sup> subject a personal duty. Parents bequeath to their offspring their own perverted habits, and loathsome diseases corrupt the blood, and enervate the brain. The majority of men and women remain in ignorance of the laws of their being, and indulge appetite and passion at the expense of intellect and morals, and seem willing to remain in ignorance of the result of their violation of nature's laws. They indulge the depraved appetite in the use of slow poisons, which corrupt the blood, and undermine the nervous forces, and in consequence bring upon themselves sickness and death. Their friends call the result of their own course the dispensation of Providence. In this they insult Heaven. They rebelled against the laws of nature, and suffered the punishment of her abused laws. Suffering and mortality now prevail everywhere, especially among the children. How great is the contrast between this gen-

eration, and those who lived during the first two thousand years!

I inquired if this tide of woe could not be prevented, and something done to save the youth of this generation from the ruin which threatens them. I was shown one great cause of the existing deplorable state of things is, that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love, and they indulge their appetite when they know that it will injure the health of the children, and thereby bring upon them disease and unhappiness. [#22.19] This cruel kindness is carried out to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to gratify than to withhold that which her children clamor for. #19

Thus mothers are sowing the seed that will spring up and bear fruit. The children are not educated to deny their appetites, and restrict their desires. And they become selfish, exacting, disobedient, unthankful, and unholy. Mothers who are doing this work of sowing will reap with bitterness the seed they have sown. They have sinned against Heaven and against their children, and God will hold them accountable.

Had the system of education generations back been conducted upon altogether a different plan, the youth of this generation would not now be so depraved and worthless. The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate youth in the sciences, but to teach them how to preserve health, in order to use their knowledge to the best account after they had obtained it. There should have been in connection with the schools establishments for various branches of labor, that the students might have employment, and necessary exercise out of school hours.

#20 The students' employment and amusements should have been regulated in reference to physical law, and adapted to preserve<sup>[#22.20]</sup> to them the healthy tone of all the powers of the body and mind. Then their education in practical business could have been obtained, while their literary progress was being secured. Students at school should have had their moral sensibilities aroused to see and feel that society had claims upon them, and that they should so live in obedience to natural law that they could, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase. The first study of youth should be to know themselves and how to keep their bodies in health.

Many parents have kept their children at school nearly the year round. These children have gone through the routine of study mechanically, and they have not retained that which they learned. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they have but little interest in their lessons, and to many the application to books becomes painful. They had not an inward love of thought, and ambition to acquire knowledge. They did not encourage in themselves reflection, and investigation of objects and things.

#21 Children are in great need of proper education, in order that their lives should be of use in the world. But any effort that exalts<sup>[#22.21]</sup> intellectual culture above moral training is misdirected. Instructing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers. Close reasoners and logical thinkers are few; for the reason that false influences have checked the development of the intellect. The supposition of parents and teachers that continual study

would strengthen the intellect has proved erroneous; for it has had in many cases the opposite effect.

In the early education of children, many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain can be secured. It has been the custom to encourage children to attend school when they are mere babies, needing a mother's care. Children of a delicate age are frequently crowded into ill-ventilated school rooms, to sit upon poorly constructed benches, and the young and tender frames have, through sitting in wrong positions, become deformed.

The disposition and habits of youth will be very likely to be manifested in the matured man. You may bend a young tree to almost any form that you may choose, and let it remain and grow as you have bent it, and it will be a deformed tree, and will ever tell of the injury and abuse received at your hand. You may, after years of growth, try to straighten the tree, but all your efforts will prove unavailing. It will ever be a <sup>#22</sup>crooked tree. This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. They may be trained in the right direction or the wrong, and they will in their future life pursue the course in which they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in after life, only continue to grow stronger. #22

We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial. Their characters are built upon sliding sand. Self-denial and self-control have not been molded into their characters. They have been petted and indulged until they are spoiled for practical life. The love of pleasure controls minds, and children are flattered and indulged to their ruin. Children should be

trained and educated so that they may calculate to meet with difficulties, and expect temptations and dangers. They should be taught to have control over themselves, and to nobly overcome difficulties; and if they do not willfully rush into danger, and needlessly place themselves in the way of temptation; if they shun evil influences and vicious society, and then are unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and preserve principle, and will come forth in the strength of God with their morals untainted. [#22.23]

#23 The moral powers of youth who have been properly educated, if they make God their trust, will be equal to stand the most powerful test.

But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop. If the hearts of Christian parents were in obedience to the will of Christ, they would obey the injunction of the heavenly Teacher: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If those who profess to be followers of Christ would only do this, they would give, not only to their children, but to the unbelieving world, examples that would rightly represent the religion of the Bible. If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in eating, and in their dressing, and would live more in accordance with natural law. They would not then devote so much time to artificial life in making cares and burdens for themselves that Christ has not laid upon them, but positively bade them to shun. If the kingdom of God, and his righteousness, were the first and all-important consideration with parents, but little precious time would be lost in needless ornamentation of the outward, while the minds of their children are almost entirely neglected. The precious time devoted by many parents to dressing their children for display in their scenes of [#22.24]

#24 amusement

had better, far better, be spent in cultivating their own minds, in order that they may be competent to properly instruct their children. It was not essential to the salvation or happiness of these parents to use precious probationary time God has lent them, in dressing, in visiting, and gossiping.

Many parents plead that they have so much to do that they have not time to improve their minds, or to educate their children for practical life, or to teach them how they may become lambs of Christ's fold.

Parents will never realize the almost infinite value of the time they misspend until the final settlement, when the cases of all will be decided, and the acts of our entire life are opened to our view in the presence of God, and the Lamb, and all the holy angels. Very many parents will then see that their wrong course determined the destiny of their children. Not only have they failed to secure for themselves the words of commendation from the King of glory, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord;" but they hear the terrible denunciation, Depart. This separates their children forever from the joys and glories of Heaven, and from the presence of Christ. And they themselves also come under his denunciation, Depart, "thou wicked and slothful servant." Jesus will never say, "Well done," to those who have not earned the well done by their faithful lives of self-denial and self-sacrifice to do others good, and to promote his glory.

[#22.p25] Those who have lived principally to please #25 themselves instead of doing others good are meeting with infinite loss.

If parents could be aroused to sense the fearful responsibility which rests upon them in the work of educating their children, more of their time would be devoted to prayer, and less to needless display. Parents should reflect, and study, and pray earnestly to God for wisdom and divine aid, to properly train their children, that they may develop characters that God will approve. Their anxiety should not be how

they can educate their children for the world, that they may be praised and honored of the world, but how they can educate them to form beautiful characters that God can approve. Much prayer and study is needed for heavenly wisdom to know how to deal with young minds; for very much is depending upon the direction parents give to the minds and wills of their children. To balance their minds in the right direction and at the right time is a most important work; for their eternal interest may depend on the decisions made at the critical moment. How important then that the minds of parents should be as free as possible from perplexing, wearing care in temporal things, that they may think and act with calm consideration, wisdom, and love, making the salvation of the souls of their children the first and highest consideration. The inward adorning should be the great object for parents to attain for their dear children. Parents cannot afford to

#26 not afford to<sup>[#22,p26]</sup> have visitors and strangers claim their attention, and rob them of life's great capital, which is time, making it impossible for them to give their children patient instruction, which they must have every day to give right direction to their developing minds.

This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander time given us of God to bless others, and for us to improve in laying up a treasure for ourselves in Heaven. We have none too much time for the discharge of necessary duties. We should give time for the culture of our own hearts and minds, in order to qualify us for our life's work. To neglect these essential duties, in conforming to the habits and customs of fashionable, worldly society, is doing ourselves and our children a great wrong.

Mothers who have youthful minds to train, and the character of her children to form, should not seek the excitements of the world in order to be cheerful and happy. They have their important life-

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work. They and theirs cannot afford to spend time in an unprofitable manner. Time is one of the important talents which God has entrusted to us, and for which he will call us to account. A waste of time is a waste of intellect. The powers of the mind are susceptible of high cultivation. It is the duty of mothers to cultivate their minds, and keep their hearts pure, and improve every means in their [ #22.p27 ] reach for their intellectual #27 and moral improvement, that they may be qualified to improve the minds of their children. Those who indulge a disposition to love to be in company will soon feel restless, unless visiting or entertaining visitors. The power of adaptation to circumstances, the necessary sacred home duties, will seem commonplace and uninteresting. They have no love for self-examination or self-discipline. The mind hungers for the varying, exciting scenes of worldly life. Children are neglected for the indulgence of inclination. And the recording angel writes, "Unprofitable servants." God designs that our minds should not be purposeless, but that we should accomplish good in this life.

If parents would feel it a solemn duty that God enjoins upon them to educate their children for usefulness in this life, if they would adorn the inner temple of the souls of their sons and daughters for the immortal life, we should see a great change in society for the better. And then there would not be manifest so great indifference to practical godliness, and it would not be as difficult to arouse the moral sensibilities of children to understand the claims that God has upon them. But parents become more and more careless in the education of their children in the useful branches. Many parents allow their children to form wrong habits, and to follow their inclination rather than to impress upon their minds the danger of their [ #22.p28 ] doing this, and the necessity of their #28 being controlled by principle.

Children frequently engage in a piece of work, and become perplexed or weary of it, and wish to change and take hold of something new, although

they entered upon the work with enthusiasm. Thus they may take hold of several things, meet with a little discouragement, and give them up; and thus pass from one thing to another, perfecting nothing. Parents should not be so much engaged with other things that they have not time to patiently discipline those developing minds. They should not allow the love of change to control their children. A few words of encouragement, or a little help at the right time may carry them over their trouble and discouragement, and the satisfaction they will have in seeing completed the task they undertook will stimulate them to greater exertion.

Many children, for want of words of encouragement, and a little assistance in their efforts in childhood and youth, become disheartened, and change from one thing to another. And they carry this sad defect with them in mature life. They cannot make a success of anything they engage in; for they have not been taught to persevere under discouraging circumstances. Thus the entire lifetime of many proves a failure because they did not have correct discipline. The education in childhood and youth, not only effects their entire business career in mature life, but the religious experience bears a corresponding stamp.

With the present plan of education, a door of temptation is opened to the youth. Although they generally have too many hours of study, they have many hours without anything to do. These leisure hours are frequently spent in a reckless manner. The knowledge of bad habits is communicated to one another, and vice is greatly increased. Very many young men who have been religiously instructed at home, and go out to the schools comparatively innocent and virtuous, become corrupt by associating with vicious companions. They lose self-respect, and noble principles are sacrificed. Then they are prepared to pursue the downward path; for they have so abused their conscience that sin does not appear so exceeding sin-

ful. These evils which exist at the schools conducted upon the plan they now are might be remedied in a great degree if study and labor could be combined. In the higher schools, the same evil exists only to a greater degree; for many of the youth have educated themselves in vice, and their consciences are seared.

Many parents overrate the stability and good qualities of their children. They do not seem to consider the deceptive influences of vicious youth to which they are exposed. Parents have their fears as they send them at a distance from them to school, but flatter themselves that as they have had good examples and religious instruction they will be true to principle in their high school life. Licentiousness exists in these institutions of learning, and many parents have but a faint idea to what extent. They have, in many cases, labored hard, and suffered many privations, for the cherished object of having their children obtain a finished education. And after all their efforts, many have the bitter experience of receiving their children from their course of studies, with dissolute habits and ruined constitutions. They are frequently disrespectful to their parents, unthankful and unholy. These abused parents, who are thus rewarded by ungrateful children, lament that they sent their children from them, to be exposed to temptations, and come back to them physical, mental, and moral wrecks. With disappointed hopes and almost broken hearts, they see their children of whom they had high hopes, follow in a course of vice, and drag out a miserable existence. #30

But there are those of firm principles, who answer the expectation of parents and teachers. They go through the course of schooling with clear consciences. They come forth with good constitutions, and pure morals, unstained by corrupting influences. But the number is but few. Some students put their whole being into their studies, and concentrate their minds upon the object of obtaining an education. They work the brain, while the physical is inactive. #31

tive. The brain is overworked, and the physical is weak, because they have not exercised the muscles. When they graduate, it is evident that they have obtained their education at the expense of their life. They studied day and night, year after year, keeping their minds continually upon the stretch, while they did not sufficiently exercise their muscles. They sacrificed all for knowledge of the sciences, and passed to their graves.

Young ladies frequently give themselves up to study, and to the neglect of other branches of education even more essential for practical life than the study of books. After they have obtained their education, they are frequently invalids for life. They neglected their health by remaining too much in-doors, deprived of the pure air of heaven, and the God-given sunlight. These ladies might have come from their schools in health, if they had combined with their studies household labor and exercise in the open air.

Health is a great treasure. It is the richest possession mortal can have. Wealth, honor, or learning, is dearly purchased, if it be at the loss of the vigor of health. None of these attainments can secure  
 #32 happiness if health is wanting. It is a terrible<sup>c[#22.p32]</sup> sin to abuse the health God has given us. Every abuse of health enfeebles for life, and makes us losers, even if we gain any amount of education.

Parents who are wealthy, in many cases, do not feel the importance of giving their children an education in the practical duties of life, as well as in the sciences. They do not see the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding in useful labor. This is due their children, that, if misfortune should come, they could stand forth in noble independence, having a knowledge how to use their hands. If they have a capital of strength, they cannot be poor, even if they have not a dollar. Many, who in youth are in affluent circumstances, may be robbed of all their riches, with par-

ents and brothers and sisters dependent upon them for sustenance. Then how important that every youth be educated to labor, that they may be prepared for any emergency. Riches are indeed a curse when the possessors let them stand in the way of their sons' and daughters' obtaining a knowledge of useful labor, that they may be qualified for practical life.

Those who are not compelled to labor, frequently do not have active exercise sufficient for physical health. Young men,<sup>[#22.p33]</sup> for want of having their minds and hands employed in active labor, will acquire habits of indolence, and will frequently be obtaining what is to be most dreaded, a street education, lounging about stores, smoking, drinking, and playing cards. #33

The young ladies will read novels, excusing themselves from active labor, because they are in delicate health. Their feebleness is the result of their lack of exercising the muscles God has given them. They may think they are too feeble to do housework, but will work at crochet and tatting, and preserve the delicate paleness of their hands and faces, while their care-burdened mothers toil hard in washing and ironing their garments. These ladies are not Christians; for they transgress the fifth commandment. They do not honor their parents. But the mother is the one who is most to blame. She has indulged and excused her daughters from bearing their share of household duties, until work becomes distasteful to them, and they love, and enjoy, delicate idleness. They will eat, and sleep, and read novels, and talk of the fashions, while their lives are useless.

Poverty, in many cases, is a blessing; for it prevents youth and children from being ruined by inaction. The physical should be cultivated and properly developed, as well as the mental. The first and constant<sup>[#22.p34]</sup> care of parents should be that their children may have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. Children, for

their own physical health and moral good, should be taught to work, even if there is no necessity as far as want is concerned. If they would have virtuous and pure characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction children will have in being useful, of denying themselves to help others, will be the most healthful pleasure they ever enjoyed. Why should the wealthy rob themselves and their dear children of this great blessing?

Parents, inaction is the greatest curse that ever came upon youth. Your daughters should not be allowed to lie late in bed in the morning, sleeping away the precious hours lent them of God to be used for the best purpose, and for which they will have to give an account to God. The mother is doing her daughters great injury in bearing the burdens the daughters should share with her for their own present good and future benefit. The course many parents have pursued in allowing their children to be indolent, and to gratify a desire for reading romance, is unfitting them for real life. Novel and story-book  
 #35 reading are the greatest<sup>[#22.p35]</sup> evils that youth can indulge in. Novel and love-story readers always fail to make good, practical mothers. They live in an unreal world. They are air-castle builders, living in an imaginary world. They become sentimental, and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. Exercise in household labor will be of the greatest advantage to young girls.

Physical labor will not prevent the cultivation of the intellect. Far from this. The advantages gained by physical labor will balance them, that the mind shall not be overworked. The toil will then come upon the muscles, and relieve the wearied brain. There are many listless, useless girls who consider it unladylike to engage in active labor. But their characters are too transparent to deceive sensible persons in regard to

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their real worthlessness. They will simper and giggle, and are all affectation. They appear as though they could not speak their words fairly and squarely, but torture all they say with lisping and simpering. Are these ladies? They were not born fools, but were educated such. It does not require a frail, helpless, overdressed, simpering thing to make a lady. A sound body is required for a sound intellect. [#22.p36] Physical soundness, and a practical knowledge in all the necessary household duties, is never a hindrance to a well-developed intellect, but highly important for a lady. #36

All the powers of the mind should be called into use, and developed, in order for men and women to have well-balanced minds. The world is full of one-sided men and women, because one set of the faculties are cultivated, while others are dwarfed from inaction. The education of most youth is a failure. They over-study, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sink lower in the scale of human deficiency than they themselves. Thus we are fast degenerating. The constant application to study, as the schools are now conducted, is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong. And in order to preserve the balance of the mind, labor and study should be united in the schools.

There should have been in past generations provisions made for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should have been teachers also of household labor. [#22.p37] There should have been a portion of the time each day devoted to labor, that the physical and mental might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be as many unbalanced minds. #37

God prepared for Adam and Eve a beautiful garden. He provided for them everything their wants required. He planted for them trees of every variety bearing fruit. With a liberal hand he surrounded them with his bounties—the trees for usefulness and beauty, and the lovely flowers, which sprung up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed Eden. Adam was lord in his beautiful domain. None can question the fact that Adam was rich. But God knew that Adam could not be happy unless he had employment. Therefore he gave him something to do. He was to dress the garden.

#38 Men and women of this degenerate age, if they have a large amount of earthly treasure, which, in comparison with that paradise of beauty and wealth given the lordly Adam, is very insignificant, feel themselves above labor, and educate their children that labor is degrading. Such rich parents, by precept and example, instruct their children that money makes the gentleman and the lady. But our idea of the gentleman and the lady is measured by the intellect and moral worth. God estimates not by dress. The inspired apostle's exhortation is, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be 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." The meek and quiet spirit is exalted above worldly honor or riches. The Lord illustrates how he estimates the worldly wealthy, who lift up their souls unto vanity, because of their earthly possessions, by the rich man who tore down his barns and built greater, that he might have wherewith to bestow his goods. Forgetful of God, he acknowledged not from whence came all his possessions. No grateful thanks ascended to his gracious Benefactor. He congratulated himself, "Soul, thou hast much goods

laid up for many years; take thine ease, eat, drink, and be merry." The Master, who had entrusted to him earthly riches with which to bless his fellow-men and glorify his Maker, was justly angry at his ingratitude, and said, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself,<sup>[#22.p39]</sup> and is not rich toward #39 God." Here we have an illustration of how the infinite God estimates man. An extensive fortune, or any degree of wealth, will not secure the favor of God. All these bounties and blessings come from him, to prove, test, and develop, the character of man.

Men may have boundless wealth, yet if they are not rich toward God, if they have no interest to secure to themselves the heavenly treasure, and divine wisdom, they are accounted fools by their Creator, and we leave them just where God leaves them. Labor is a blessing. It is impossible for us to enjoy health without labor. All the faculties should be called into use in order to be properly developed, and that men and women may have well-balanced minds. If the young had been given a thorough education in the different branches of labor, and had been taught labor as well as the sciences, their education would have been of greater advantage to them.

The constant strain upon the brain, while the muscles are inactive, enfeebles the nerves, and students have an almost uncontrollable desire for change and exciting amusements. After the confinement to study several hours each day, they are, when released, nearly wild. Many have never been controlled at home. They have been left to follow inclination, and the<sup>[#22.p40]</sup> restraint of the hours of study is, #40 they think, a severe tax upon them; and not having anything to do after study hours, Satan suggests sport and mischief for change. Their influence over other students is demoralizing. Those students who have had the benefits of religious teaching at home, and who are ignorant of the vices of society, fre-

quently become the best acquainted with those whose minds have been cast in an inferior mold, and whose advantages for mental culture and religious training have been very limited. And they are in danger, by mingling in the society of this class, and in breathing an atmosphere that is not elevating, but tending to lower and degrade the morals, of sinking to the same low level as their companions. It is the delight of a large class of students, in their unemployed hours, to have a scrape. And very many of the young who left their homes innocent and pure, by associations at school, become corrupted.

I have been led to inquire, Must all that is valuable in our youth be sacrificed in order that they may obtain an education at the schools? If there had been agricultural and manufacturing establishments in connection with our schools, and competent teachers had been employed to educate the youth in the different branches of study and labor, devoting a portion of each day<sup>[#22.p41]</sup> to mental improvement, and a portion of the day to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have influence in molding society. The youth who would graduate at such institutions would many of them come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles, and principles that they would not be swerved by wrong influence, however popular. There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life.

For young men there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greatest consequence? the study of the sciences, with all the disad-

vantages to health and life? or the knowledge of labor for practical life? We unhesitatingly say, The latter. If one must be neglected, let it be the study of books.

There are very many girls who have married and have families who have but little practical knowledge of the duties<sup>[#22.p42]</sup> devolving upon a wife and mother. They cannot cook, but they can read, and play upon an instrument of music. They cannot make good bread, which is very essential to the health of the family. They cannot cut and make garments, for they did not learn how to do these things. They did not consider these things essential, and they are in their married life dependent, as their own little children, upon some one to do these things for them. It is this inexcusable ignorance in regard to the most needful duties of life which makes very many unhappy families. #42

The impression that work is degrading to fashionable life has laid thousands in the grave who might have lived. Those who perform only manual labor frequently work to excess, without giving themselves periods of rest, while the intellectual class overwork the brain and suffer for want of the healthful vigor physical labor gives. If the intellectual would share the burden of the laboring class to a degree, that the muscles might be strengthened, the laboring class might do less, and devote a portion of their time to mental and moral culture. Those of sedentary and literary habits should exercise the physical, even if they have no need to labor so far as means is concerned. Health should be sufficient inducement to<sup>[#22.p43]</sup> lead them out to unite physical labor with their mental. #43

Intellectual, physical, and moral culture should be combined in order to have well-developed and well-balanced men and women. Some are qualified to exercise greater intellectual strength than others, while others are inclined to love and enjoy physical labor. Both of these should seek to improve where they are deficient, that they may present to God their

entire being, a living sacrifice, holy and acceptable to him, which is their reasonable service. The habits and customs of fashionable society should not gauge their course of action. The inspired apostle adds, "And 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.

#44 Thinking men's minds labor too hard. They frequently use their mental powers prodigally, while there is another class whose highest aim in life is physical labor. The latter class do not exercise the mind. Their muscles are exercised, while their brain is robbed of intellectual strength, as the thinking brain workers, who neglect exercising the muscles, and rob their bodies of strength and vigor. Those who are content to devote their lives to physical labor, and leave others to do the thinking for them, [#22.p44] while they simply carry out what other brains have planned, will have strength of muscle, but feeble intellect. Their influence for good is small in comparison to what it might be if they would use their brains as well as their muscles. This class fall more readily if attacked with disease, because the system is not vitalized by the electrical force of the brain to resist disease.

Men who have good physical powers should educate themselves to think as well as to act, and not depend upon others to be brains for them. It is a popular error with a large class to regard work as degrading. Therefore young men are very anxious to educate themselves to become teachers, clerks, merchants, lawyers, and to occupy almost any position that does not require physical labor. Young women regard housework as demeaning. And although the physical exercise required to perform household labor, if not too severe, is calculated to promote health, yet they will seek for education that will fit them to become teachers, clerks, or learn some trade which confines them in-doors to sedentary employment. The

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bloom of health fades from their cheeks, and disease fastens upon them, because they are robbed of physical exercise, and their habits are perverted generally, because it is fashionable. They enjoy<sup>[#22.p45]</sup> delicate life, which is feebleness and decay. #45

True, there is some excuse for young women not choosing housework for employment, because those who hire their kitchen girls generally treat them as servants. Frequently their employers do not respect them, and treat them as though they were unworthy to be members of their families. They do not give them privileges as they do the seamstress, the copyist, and the teacher of music. But there can be no employment more important than that of housework. To cook well, and present healthful food upon the table in an inviting manner, requires intelligence and experience. The one who prepares food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dress-maker, or music teacher, cannot equal in importance that of the cook.

The foregoing is a statement of what might have been done by a proper system of education. But time is too short now to accomplish that which might have been done in past generations. But we can do much, even in these last days, to correct the existing evils in the education of youth. And because time is short we should be in earnest, and work zealously to give the young that education which is consistent with our<sup>[#22.p46]</sup> faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which would call into exercise the muscles. Daily, systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in connecting labor with schools. The students will realize in following this plan elasticity of spirit, and vigor of thought, and can accomplish more mental labor, in a given time, than they could by #46

study alone. And they can leave their schools with their constitutions unimpaired, with strength and courage to persevere in any position in which the providence of God may place them.

Because time is short, we should work with diligence and double energy. Our children may never enter college, but they can obtain the education in essential branches that they may turn to a practical use, which will give culture to the mind, and bring into use its powers. Very many youth that have gone through a college course do not obtain that true education that they can put to practical use. They may have the name of having a collegiate education, but are in reality only educated dunces.

#47 There are many young men whose services God would accept if they would<sup>[#22,p47]</sup> consecrate themselves to him unreservedly. If they would exercise the powers of their mind in the service of God, which they use in serving themselves, and in acquiring property, they would make earnest, persevering, successful laborers in the vineyard of the Lord. Many of our young men should turn their attention to the study of the Scriptures, that God may use them in his cause. But they do not become intelligent in spiritual knowledge as in temporal things, therefore they fail to do the work of God which they could do with acceptance. There are but few to warn sinners and win souls to Christ when there should be many. Our young men generally are wise in worldly matters, but not intelligent in regard to the things of the kingdom of God. They might turn their minds in the heavenly and divine channel, walking in the light, and going on from one degree of light and strength to another, until they could turn sinners to Christ, and point the unbelieving and desponding to a bright track heavenward. And when the warfare is ended, they might be welcomed to the joy of the Lord.

Young men should not enter upon the work of explaining the Scriptures, and lecturing upon the prophecies, when they do not have a knowledge of the

important Bible truths they try to explain to others. #48  
 [#22.p48] They may be deficient in the common branches of education, and fail to do the amount of good they otherwise could do, if they had the advantages of a good school. Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine word can be best appreciated by an intellectual Christian. Christ can be better glorified by those who serve him intelligently. The great object of education is to enable us to bring into use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God. For all the talents which God has entrusted to us, we are indebted to him who gave us existence.

It is a duty we owe to our Creator to cultivate and improve upon the talents he has committed to our trust. Education will discipline the mind and develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God. We need a school where those who are just entering the ministry may be taught at least the common branches of education, and where they may also learn the truths of God's word for this time more perfectly. There should be connected with these schools lectures given upon prophecies. Those who really have good abilities such as God[#22.p49] would accept to #49  
 labor in his vineyard, would be very much benefited by only a few months' instruction at such a school.

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#### The Health Reform.

DECEMBER 10, 1871, I was again shown that the health reform is one branch of the great work to fit a people for the coming of the Lord. And it is as closely connected with the third angel's message as the hand is united to the body. The law of ten commandments has been lightly regarded by man. The Lord would not come to punish the transgressors

of his law without first sending them a message of warning. The third angel proclaims the warning message. Had men ever been obedient to the law of ten commandments, carrying out in their lives the principles of these ten precepts, the curse of disease now flooding the world would not be.

Men and women cannot violate natural law in the indulgence of depraved appetite, and lustful passions, and not violate the law of God. Therefore God has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws God has established in our being. All our enjoyments or sufferings may be traced to obedience or transgression of natural law. #50 Our gracious Heavenly Father sees the deplorable condition of men while living in violation of the laws he has established. Many are doing this ignorantly, some knowingly. The Lord, in love and pity to the race, causes the light to shine upon health reform. He publishes his law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with natural law. He proclaims his law so distinct, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand his law if they will. Idiots will not be responsible.

To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord.

Adam and Eve fell, through intemperate appetite. Christ came and withstood the fiercest temptation of Satan, and, in behalf of the race, he overcame appetite, showing that man may overcome. As Adam fell, through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and through temperance in all things regain Eden.

Ignorance now is no excuse for the transgression of law. The light shineth clearly, and none need to be ignorant, for the great God himself is man's in-

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structor. All are bound by the most sacred obligations to God<sup>[#22.p51]</sup> to heed sound philosophy and genuine experience in reference to health reform which he is now giving them. #51

God designs the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate, for it is impossible for men and women, with all their sinful, health-destroying, brain-enervating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory.

The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite, which benumbed the intellect, and they could not discern the difference between the sacred claims of God and the clamor of appetite. The latter enslaved them, and they became so ferocious and bold in their detestable abominations, God would not tolerate them upon the earth. God ascribes the wickedness of Babylon to her gluttony and drunkenness.

The apostle exhorts the church, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Man, then, can make the body unholy by sinful<sup>[#22.p52]</sup> indulgences. If unholy, they are unfitted to be spiritual worshipers, and are not worthy of Heaven. If man will cherish the light God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. If he disregards light, and lives in violation of natural law, he must pay the penalty. #502

God created man perfect and holy. Man fell from his holy estate, because he transgressed God's law. Since the fall, there has been a rapid increase of disease, suffering, and death. Notwithstanding man

has insulted his Creator, yet God's love is still extended to the race. And he permits light to shine, that man may see that, in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore, it is of the greatest importance that he have a knowledge of how to live, that his powers of body and mind may be exercised to the glory of God.

It is impossible for man to present his body a living sacrifice, holy and acceptable to God, while he is indulging in habits that are lessening physical, mental, and moral vigor, because it is customary for the world to do thus. The apostle adds, "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."

#53 Jesus, seated upon<sup>[#22,p53]</sup> the Mount of Olives, gave instruction to his disciples, of the signs which should precede his coming. He says, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The same sins exist in our day of carrying their eating and drinking to gluttony and drunkenness. The same sins exist in our day which brought the wrath of God upon the world in the days of Noah. Men and women now carry their eating and drinking to gluttony and drunkenness. This prevailing sin, of indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to Heaven. And God washed the earth of its moral pollution by a flood.

The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crimes seemed to men and women of that wicked city to be their delight. Christ warns

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the world. He says, "Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded.[#22.p54] But the #54 same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Christ has left us here a most important lesson. He does not in his teaching encourage indolence. His example was the opposite of this. Christ was an earnest worker. His life was one of self-denial, diligence, perseverance, industry, and economy. He would lay before us the danger of making eating and drinking paramount. He reveals the result of giving up to indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the minds, until general corruption roots out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things he declares will exist at his second coming.

Will men and women be warned? Will they cherish the light? or will they become slaves to appetite and base passions? Christ presents to us something higher to toil for than merely what we shall eat, and what we shall drink, and wherewithal we shall be clothed. Eating and drinking and dressing are carried to such excess that they become crimes, and are one of the marked[#22.p55] sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which are the Lord's, that he has entrusted to us, are wasted in needless superfluities of dress, and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present to God our bodies a living sacrifice, when they are full of corruption and disease by our own sinful indulgence. #56

Knowledge in regard to how we shall eat, and drink, and dress, in reference to health, must be

gained. Sickness is caused by violating the laws of health. Therefore, sickness is the result of nature's violated law. Our first duty we owe to God, to ourselves, and our fellow-men, is to obey the laws of God, which include the laws of health. If we are sick, we impose a weary tax upon our friends, and unfit ourselves for discharging our duties to our families and to our neighbors. And when premature death is the result of our violation of nature's law, we bring sorrow and suffering to others. We deprive our neighbors of the help we ought to render them in living. Our families are robbed of the comfort and help we might render them, and God is robbed of the service he claims of us to advance his glory. Then, are we not transgressors of God's law in the worst sense?

#56 [#22.p56]

God, all pitiful, gracious, and tender, accepts the poor offering rendered to him from those who have injured their health by sinful indulgences, and when light has come, and convinced them of sin, and they have repented and sought pardon, God receives them. Oh! what tender mercy that he does not refuse the remnant of the abused life of the suffering, repenting sinner. In his gracious mercy, he saves these souls as by fire. But what an inferior, pitiful sacrifice at best, to offer to a pure and holy God. Noble faculties have been paralyzed by wrong habits of sinful indulgence. The aspirations are perverted, and the soul and body defaced.

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The Health Institute.

THE great work of reform must go forward. The Health Institute has been established at Battle Creek to relieve the afflicted, to disseminate light, to awaken the spirit of inquiry, and to advance reform. This institution is conducted upon different principles than any other hygienic institution in the land. Money is not the great object with its friends and

conductors. This institution is conducted from a conscientious, religious standpoint, aiming to carry out the principles of Bible hygiene.<sup>[#22.p57]</sup> Most institutions of the kind are established upon different principles, and are conservative, with the object to meet the popular class half way, and shape their course in that manner that they will receive the greatest patronage, and the most money. #57

The Health Institute at Battle Creek is established upon firm religious principles. Its conductors acknowledge God as the real proprietor. Physicians and helpers look to God for guidance, and aim to move conscientiously in his fear. For this reason, it stands upon a sure basis. When feeble, suffering invalids learn in regard to the principles of directors, superintendent, physicians, and helpers, at our Institute, that they have the fear of God before them, they will feel safer there than at the popular institutions.

If those connected with the Health Institute at Battle Creek should descend from the pure, exalted principles of Bible truth, to imitate the theories and practices of those at the head of other institutions, where only the diseases of invalids are treated, and that merely for money, the conductors not working from a high, religious standpoint, God's special blessing would not rest upon our Institute. This Institution is designed of God to be one of the greatest aids in preparing a people to be perfect before God. In order to attain to this perfection,<sup>[#22.p58]</sup> men and women #58 must have physical and mental strength to appreciate the elevated truths of God's word, and be brought into a position where they will discern the imperfections in their moral characters. They should be in earnest to reform, that they may have friendship with God. The religion of Christ is not to be placed in the background, and its holy principles laid down to meet the approval of any class, however popular. If the standard of truth and holiness is lowered, then is the design of God not carried out in our Institution.

But our peculiar faith should not be discussed with patients. Their minds should not be unnecessarily excited upon subjects wherein we differ, unless they themselves desire it, and then great caution should be observed, not to agitate the mind by urging upon them our peculiar faith. The Health Institute is not the place to be forward to enter into discussion upon points of our faith wherein we differ with the religious world generally. They have prayer-meetings at the Institute, where all may take part if they choose, and there is an abundance to dwell upon in regard to Bible religion, without objectionable points of difference. The silent influence will do more than open controversy. In exhortation in the prayer-meetings, some Sabbath-keepers have felt they must bring in the Sabbath,<sup>[#22,p59]</sup> and the third angel's message, or they could not have freedom. This is characteristic of narrow minds. Patients not acquainted with our faith know not what is meant by third angel's message. The introduction of these terms without a clear explanation of them only does harm. We must meet the people where they are, and yet we need not sacrifice one principle of the truth. The prayer-meeting will prove a blessing to patients, helpers, and physicians. Brief and interesting seasons of prayer and social worship will increase the confidence of patients in their physicians and helpers. The helpers should not be deprived of these meetings by work, unless positively necessary. They need them, and should enjoy them. By thus establishing regular meetings, the patients gain confidence in the Institute, and feel more at home. And thus the way is prepared for the seed of truth to take root in some hearts. These meetings especially interest some who profess to be Christians, and make a favorable impression upon those who do not. Mutual confidence is increased for one another, and prejudice is weakened, and in many cases entirely removed. Then there is an anxiety to attend the Sabbath meeting. There, in the house of God, is the place to speak our

denominational sentiments, dwelling with clearness upon essential points of present<sup>[#22.p60]</sup> truth, and with <sup>#60</sup> the spirit of Christ, in love and tenderness, urge home upon all hearts the necessity of obedience to all the requirements of God, and let the truth convict hearts.

I was shown that a larger work could be accomplished if there were gentlemen physicians of the right stamp of mind, with proper culture, and thorough understanding of every part of the work devolving on a physician. The physicians should have a large stock of patience, forbearance, kindness, and pity; for they need these qualifications in dealing with suffering invalids, diseased in body, and many diseased both in body and mind. It is not an easy matter to obtain the right class of men and women fitted for the place, who will work harmoniously, zealously, and unselfishly, for the benefit of suffering invalids. Men are wanted at our Institute who will have the fear of God before them, and who can administer to a sick mind, and keep prominent the health reform from a religious standpoint.

Those who engage in this work should be consecrated to God, and not only have the object before them to treat the body merely to cure disease, thus working from the popular physician's standpoint, but be spiritual fathers, to administer to minds diseased, and point the sin-sick soul to the never-failing<sup>[#22.p61]</sup> <sup>#61</sup> remedy, the Saviour who died for them. Those who are reduced by disease are sufferers in more than one sense. They can endure bodily pain far better than they can bear mental suffering. Many bear a violated conscience, and can be reached only by the principles of Bible religion.

When the poor, suffering paralytic was brought to the Saviour, the urgency of the case seemed to admit of not a moment's delay, for already dissolution was doing its work upon the body. Those who bore him upon his bed, when they saw that they could not come directly into the presence of Christ, at

once tore open the roof, and let down the bed whereon the sick of the palsy lay. Our Saviour saw and understood his condition perfectly. He also knew that this wretched man had a sickness of the soul far more aggravating than bodily suffering. He knew the greatest burden he had borne for months was on account of sins. The crowd of people were waiting with almost breathless silence, to see how Christ would treat this case, apparently so hopeless. They were all astonished to hear the words which fell from his lips, "Son, be of good cheer; thy sins be forgiven thee." These were the most precious words that could fall upon the ear of that sick sufferer, for the burden of sin had laid so heavily upon him that he could not find the [#22.p62]least relief. Christ lifts the burden that so heavily oppressed him: "*Be of good cheer,*" I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and stolid gloom. The mind being restored to peace and happiness, the suffering body can now be reached. Next comes from the divine lips, "Thy sins be forgiven thee, arise, and walk." Those lifeless, bloodless arms, in the effort to obey the will, were quickened, the healthful current of blood flowed through the veins, the leaden color of his flesh disappeared, and the ruddy glow of health took its place. The limbs, that for long years had refused to obey the will, were now quickened to life, and the healed paralytic grasps his bed, and walks through the crowd to his home, glorifying God.

This case is for our instruction. Physicians who would be successful in the treatment of disease, should know how to administer to a mind diseased. They can have a powerful influence for good, if they make God their trust. Some invalids need first to be relieved of pain before the mind can be reached. After this relief to the body has come, the physician can frequently the more successfully appeal to the conscience, and their hearts will be more susceptible to

[#22.p63] the influences of the truth. There is danger of those connected with the Health Institute losing sight of the object of such an institution established by Seventh-day Adventists, and they, working from the worldling's standpoint, patterning after other institutions. #63

The object of the Health Institute among us is not for the purpose of obtaining money; although money is very necessary to carry forward this Institution successfully. Economy should be exercised by all in the expenditure of means, that money be not used needlessly. But there should be sufficient means to invest in all necessary conveniences which will make the work of helpers, and especially physicians, as easy as possible. And the directors of the Health Institute should avail themselves of every facility which will aid in the successful treatment of patients.

Patients should be treated with the greatest sympathy and tenderness. And yet the physicians should be firm, and not allow themselves, in their treatment of the sick, to be dictated by patients. Firmness, on the part of the physicians, is necessary for the good of the patients. But firmness should be mingled with respectful courtesy. No physician or helper should contend with a patient, or use harsh, irritating words, or[#22.p64] even words not the most #64 kindly, however provoking the patient may be.

One of the great objects of our Health Institute is to direct the sin-sick soul to the great Physician, the true healing fountain, and arouse their attention to the necessity of reform from a religious standpoint, that they no longer violate the law of God by sinful indulgences.

If the moral sensibilities of invalids can be aroused, and they see that they are sinning against their Creator by bringing sickness upon themselves, by the indulgence of appetite, and debasing passions, when they leave the Health Institute, they will not leave their principles behind, but take them with them, and be genuine health reformers at home. If

the moral sensibilities are aroused, patients will have a determination to carry out their convictions of conscience. And if they see the truth, they will obey it. They will have true, noble independence to practice the truths to which they assent. If the mind is at peace with God, the bodily conditions will be more favorable.

#65 The greatest responsibility rests upon the church at Battle Creek to live and walk in the light, and preserve their simplicity and separation from the world, that their influence may tell with convincing power upon those who are strangers to the truth who attend our meetings. If the church at <sup>[#22.p65]</sup> Battle Creek are a lifeless body, filled with pride, and are exalted above the simplicity of true godliness, leaning to the world, their influence will be to scatter from Christ, and make the most solemn and essential truths of the Bible of no force. This church have opportunities to be benefited with lectures from the physicians of the Health Institute. They can obtain information upon the great subject of health reform if they desire it. But the church at Battle Creek, who make great profession of the truth, are far behind other churches who have not been blessed with the advantages they have had. The neglect of the church to live up to the light which they have had upon health reform is a discouragement to the physicians, and to the friends of the Health Institute. If the church would manifest a greater interest in the reforms, which God himself has brought to them, to fit them for his coming, their influence would be tenfold what it now is.

Many who profess to believe the testimonies live in neglect of the light given. The dress reform is treated by some with great indifference, and by others with contempt, because there is a cross attached to it. For this cross I thank God. It is just what we need to distinguish and separate God's commandment - keeping people from the world. The dress reform answers to us as did the ribbon of blue to ancient Israel.

[#22.p66] The proud, and those who have no love for sacred truth, which will separate them from the world, will show it by their works. God has in his providence given us the light upon health reform, that we should understand it in all its bearings, follow the light it brings, and by relating ourselves rightly to life, have health, that we may glorify God and be a blessing to others. #66

The church generally at Battle Creek have not sustained the Institute by their example. They have not honored the light of health reform by carrying it out in their families. The sickness that has attended many families in Battle Creek need not have been, if they had followed the light God has given them. Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite than did ancient Israel. The children of Israel would have flesh-meats, and said as many now say, We should die without meat. God gave rebellious Israel flesh, and his curse with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so [#22.p67]indifferently, choosing our own course, #67 following the sight of our own eyes, and departing farther and farther from God as did the Hebrews? God cannot do great things for his people because of their hardness of heart and sinful unbelief.

God is no respecter of persons, but in every generation they that fear the Lord and work righteousness are accepted of him, and they that are murmuring, unbelieving, and rebellious, will not have his favor and the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but disregard the requirements of God, will find that their blessings will be changed into a curse, and their mercies into judgments. God

would have us learn humility and obedience as we read the history of ancient Israel, who were his chosen and peculiar people, but who brought their own destruction by following their own ways.

#68 The religion of the Bible is not detrimental to the health of the body or of the mind. The influence of the Spirit of God is the very best medicine that can be received by a sick man or woman. Heaven is all health, and the more deeply the heavenly influences are realized, the more sure will be the recovery of the believing invalid. At some other Health Institutes they encourage amusements, plays, and dancing, to get up<sup>[#22.p68]</sup> excitement, but are fearful as to the result of religious interest. Dr. Jackson's theory in this respect is not only erroneous, but dangerous. Yet he has talked this in such a manner that patients would be led, if his instructions were heeded, to think that their recovery depended upon their having as few thoughts of God and Heaven as possible. It is true that there are persons with ill-balanced minds, who imagine themselves to be very religious, who impose upon themselves fasting and prayer, to the injury of their health. These souls suffer themselves to be deceived. God has not required this of them. They have a pharisaical righteousness, which springs not from Christ, but from themselves. They trust to their own good works for salvation, and are seeking to buy Heaven by meritorious works of their own, instead of relying, as every sinner should, alone upon the merits of a crucified and risen Saviour. Christ and true godliness, to-day and forever, will be health to the body and strength to the soul.

The cloud which has rested upon our Health Institute is lifting, and the blessing of God has attended the efforts to place it upon a right basis and correct the errors of those who through unfaithfulness brought great embarrassment upon it, and discouragement upon its friends everywhere.

#69 Those who have assigned to the charitable<sup>[#22.p69]</sup> uses of the Institute the interest, or dividend,

of their stock, have done a noble thing, which will meet its reward. All those who have not made an assignment, who are able to do so, should, at their first opportunity, assign all, or a part, as most of the stockholders have done. And as the growing interest and usefulness of this institution demands it, all, especially those who have not, should continue to take stock in it.

I saw that there was, among our people, a large amount of surplus means, a portion of which should be put into our Health Institute. I also saw that there are many, among our people, of the sick and suffering worthy poor, who have been looking toward our Institute for help, and who are not able to pay the regular prices of board, treatment, &c. The Institute has struggled hard with debts the last three years, and could not treat patients, to any considerable extent, without full pay. It would please God for all our people, who are able so to do, to take stock liberally in our Institute, to place it in condition to help God's humble, worthy poor. In connection with this, I saw that Christ identified himself with suffering humanity, and what we have the privilege to do, for even the least of his children, whom he calls his brethren, we do to the Son of God. [#22.p70]

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

these my brethren, ye have done it unto me. 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? <sup>[#22.p71]</sup> 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."

But to raise the Health Institute from its low state in the autumn of 1869, to its present prosperous and hopeful condition, has demanded sacrifices and exertions of which its friends abroad knew but little. Then it had a debt upon it of \$13,000, and there were but eight paying patients at the Institute. And what was worse still, the course of former managers had been such as to so far discourage its friends that they had no heart to furnish means to lift the debt, or to recommend the sick to patronize the Institute. It was at this discouraging point that my husband decided in his mind that the Institute property must be sold to pay the debts, and the balance, after the payment of debts, be refunded to stockholders in proportion to the amount of stock each held. But one morning, in prayer at the family altar, the Spirit of God came upon him as he was praying for divine guidance in matters pertaining to the Institute, and he exclaimed, while bowed upon his knees, "The Lord will vindicate every word he has spoken through vision relative to the Health <sup>[#22.p72]</sup> Institute, and it will be raised from its low estate, and prosper gloriously."

From that point of time, we took hold of the work in earnest, and have labored side by side for the Institute, to counteract the influence of selfish men

who had brought embarrassment upon it. We have given of our means, setting an example to others. And we have encouraged economy and industry on the part of all connected with the Institute, and that physicians and helpers must work hard, for small pay, until the Institute should again be fully established in the confidence of our people. We have borne a plain testimony against the manifestation of selfishness in any one connected with the Institute, and have counseled and reproofed wrongs. We knew that the Health Institute would not succeed unless the blessing of the Lord rested upon it. If his blessing attended it, the friends of the cause would have confidence that it was the work of God, and would feel safe to donate means to make it a living enterprise, that it might be able to accomplish the design of God.

The physicians and some of the helpers went to work earnestly. They worked hard, under great discouragements. Doctors Ginley, Chamberlain, and Lamson, worked with earnestness and energy for small pay, to build up this sinking Institution. And, thank God, the original debt is removed,<sup>[#22,p73]</sup> large #73 additions have been made to accommodate patients, which have been paid for. The circulation of the *Health Reformer*, which lies at the very foundation of the success of the Institute, has been doubled, and it has become a live journal. Confidence is fully restored in the minds of most of our people in the Institute, and there have been as many patients at the Institute, nearly the year round, as could well be accommodated, and properly treated by our physicians.

It is a matter of deep regret that the first managers of our Institute should take a course to nearly overwhelm it in debt and discouragement. But the financial losses which stockholders have felt, and have regretted, have been small in comparison to the labor, perplexity, and care, which myself and husband have borne without pay, and which physicians and helpers have borne for small wages. We have taken stock in the Institute to the amount of \$1500,

which is "assigned," which is a small consideration compared with the wear we have suffered in consequence of former reckless managers. But as the Institute now stands higher in reputation and patronage than ever before, and as the property is worth more than all the money that has been invested, and as former errors have been corrected, those who have lost their confidence <sup>#74</sup> [T #22, p 74] have no excuse for cherishing feelings of prejudice. And if they still manifest a lack of interest it will be because they choose to cherish prejudice rather than to be led by reason.

In the providence of God, Bro. Abbey has given his interest and energies to the Health Institute. Bro. Abbey has had an unselfish interest, and has not spared or favored himself, to advance the interests of the Institute. If Bro. Abbey depends on God, and makes him his strength and counselor, he can be a blessing to physicians, helpers, and patients. He has linked his interest to everything connected with the Institute. Bro. Abbey has been a blessing to others, in cheerfully bearing the burdens which were not few nor light. He has blessed others, and these blessings will reflect back upon him again.

But Bro. Abbey is in danger of taking upon himself burdens which others can and should bear. He should not wear himself out in doing those things which others, whose time is less valuable, can do. He should act as a director and superintendent. He should preserve his strength, that with his experienced judgment he can direct others what to do. This is necessary in order for him to maintain a position of influence in the Institute. His experience in managing <sup>#75</sup> with wisdom and economy is [T #22, p 75] valuable. He is in danger of separating his interest too much from his family, and becoming too much absorbed in the Health Institute, and of taking too many burdens upon him, as my husband has done. My husband's interest for the Health Institute, Publishing Association, and the cause generally, was so great that he broke down, and has been compelled to retire from

the work for a time, when, had he done less for these institutions, and divided his interest with his family, he would not have had a constant strain in one direction, and would have preserved his strength to continue his labors uninterrupted. Bro. Abbey is the man for the place. But he should not do as my husband has done, even if matters are not in as prosperous condition as if he devoted his entire energies to them. God does not require my husband, or Bro. Abbey, to deprive themselves of social family enjoyment, and divorce themselves from home and families, for the interest even of these important Institutions.

During the past three or four years, several have had an interest for the Health Institute, and made efforts to place it in a better condition. But some have lacked discernment and practical experience. As long as Bro. Abbey acts an unselfish part, and clings to God, he will be his helper, and his counselor. The physicians of the Health<sub>[#22.p76]</sub> Insti- #76  
tute should not feel compelled to do work that helpers can do. They should not serve in the bath room and movement room, expending their vitality in doing what others might do. There should be no lack of helpers to nurse the sick, and to watch with the feeble ones who need watchers. The physicians should reserve their strength for the successful performance of their professional duties. They should tell others what to do. If there is a want of those whom they can trust to do these things, suitable persons should be employed, and properly instructed, and suitably remunerated for their services.

None should be employed as laborers only those who will work unselfishly in the interest of the Institute, and such should be well paid for their services. There should be sufficient force, especially during the sickly season of summer, that none need to overwork. The Health Institute has overcome its embarrassments, and physicians and helpers should not be compelled to labor as hard, and suffer such privations, as when it was wading so heavily in conse-

quence of unfaithful men, who managed it almost into the ground.

#77 I was shown that the physicians at our Institute should be men and women of faith and spirituality. They should make God their trust. There are many who come<sup>[#22.p77]</sup> to the Institute who have, by their own sinful indulgence, brought upon themselves disease of almost every type. This class do not deserve the sympathy that they frequently require. And it is painful to the physicians to devote time and strength over this class, who are debased physically, mentally, and morally. But there is a class who have, through ignorance, lived in violation of nature's laws. They have worked intemperately, and have eaten intemperately, because it was the custom so to do. Some have suffered many things, from many physicians; but have not been made better, but decidedly worse. At length they are torn from business, from society, and their families, and as their last resort, come to the Health Institute with some faint hope that they may find relief. This class need sympathy. They should be treated with the greatest tenderness, and care should be taken to make clear to their understanding the laws of their being, that they may govern themselves, and avoid violating them, and thereby avoid suffering and disease, which is the penalty of nature's violated law.

Dr. Ginley is not the best adapted for a position as physician at the Institute. He sees men and women ruined in constitution, who are feeble in mental, and weak in moral, power, and he thinks it time lost to treat such cases. This may be in many cases.  
#78 <sup>[#22.p78]</sup> But he should not become discouraged and disgusted with sick and suffering patients. He should not lose his pity, his sympathy, and patience, and feel that his life is poorly employed in being interested in those cases who can never appreciate the labor they receive, and who will not use their strength, if they regain it, to bless society, but will pursue the same course of self-gratification, if they regain health, that

they did in losing health. Dr. Ginley should not become weary, or discouraged. He should remember Christ, who came in direct contact with suffering humanity. Although, in many cases, the afflicted brought disease upon themselves by their sinful course in violating natural law, Jesus pitied their weakness, and when they came to him with disease the most loathsome he did not stand aloof for fear of contamination; he touched them, and bade disease give back.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, show yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet,<sup>[#22.p79]</sup> #79 giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found, that returned to give glory to God, save this stranger. And he said unto him, Arise, and go thy way; thy faith hath made thee whole." Here is a lesson for us all. These lepers were so far corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus came within their sight, and they in their great suffering cry unto him who alone had power to relieve them. Jesus bade them show themselves to the priests. They had faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realize that the horrible disease has left them. But only one feels gratitude, and his deep indebtedness to Christ for this great work wrought for him. He returned, praising God on the way, and in the greatest humiliation falls at the feet of Christ, acknowledging with thank-

fulness the work wrought for him. And this man was a stranger. The other nine were Jews.

#80 For the sake of this one man, who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work<sub>[#22.p80]</sub> done, and rendered no grateful thanks to Jesus for doing the work.

Thus will the physicians of the Health Institute have their labor and efforts treated. But if, in their labor to help suffering humanity, one out of twenty makes a right use of the benefits received, and appreciates the efforts in his behalf, the physicians should feel satisfied and grateful. If one life is saved in ten, and one soul saved in the kingdom of God in one hundred, all connected with the Institute will be amply repaid for all their efforts. All their anxiety and care are not wholly lost. If the King of glory, the Majesty of Heaven, worked for suffering humanity, and so few appreciated his divine aid, the physicians and helpers at the Institute should blush to complain if their feeble efforts are not appreciated by all, and seem to be thrown away on some.

I was shown that the nine who did not return to give God glory, correctly represent some Sabbath-keepers who come as patients to the Health Institute. They receive much attention, and should realize the anxiety and discouragements of the physicians, and should be the last to cause them unnecessary care and burdens. Yet I regret to say that, frequently, the most difficult patients to manage at the Health Institute are those of our faith. They are the ones who are  
#81 more free to make<sub>[#22.p81]</sub> complaints than any other class. Worldlings, and professed Christians of other denominations, appreciate the efforts made for their recovery more than many Sabbath-keepers do. And when they return to their homes, they exert an influence more in favor of the Health Institute than Sabbath-keepers. And some of these cases who are so free to question, and complain of the management at the Health Institute, are those who have been treated

at reduced prices. This has been very discouraging to physicians and helpers, but they should remember Christ, their great Pattern, and should not become weary in well doing. If one among a large number is grateful and exerts a right influence, they should thank God and take courage. That one may be a stranger, and the inquiry may arise, Where are the nine? Why do not all Sabbath-keepers give their interest and support in favor of the Health Institute? Some Sabbath-keepers, while receiving attention at the Health Institute, for which the Institute receives no pay, have so little interest that they will speak disparagingly to patients of the means employed for the recovery of the sick. I wish such to consider their course. The Lord regards them as the nine lepers who returned not to give God glory. Strangers do their duty, and appreciate the efforts made for the recovery of health; while they cast<sup>[#22.p82]</sup> an influence against #82 those who have tried to do them good.

Dr. Ginley needs to cultivate courteousness and kindness, lest he shall injure the feelings of patients unnecessarily. He is frank and open-hearted, conscientious, sincere and ardent. He has a good understanding of disease, but he should have a more thorough knowledge of how to treat the sick than he already has. With this knowledge he needs self-culture, refinement of manners, and to be more select in his words and illustrations in his parlor talks.

Dr. Ginley is highly sensitive, and naturally of a quick, impulsive temper. He moves too much upon the spur of the moment. He has made efforts to correct his hasty spirit, and overcome his deficiencies, but he has a still greater effort to make. If he sees things moving wrong, he is in too great haste to tell the ones in error what he thinks, and he does not always use the most appropriate words for the occasion. He offends patients sometimes, so that they hate him, and they leave the Institute with hard feelings, to the detriment both to themselves and to the Institute. It seldom does any good to talk in a censor-

ing manner to patients who are diseased in body and mind. But few who have moved in the society of the world, and view things from a worldling's standpoint, are prepared even to have<sup>[#22.p83]</sup> a statement of facts in regard to themselves presented before them. The truth even is not to be spoken at all times. There is a fit time and opportunity to speak, when words will not offend. The physicians should not be overworked, and their nervous systems prostrated, for this condition of body will not be favorable to calm minds, steady nerves, and a cheerful, happy spirit. Dr. Ginley has been confined too steadily to the Institute. He should have had change. He should go out of Battle Creek occasionally, and rest and visit, not always making professional visits, but visits where he can be free, and where his mind will not be anxious about the sick.

This privilege of getting away from the Health Institute should occasionally be accorded to all the physicians, especially those who take care, burdens, and responsibilities, upon them. If there is a scarcity of help, that this cannot be done, more help should be secured. It is a thing to be dreaded, to have physicians overworked, and disqualified for their profession. Its influence is against the interests of the Health Institute. This should be prevented if possible. The physicians should keep well. They must not get sick by overlabor, or by any imprudence on their part.

I was shown that Dr. Ginley is too easily discouraged. There will ever be things<sup>[#22.p84]</sup> arising to annoy, perplex, and try the patience of physicians and helpers. They must be prepared for this, and not become excited or unbalanced. They must be calm and kind, whatever may occur. They are exerting an influence which will be reflected by the patients in other States, and which will be reflected back again upon the Health Institute for good or for evil. They should ever consider that they are dealing with men and women of diseased minds, who frequently view

things in a perverted light, and yet are confident that they understand matters perfectly. Physicians should understand that a soft answer turneth away wrath. Policy must be used in an institution where the sick are treated, in order to successfully control diseased minds, and benefit the sick. If physicians can remain calm amid a tempest of inconsiderate, passionate words; if they can rule their own spirits when provoked and abused; they are indeed conquerors. "He that ruleth his own spirit, is greater than he that taketh a city." To subdue self, and bring the passions under the control of the will, is the greatest conquest men and women can gain.

Dr. Ginley is not blind to his peculiar temperament. He sees his failings, and when he feels the pressure upon him, he is disposed to beat a retreat, and turn his back upon the battle-field. But he will gain<sup>[#22,p85]</sup> nothing by pursuing this course. He is #85 situated where his surroundings and the pressure of circumstances are developing the strong points in his character, which need the rough edges removed, and he to be refined and elevated. For him to flee from the contest, will not remove the defects in his character. If Dr. Ginley should run away from the Health Institute, he does not, in so doing, remove or overcome the defects in his character. He has a work before him, to overcome the defects in his character, if he would be among the number before the throne of God, without fault, who have come up through great tribulation, having washed their robes of character, and made them white in the blood of the Lamb. The provisions have been made for us to wash. The fountain has been prepared by infinite expense, and the burden of washing rests upon us who are imperfect before God. The Lord does not propose to remove these spots of defilement without our doing anything on our part. We must wash our robes in the blood of the Lamb. We may lay hold of the merits of the blood of Christ by faith, and through his grace and power we may have strength to overcome our errors, our

sins, our imperfections of character, and come off victorious, having washed our robes in the blood of the Lamb.

#86 Dr. Ginley should seek to add daily to<sup>[#22.p86]</sup> his stock of knowledge, and cultivate courteousness and refinement of manners. He is too apt to come down to a low level in his parlor talks, which do not have an influence to elevate. He should bear in mind that he is with those of all classes of minds, and the impressions he gives will be extended to other States, and will be reflected back upon the Institute. To deal with men and women, whose minds are diseased as well as their bodies, is a nice work. Great wisdom is needed by physicians at the Health Institute, in order to cure the body through the mind. The power that the mind has over the body, but few realize. A great deal of the sickness which afflicts humanity has its origin in the mind, and can only be cured by restoring the mind to health. There are very many more mentally sick than we imagine. Heart sickness makes many dyspeptics, for mental trouble has a paralyzing influence upon the digestive organs.

In order to reach this class of patients, the physician must have discernment, patience, kindness, and love. A sore, sick heart, a discouraged mind, needs mild treatment, and it is through tender sympathy that this class of minds can be healed. The physicians should first gain their confidence, and then point them to the all-healing Physician. If their  
#87 minds can be<sup>[#22.p87]</sup> directed to the Burden-bearer, and they can have faith that he will have an interest in them, the cure of these diseased bodies and minds will be sure.

Other health institutions are looking with a jealous eye upon the Health Institute at Battle Creek. They work from a worldling's standpoint, while the managers of the Health Institute work from a religious standpoint, acknowledging God as their proprietor. They do not labor selfishly for means alone; but for humanity's sake, and for Christ's sake. The

managers of our Health Institute are seeking to benefit suffering humanity, to heal the diseased mind, as well as the suffering body, by directing invalids to Christ, the sinners' friend. They do not leave religion out of the question, but make God their trust and dependence. The sick are directed to Jesus. After the physicians have done what they can in behalf of the sick, they ask God to work with their efforts, and restore the suffering invalids to health. This he has done in some cases in answer to the prayer of faith. And this he will continue to do, if they are faithful, and put their trust in him. The Health Institute will be a success; for God sustains it. And if his blessing attends the Institute it will prosper and be the means of doing a great amount of good. Other institutions are aware that a high<sup>[#22,p88]</sup> standard of moral and religious influence exists at our Institute. And they see that its conductors are not actuated by selfish, worldly principles, and they are jealous in regard to its commanding and leading influence. #88

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#### Danger of Applause.

I HAVE been shown that great caution should be used, even when it is necessary to lift a burden of oppression from men and women, lest they lean to their own wisdom, and fail to make God their only dependence. But it is not safe to speak in praise of men and women, or to exalt the ability of a minister of Christ. Very many in the day of God will be weighed in the balance and found wanting because of exaltation. I would warn my brethren and sisters never to flatter persons because of their ability; for they cannot bear it. Self is easily exalted, and in consequence, persons lose their balance. I say again to my brethren and sisters, If you would have your souls clean from the blood of all men, never flatter, never praise the efforts of poor mortals; for it may prove their ruin. It is unsafe, by our words and ac-

#89 tions, to exalt a brother or sister, however apparently humble may be their deportment. If they really possess the meek[#22.p89] and lowly spirit which God so highly estimates, help them to retain it. This will not be done by censuring them, or by your neglect to properly appreciate their true worth. Very few can bear praise without being injured.

There are some of our ministers of ability, who are preaching truth, who love approbation. Applause stimulates them, as the glass of wine the inebriate. Place these ministers where they have a small congregation which promises no special excitement, and which provokes no decided opposition, and they will lose their interest and zeal, and appear as languid in the work as the inebriate when he is deprived of his dram. These men will fail to make real, practical laborers until they learn to labor without the excitement of applause.

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#### Duty of Ministers.

BRN. — and — failed in some respects in their management in church matters at Battle Creek. They moved too much in their own spirit, and did not make God their whole dependence. They did not, as they should, lead the church to God, the fountain of living waters, at which they could supply their want, and satisfy their soul-hunger. The #90 [#22.p90] renewing, sanctifying influence of the Holy Spirit, to give peace and hope to the troubled conscience, and restore health and happiness to the soul, was not made of the highest importance. The good object they had in view was not attained. These brethren had too much of a spirit of cold criticism in the examination of individuals who presented themselves to be received into the church. The spirit of weeping with those who weep, and rejoicing with those who rejoice, was not in the hearts of these ministering brethren as it should have been.

Christ identified himself with the necessities of his people. Their needs and their sufferings were his. He says, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was sick, and ye visited me; a stranger, and ye took me in; naked, and ye clothed me; I was in prison, and ye came unto me." God's servants should have hearts of tender affection and sincere love for the followers of Christ. They should manifest that deep interest that Christ brings to view in the care of the shepherd for the lost sheep; all tenderness, and compassion, and gentleness, and love, as Christ has in his life given us an example, that we should exercise the same tender, pitying love he has exercised toward us. [#22.p91]

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The great moral powers of the soul are faith, hope, and love. If these are inactive, the labor of ministers, be they ever so earnest and zealous, will not be accepted of God, and cannot be productive of good to the church. Ministers of Christ who bear the solemn message from God to the people should ever deal justly, love mercy, and walk humbly before God. The spirit of Christ in the heart will incline every power of the soul to nourish and protect the sheep of his pasture, like a faithful, true shepherd. Love is the golden chain which binds believing hearts to one another in willing bonds of friendship, tenderness, and faithful constancy; and binds the soul to God. There is a decided lack of love, compassion, and pitying tenderness among brethren. The ministers of Christ are too cold and heartless. They have not their hearts all aglow with tender compassion and earnest love. The purest and most elevated devotion to God is that which is manifested in the most earnest desire and efforts to win souls to Christ. The reason ministers who preach present truth are not more successful is, they are deficient, greatly deficient, in faith, hope, and love. There are toils and conflicts, self-denials and secret heart-trials, for us all to meet and bear. There will be tears and sorrow for our sins. There will

#92 be<sup>[#22.p92]</sup> constant struggles and watchings, mingled with remorse and shame, because of our deficiencies.

Let not the ministers of the cross of our dear Saviour forget their experience in these things, but ever bear in mind they are but men, liable to err, of like passions with their brethren; and if they help their brethren, they must be persevering in their efforts to do them good, having their hearts filled with pity and love. They must come to the hearts of their brethren, and help them where they are weak and need help the most. Those who labor in word and doctrine should break their own hard, proud, unbelieving hearts, if they would witness the same in their brethren. Christ has done all for us because we were helpless, bound in chains of darkness, sin, and despair, and because we could do nothing for ourselves. It is through the exercise of faith, hope, and love, that we come nearer and nearer to the standard of perfect holiness. Our brethren feel the same pitying need of help that we have felt. We should not burden them with unnecessary censure, but let the love of Christ constrain us to be very compassionate and tender, that we can weep over the erring and those who have backslidden from God. The soul is of infinite value. The worth of the soul can be estimated only by the

#93 <sup>[#22.p93]</sup> price paid to ransom it. Calvary! Calvary! Calvary! will explain the true value of the soul.

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The Sabbath School.

Vital godliness is a principle to be cultivated. The power of God can accomplish for us that which all the systems in the world cannot effect. The perfection of Christian character depends wholly upon the grace and strength found alone in God. Without the power of grace upon the heart, assisting our efforts, and sanctifying our labors, we shall fail of saving our own souls, and in saving the souls of others. System and order are highly essential, but none should re-

ceive the impression that these will do the work without the grace and power of God operating upon the mind and heart. Heart and flesh would fail in the round of ceremonies, and in the carrying out of our plans, without the power of God to inspire and give courage to perform.

The Sabbath-school at Battle Creek was made the one great theme of interest with Bro. Bell. It absorbed the minds of youth, while other religious duties were neglected. Frequently, after the Sabbath-school was closed, the superintendent, a number of the<sup>[#22.p94]</sup> teachers, and quite a number of scholars, #94 would return home to rest. They felt that their burden for the day was ended, and they had no further duty. When the bell sounded forth the hour for public service, as the people left their homes for the house of worship, they would meet a large portion of the school passing to their homes. And however important the meeting, the interest of a large share of the Sabbath-school could not be awakened to take any pleasure in the instruction given by the minister upon important Bible subjects. While many of the children did not attend public service, some that remained were not advantaged by the word spoken; for they felt that it was a wearisome tax.

There should be discipline and order in our Sabbath-schools. Children who attend these schools should prize the privileges they enjoy. They should be required to observe the regulations of the Sabbath-school. And even greater care should be taken by the parents, that their children should have their Scripture lessons learned more perfectly than their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better remain at home; for the Sabbath-school will fail to prove a blessing to them. Parents and children should work in harmony with teachers<sup>[#22.p95]</sup> and su- #95 perintendent, thus giving evidence that they appreciate the labor put forth for them. Parents should have an especial interest in the religious education of their

children, that they may have a more thorough knowledge of the Scriptures.

There are many children who plead a lack of time as a reason why their Sabbath-school lessons are not learned. There are but few who cannot find time to learn their lessons if they have an interest in them. Some devote time to amusement and sight-seeing, while others devote time to the needless trimming of their dress for display, thus cultivating pride and vanity. The precious hours thus prodigally spent is God's time, for which they must render an account to him. The hours spent in needless ornamentation, or in amusements and idle conversation, will with every work be brought into judgment.

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Laborers in the Office.

THOSE in the Office who have professed to believe the truth should show the power of the truth in their lives, and prove that they are working onward and upward from the basis of principle. They should be molding their lives and characters after the perfect  
 #96 Model. If all could look with<sup>[#22.p96]</sup> a discerning eye into the tremendous realities of eternity, what a horror of condemnation would seize some in the Office, who now pass on with seeming indifference, although separated from eternal scenes by a very small space. Many warnings have been given, and urged home with intense feeling and earnest prayers, every one of which is faithfully registered in Heaven, to balance the account of each in the day of final investigation. The unwearying love of Christ has followed those engaged in his work in the Office. God has followed those connected with the Office with blessings and entreaties, yet hating the sins and unfaithfulness that cling to them as the leprosy. The deep and solemn truths that those in the Office have had the privilege of listening to, should take hold upon their sympathies and lead them to a high appreciation of

the light God has given them. If they will walk in the light, it will beautify and ennoble their lives with Heaven's own adornment, purity and true goodness.

A way is opened before every one in the Office to engage from the heart directly in the work of Christ and the salvation of souls. Christ left Heaven and the bosom of his Father, to come to a friendless, lost world to save those who would be saved. He exiled himself from his Father, and he<sup>[#22.p97]</sup> exchanged the pure companionship of angels for that of fallen humanity, all polluted with sin. With grief and amazement, Christ witnesses the coldness, the indifference and neglect, with which his professed followers in the Office treat the light, and the messages of warning and of love he has given them. Christ has provided the bread and water of life for all who hunger and thirst. #97

The Lord requires all in the Office to labor from high motives. Christ has, in his life, given them examples. All should labor with interest, devotion, and faith, for the salvation of souls. If every one in the Office will labor with unselfish purposes, discerning the sacredness of the work, the blessing of God will rest upon them. If all had cheerfully and gladly taken up their several burdens, the wear and perplexity would not have come so heavily upon my husband. How few earnest prayers have been sent up to God in faith for those who were not fully in the truth who worked in the Office. Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ in that Office, who were handling sacred things. Some have no more sense of the sacredness of the work than if they<sup>[#22.p98]</sup> were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to him, and center their affections and hopes in him. #98

The Lord would have all connected with that Office care-takers and burden-bearers. If they are pleasure-seekers, if they do not practice self-denial, they are not fit for a place in the Office.

The workers at the Office should feel when they enter it that it is a sacred place where the work of God is being done in the publication of truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the type-setting department, which diverts the mind from the work. The Office is no place for visiting, for a courting spirit, or for amusement, or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting, his people, especially those who have light and knowledge, and who are engaged in his sacred work. God is a searcher of hearts, and a trier of the reins, and will accept nothing less than entire devotion to the work, and consecration to himself. All should have a spirit in that Office to take up their daily duties as if in the presence of God. They should not be<sup>#99</sup> satisfied merely with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Bro. White's absence, there are some faithful ones; there are others who are eye-servants. If all in the Office who profess to be followers of Christ had been faithful in the performance of duty in the Office, there would be a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the Office.

Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those working in the Office, and in the church, that he was perplexed, distressed, and disgusted. He stumbled over the lack of conscientiousness in some in keeping the Sabbath of the Lord, yet professing to be commandment-keepers. Marcus had an exalted regard for

the work in the Office; but the vanity, the trifling, and the lack of principle, stumbled him. God had raised up Marcus, and in his providence connected him with his work in the Office. But there is so little known of the mind and will of God by some who work in the Office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance.[#22.p100] Marcus's worth was not appreciated. He was frequently pained with the deportment of —, and of others in the Office, and when he attempted to reprove them, his words were received with contempt, that he should venture to instruct them. His defective language was an occasion of jest and amusement with some. #100

Marcus felt deeply over the case of —; but he could not see how he could help him. Marcus never would have left that Office if the young men had been true to their profession. If Marcus makes shipwreck of faith, his blood will surely be found in the skirts of the young who profess Christ, but who, in their works, in their words, and deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference, and unfaithfulness, must cease. A thorough and permanent change must take place in the Office, or those who have had so much light and so great privileges should be dismissed, and others take their place, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to these in the Office, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." A profession is not enough. There must be a work inwrought in the soul, and carried out in the life.[#22.p101] #101

The love of Christ reaches to the very depths of earthly misery and woe, or it would not meet the case of the veriest sinner. It also reaches to the throne of the eternal, or man could not be lifted from his degraded condition, and our necessities would not be met, our desires would be unsatisfied.

Christ has led the way from earth to Heaven. He forms the connecting link between the two worlds. He brings the love and condescension of God to man, and brings man up through his merits to meet the reconciliation of God. Christ is the way, the truth, and the life. It is hard work to follow on, step by step, painfully and slowly, onward and upward, the path of purity and holiness. But Christ made ample provision to impart new vigor to every advance step, and new and divine strength is imparted at every step in the divine life. This is the knowledge and experience that the hands in the Office all want, and must have, or they daily bring reproach upon the cause of Christ.

Bro. — is making a mistake in his life. He puts too high an estimate upon himself. He has not commenced to build right to make a success of life. He is building at the top, but the foundation is not laid right. The foundation must be laid under ground, and then the building<sup>[#22,p102]</sup> can go up. He needs discipline and experience in the every-day duties of life, which the sciences will not give, or all his education will not give him physical exercise to become inured to the hardships of life.

From what has been shown me, there should be a careful selection of help in that Office. The young, and untried, and unconsecrated, should not be placed there; for they are exposed to temptations, and have not fixed characters. Those who have formed characters, and have fixed principles, and the truth of God in the heart, will not be a constant source of anxiety and care, but rather helps and blessings. And the Office of publication is amply able to make arrangements to secure good helpers, who have ability and principle. And the church in their turn should not seek to advantage themselves one penny from those who come to the Office to labor and learn their trade. There are positions where some can earn more wages than those at the Office, but they can never find a position more important, more honorable, or exalted, than the work of God in the Office.

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Those who labor faithfully and unselfishly will be rewarded. For them there is a crown of glory prepared, compared with which, all earthly honors and pleasures are as the small dust of the balance. Especially will those be blessed<sup>[#22,p103]</sup> who have been faithful to God in watching over the spiritual welfare of others in the Office. Pecuniary and temporal interests, in comparison with this, sink into insignificance. In one scale is gold dust, in the other a human soul of such value that honor, riches, and glory, have been sacrificed by the Son of God to ransom it from the bondage of sin and hopeless despair. The soul is of infinite value, and demands the most attention. Every man who fears God in that Office should put away childish and vain things, and stand erect, with true moral courage, in the dignity of his manhood, shunning low familiarity, yet binding heart to heart in the bond of Christian interest and love. Hearts yearn for sympathy and love, and are as much refreshed and strengthened by them as flowers are by showers and sunshine. #103

The Bible should be read every day. A life of religion and devotion to God is the best shield for the young who are exposed to temptation in their associations in acquiring an education. The word of God will give the correct standard of right and wrong, and of moral principle. Fixed principles of truth are the only safeguard for youth. Strong purposes and a resolute will close many an open door to temptation, and to influences unfavorable to the maintenance of Christian character.<sup>[#22,p104]</sup> A weak, irresolute spirit, #104 indulged in boyhood and youth, will make a life of constant struggle, and of toil, because decision and firm principle are wanting. Such will ever be trammelled in making a success of life in this world, and they will be in danger of losing the better life. It will be safe to be earnest for the right. The first consideration should be to honor God, and second, faithful to humanity, performing the duties which each day brings, meeting its trials and bearing its burdens

with firmness and a resolute heart. Earnest and untiring effort, united with strong purpose, trusting wholly in God, will help in every emergency, and qualify for a useful life in this world, and give a fitness for the immortal life.

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### Love and Duty.

LOVE has a twin sister, which is duty. Love and duty stand side by side. Love exercised while duty is neglected will make children headstrong, willful, perverse, selfish, and disobedient. If stern duty is left to stand alone without love to soften and win, it will have a similar result. Duty and love must be blended in order that children may be properly disciplined.

#106      Anciently, directions were given to the <sup>[#22.p105]</sup> priests, "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment, and they shall judge it according to my judgments." "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou has delivered thy soul."

Here is the duty of God's servants made plain. They cannot be excused from the faithful discharge of their duty to reprove sins and wrongs in the people of God, although it may be a disagreeable task, and may not be received by the one who is at fault. But in most cases the one reproved would accept the warning and would heed reproof were it not that others stand in their way. They come in as sympathizers, and pity the one reproved, and feel that they must stand in his defense. They do not see that God is dis-

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pleased with the wrong-doer because his cause has been wounded, and his name reproached. Souls have been turned aside from the truth and[#22.p106] have #106 made shipwreck of faith as the result of the wrong course pursued by the one in fault; but the servant of God whose discernment is clouded, and his judgment swayed by wrong influences, would as soon take his position with the offender whose influence has done much harm, as with the reprover of wrong and of sin, and in thus doing he virtually says to the sinner, Do not be troubled, do not be cast down; you are about right after all. These say to the sinner, "It shall be well with thee."

God requires his servants to walk in the light, and not cover their eyes that they may not discern the working of Satan. They should be prepared to warn and reprove those who are in danger through his subtlety. Satan is working to obtain vantage ground on the right hand and on the left. He rests not. He is persevering. He is vigilant and crafty to take advantage of every circumstance and turn it to his account in his warfare against the truth and the interests of the kingdom of God. It is, I saw, a lamentable fact, that God's servants are not half awake, as they should be, to the wiles of Satan. And in the place of resisting the devil that he may flee from them, many are inclined to make a compromise with the powers of darkness.[#22.p107] #107

The Battle Creek Church:

THERE are serious objections to having the school located at Battle Creek. Here is a large church, and there are quite a number of youth connected with this church. And in so large a church, where one has influence over another, if this influence is of an elevating character, leading to purity and consecration to God, then the youth coming to Battle Creek will have greater advantages than if the school was located elsewhere. But if the influences at Battle Creek shall be in the future what they have been for

several years past, I would warn parents to keep their children from Battle Creek. There are but few in that large church who have an influence that will steadily draw souls to Christ. There are many who would, by their example, lead the youth away from God to the love of the world.

There is a great lack with many of the church at Battle Creek of feeling their responsibility. Those who have practical religion will retain their identity of character under any circumstance. They will not be like the reed trembling in the wind.

#108 Those situated at a distance feel that they would be highly favored could they have the privilege of living in Battle Creek, among a strong church, where their children could be benefited with the Sabbath<sup>[#22,p108]</sup>-schools and meetings. Some of our brethren and sisters in times past have made sacrifices to have their children live in Battle Creek. But they have been disappointed in almost every case. There were but few in the church to manifest an unselfish interest for these youth. The church generally stood as pharisaical strangers, aloof from those who needed their help the most. Some of the youth connected with the church, who were professedly serving God, but loving pleasure and the world more, were ready to make the acquaintance of youthful strangers who came among them, and exert a strong influence over them to lead them to the world instead of nearer to God. When these return home, they are farther from the truth than when they came to Battle Creek.

Men and women are wanted at the heart of the work, who will be nursing fathers and mothers in Israel, who will have hearts that can take in more than merely me and mine. They should have hearts that will glow with love for the dear youth whether they are members of their families or children of their neighbors. They are members of God's great family for whom Christ had so great an interest that he made every sacrifice that it was possible for him to make to save them. He left his glory, his majesty, his

kingly throne and robes of royalty,<sup>[#22.p109]</sup> and became #109  
 poor, that through his poverty the children of men  
 might be made rich. He finally poured out his soul  
 unto death that he might save the race from hopeless  
 misery. This is the example of disinterested benevo-  
 lence that Christ has given us to pattern after. Many  
 youth, and also those of mature age, in the special  
 providence of God, have been thrown into the arms of  
 the Battle Creek church, for them to bless with the  
 great light God has given them, and have the pre-  
 cious privilege of bringing them, by their disinterested  
 efforts, to Christ and to the truth. Christ commis-  
 sions his angels to minister unto those who are  
 brought under the influence of the truth, to soften  
 their hearts and make them susceptible of the influ-  
 ences of his truth. While God and angels were doing  
 their work, those who professed to be followers of  
 Christ seemed to be coolly indifferent. They did not  
 work in unison with Christ and holy angels. Although  
 they professed to be servants of God, they were serv-  
 ing their own interest and loving their own pleasure,  
 and souls were perishing around them. These souls  
 could truly say, "No man careth for my soul." The  
 church had neglected to improve the privileges and  
 blessings within their reach, and through their ne-  
 glect of duty lost the golden opportunities of winning  
 souls to Christ.<sup>[#22.p110]</sup> Unbelievers have lived in their #110  
 midst for months, and they have made no special ef-  
 forts to save them. How can the Master regard such  
 servants? The unbelieving would have responded to  
 efforts made in their behalf, if brethren and sisters  
 had lived up to their exalted profession; if they had  
 been seeking an opportunity to work for the interest  
 of their Master, to advance his cause, they would  
 have manifested kindness and love for them, and  
 they would have sought opportunities to pray with  
 them and for them, and would have felt a solemn re-  
 sponsibility resting upon them to show their faith by  
 their works, by precept, and example. They might  
 have had these souls saved through their instrumen-

talities, to be as stars in the crown of their rejoicing. But the golden opportunity, in many cases, has passed, never to return. The souls that were in the valley of decision took their position in the ranks of the enemy, and became enemies of God and the truth. The record of the unfaithfulness of the professed followers of Jesus went up to Heaven.

I was shown that if the youth at Battle Creek were true to their profession, they might exert a strong influence for good over their fellow youth. But a large share of the youth at Battle Creek need a Christian experience. They know not God by experimental knowledge. They have not individually a personal experience in the Christian life, and they must perish with the unbelieving unless they obtain this experience. The youth of this class follow inclination rather than duty. Some do not seek to be governed by principle. They do not agonize to enter into the strait gate, trembling with fear lest they will not be able. They are confident, boastful, proud, disobedient, unthankful, and unholy. Just such a class as this lead souls in the broad road to ruin. If Christ is not in them, they cannot exemplify him in their lives and characters.

The church at Battle Creek have had great light. They have been a people peculiarly favored of God. They have not been left in ignorance in regard to the will of God concerning them. They might be far in advance of what they now are if they had walked in the light. They are not that separate, peculiar, and holy people that their faith demands, and that God recognizes and acknowledges as children of the light. They are not obedient and devotional as their exalted position and sacred obligation require, as children walking in the light. The most solemn message of mercy ever given to the world has been entrusted to them. The Lord has made them the depositaries of his commandments in a sense that no other church is. God did not show them his special favor in trusting to them his sacred truth that they alone may

be benefited by the light given them; but that the light reflected upon them from Heaven should shine forth to others, and be reflected back again to God by those who receive the truth, glorifying him. Many in Battle Creek will have a fearful account to give in the day of God for this sinful neglect of duty.

Many of those who profess to believe the truth in Battle Creek contradict their faith by their works. They are as unbelieving and as far from fulfilling the requirements of God and of coming up to their profession of faith as was the Jewish church at the time of Christ's first advent. Should Christ make his appearance among them, reproving and rebuking selfishness, pride, and love of the friendship of the world, as at his first advent, but few would recognize him as the Lord of glory. The picture he would present before them of their neglect of duty they would not receive, but would tell him to his face, You are entirely mistaken, we have done this good and great thing, and performed this and that wonderful work, and we are entitled to be highly exalted for our good works.

The Jews did not go into darkness all at once. It was a gradual work, until they could not discern the gift of God in sending his Son. The church at Battle Creek have had superior advantages, and they will be judged by the light and privileges they have had. Their deficiencies, their unbelief, their hardness of heart and neglect to cherish and follow the light, are not less than the favored Jews, who refused the blessings they might have accepted, and crucified the Son of God. The Jews are now an astonishment and reproach to the world. #113

The church at Battle Creek are like Capernaum, which Christ represents as being exalted unto heaven by the light and privileges that had been given them. If the light and privileges they had been blessed with had been given to Sodom and Gomorrah, they might have stood unto this day. If the light and knowledge had been given the nations who sit in

darkness, they might have been far in advance of the church at Battle Creek.

The Laodicean church really believed and enjoyed the blessings of the gospel, and thought they were rich in the favor of God, when the True Witness called them poor, naked, blind, and miserable. This is the case with the church at Battle Creek, and a large share of those who profess to be God's commandment  
 #114 -keeping people.[#22.p114] The Lord seeth not as man seeth. His thoughts and ways are not as our ways.

The words and law of God written in the soul, and exhibited in a consecrated, holy life, have a powerful influence to convict the world. Covetousness, which is idolatry, envy, the love of the world, will be rooted from the heart that is in obedience to Christ, and it will be their pleasure to deal justly, to love mercy, and walk humbly before God. Oh! how much is comprised in this, walking humbly before God. The law of God, if written on the heart, will bring into subjection the mind and will to the obedience of Christ.

Our faith is peculiar. Many who profess to be living under the sound of the last message of mercy are not separated in their affections from the world. They bow down before the friendship of the world, and sacrifice light and principle to secure its favor. The apostle describes the favored people of God in these words: 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  
 #115 you out of darkness into his marvelous light.[#22.p115]

#### Missionary Work.

DECEMBER 10, 1871, I was shown that God would accomplish a great work through the truth, if devoted, self-sacrificing men would give themselves unreservedly to the work of presenting the truth to those in darkness. Those who have a knowledge of the precious truth, who are consecrated to God,

should avail themselves of every opportunity where there is an opening to press in the truth. Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things? While God and angels are at work to impress hearts, the servants of Christ seem to be asleep. There are but few working in unison with the heavenly messengers. All men and women who are Christians in every sense of the word should be workers in the vineyard of the Lord. They should be wide awake, zealously laboring for the salvation of their fellow-men, and should imitate the example the Saviour of the world has given them in his life of self-denial, and sacrifice, and faithful, earnest labor.

There has been but little missionary spirit among Sabbath-keeping Adventists.<sup>[#22,p116]</sup> If minis- #116  
ters and people were sufficiently aroused, they would not rest thus indifferently, while God has honored them by making them the depositaries of his law, by printing it in their minds, and writing it upon their hearts. These truths of vital importance are to test the world; and yet in our own country there are cities, villages, and towns, that have never heard the warning message. Young men, who feel stirred with the appeals that have been made for help in this great work of advancing the cause of God, make some advance moves, but do not get the burden of the work upon them sufficiently to accomplish what they might. They are willing to do a small work, which does not require special effort. Therefore, they do not learn to place their whole dependence upon God, and by living faith draw from the great Fountain and Source of light and strength, in order that their efforts should prove wholly successful.

Those who think that they have a work to do for the Master should not commence their efforts among the churches; but they should go out into new

fields, and prove their gifts. They can test themselves in this way, and settle the matter, to their own satisfaction, whether God has indeed chosen them for this work. They will feel the necessity of studying the word of God, and praying earnestly for heavenly wisdom  
 #117 [#22.p117] and divine aid from God. They will be brought where they will be obtaining a most valuable experience by meeting with opponents who bring up objections against the important positions of our faith. They will feel their weakness, and be driven to the word of God and prayer. In this exercise of their gifts, they will be learning and improving, and gaining confidence, and courage, and faith, and will eventually have a valuable experience.

The Brn. *Lane* commenced right in this work. In their labor they did not go among the churches, but went out into new fields. They commenced humble. They were little in their own eyes, and felt the necessity of their whole dependence being in God. These brothers are now in great danger of becoming self-sufficient, especially *Elbert*. In his discussion with opponents, the truth has obtained the victory, and Bro. *Elbert* has begun to feel strong in himself. As soon as he gets above the simplicity of the work, then his labors will not benefit the precious cause of God. Bro. *Elbert* should not encourage a love for discussions, but avoid them whenever he can. These contests with the powers of darkness in debate seldom result the best for the advancement of the present truth.

If young men who commence to labor in this  
 #118 cause would have the missionary spirit,[#22.p118] they would give evidence that God has indeed called them to the work. But when they do not go out into new places, but are content to go from church to church, they give evidence that the burden of the work is not upon them. The ideas of our young preachers are not broad enough. Their zeal is too feeble. Were the young men awake, and devoted to the Lord, they would be diligent every moment of their time, and seek to qualify themselves for laborers in missionary

fields rather than to be fitting themselves to become combatants.

Young men should be qualifying themselves to become familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages, even while engaged in laboring for sinners. If they are economical of their time, they can be improving their mind, and qualifying themselves for more extended usefulness. Young women who have borne but little responsibility, if they devote themselves to God, can be qualifying themselves by study to become familiar with other languages. They could devote themselves to the work of translating.

Our publications should be printed in other languages, that foreign nations may be reached. Much can be done through the <sup>#22,p119]</sup> medium of the press, but much more if the influence of the labors of the living preacher goes with our publications. Missionaries are needed to go to other nations, to preach the truth in a guarded, careful manner. The cause of present truth can be greatly extended by personal effort. The contact of individual mind with individual mind will do more to remove prejudice, if the labor is discreet, than our publications alone can do. Those who engage in this work should not consult their ease or inclination. They should not have love for popularity or display. #119

When the churches see young men possessing zeal to qualify themselves to extend their labors to cities, villages, and towns, that have never been aroused to the truth, and missionaries volunteer to go to other nations, to carry the truth to them, the churches will be encouraged and strengthened far more than to have the labors of inexperienced young men. The churches, as they see their ministers' hearts all aglow with love and zeal for the truth and a desire to save souls, will arouse themselves. The churches generally have the gifts and power within

themselves to bless and strengthen themselves, and gather into the fold sheep and lambs. They need to be thrown upon their own resources, and so call into active service all the gifts that are lying dormant.

#120 [#22.p120]

As churches are established, it should be set before them that it is even from among them that men must be taken to carry the truth to others, and raise new churches; therefore, they must all work, and cultivate to the very utmost the talents God has given them, and they be training their minds to engage in the service of their Master. If these messengers are pure in heart and life, if their example is what it should be, their labors will be highly successful; for they have a most powerful truth, clear and connected, and convincing arguments. They have God on their side, and the angels of God to work with their efforts.

Why there has been so little accomplished by those who preach the truth, is not wholly because the truth they bear is unpopular, but because the men who bear the message are not sanctified by the truths they preach. The Saviour withdraws his smiles, and the inspiration of his Spirit is not upon them. The presence and power of God to convict the sinner and cleanse from all unrighteousness is not manifest. Sudden destruction is right upon the people, and yet they are not fearfully alarmed. The unconsecrated minister makes the work very hard for those who follow after them, and who have the burden and spirit

#121 of the work upon them.[#22.p121]

The Lord has moved upon men of other tongues, and has brought them under the influence of the truth, that they should be qualified to labor in his cause. He has brought them within reach of the Office of publication, that its managers might avail themselves of their services, if they were awake to the wants of the cause. Publications are needed in other languages, to raise an interest and the spirit of inquiry among other nations.

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In a most remarkable manner, the Lord wrought upon the heart of Marcus Lichtenstein, and directed the course of this young man to Battle Creek, that he should there be brought under the influence of the truth, and be converted, and united to the Office of publication, and should obtain an experience. His education in the Jewish religion would qualify him to prepare publications. His knowledge of Hebrew would be a help to the Office in the preparation of publications to gain access to a class that otherwise could not be reached. The gift God gave to the Office in Marcus was no inferior gift. His deportment and conscientiousness were in accordance with the principles of the wonderful truths he was beginning to see and appreciate.

But the influence of some in the Office grieved and discouraged Marcus. Those young men who did not esteem Marcus as <sup>#22.p122]</sup> he deserved, and whose Christian life was a contradiction to their profession, were the means that Satan used to separate from the Office the gift which God had given to it. He went away perplexed, grieved, and discouraged. Those who had had years of experience, and who should have had the love of Christ in their hearts, were so far separated from God by selfishness, pride, and their own folly, that they could not discern the especial work of God in Marcus' being connected with the Office. #122

If those who are connected with the Office were awake, and had not been spiritually paralyzed, Bro. Brownsberger would long ago have been connected with the Office, and might now be prepared to do a good work which much needs to be done. He should have been engaged in teaching young men and women, that they might be qualified now to become workers in missionary fields.

Those engaged in the work were about two-thirds dead because of their yielding to wrong influences. They were where God could not impress them by his Holy Spirit. And oh! how my heart aches as I

#123 see that so much time has passed, and a great work that might have been done is left undone because those in important positions have not walked in the light. Satan has stood prepared to sympathize with those men in holy<sup>[#22.p123]</sup> office, and tell them God does not require of them as much zeal and unselfish, devoted interest as Bro. White expects, and they settle down carelessly in Satan's easy chair, and the ever-vigilant, persevering foe binds them in chains of darkness, while they think that they are all right. Satan works on their right hand and on their left, and all around them; and they know it not. They call darkness light, and light darkness.

If those in the Office of publication are indeed engaged in the sacred work of giving the last solemn message of warning to the world, how careful should they be to carry out in their lives the principles of the truth they are handling. They should have pure hearts and clean hands.

Our people connected with the Office have not been awake to improve the privileges within their reach, and secure all the talent and influence that God has provided for them. There is a very great failure with nearly all connected with the Office of realizing the importance and sacredness of the work. Pride and selfishness exist to a very great degree, and angels of God are not attracted to that Office as they would be if hearts were pure and in communion with God. Those laboring in the Office have not had a vivid sense that the truths that they were handling were of heavenly origin, to accomplish a certain and special  
#124 work<sup>[#22.p124]</sup> as did the preaching of Noah before the flood. As the preaching of Noah warned, tested, and proved, the inhabitants of the world before the flood of waters destroyed them from off the face of the earth, so is the truth of God for these last days doing a similar work of warning, testing, and proving the world. The publications which go forth from the Office bear the signet of the Eternal. They are being scattered all through the land, and are deciding the des-

tiny of souls. Men are now greatly needed who can translate and prepare our publications in other languages to reach all tongues, and that the messages of warning may go to all nations, that they may be tested by the light of the truth, that men and women, as they see the light, may turn from the transgression to the obedience of the law of God.

Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work. Means are of no value only as they are used to advance the interest of the kingdom of God. The Lord has lent men means for this very purpose to use in sending the truth to their fellow-men. There is a great amount of surplus means in the ranks of Seventh-day Adventists. The withholding of this means<sup>[#22,p125]</sup> selfishly #125 from the cause of God is blinding their eyes to the importance of the work of God, making it impossible for them to discern the solemnity of the times in which we live, or the value of eternal riches. They do not view Calvary in the right light, and therefore cannot appreciate the worth of the soul for which Christ paid such an infinite price.

Men will invest means in that which they value the most and which they think will bring to them the greatest profits. When men will run great risks and invest much in worldly enterprises, but are unwilling to venture or invest much in the cause of God to send the truth to their fellow-men, they evidence that they value their earthly treasure more highly than the heavenly just in proportion as their works show.

If men would lay their earthly treasures upon the altar of God, and work as zealously to secure the heavenly treasure as they have the earthly, they would invest means cheerfully and gladly wherever they could see an opportunity to do good and aid the cause of their Master, who intrusted them with means to test and prove their fidelity to him. Christ

#126 has given them unmistakable evidence of his love and fidelity to them. He left Heaven, his riches and glory, and for their sakes became poor, that they through his poverty might be<sup>[#22.p126]</sup> made rich. After he has thus condescended to save man, Christ requires no less of man than that he should deny himself, and use the means he has lent him in saving his fellowmen, and by thus doing, give evidence of his love for his Redeemer, and show that he values the salvation brought to him by such an infinite sacrifice.

Now is the time to use means for God. Now is the time to be rich in good works, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life. One soul saved in the kingdom of God is of more value than all earthly riches. We are answerable to God for the souls of those with whom we are brought into contact, and the more closely our connections with our fellowmen, the greater is our responsibility. We are one great brotherhood, and the welfare of our fellowmen should be our great interest. We have not one moment to lose. If we have been careless in this matter it is high time we were now in earnest to redeem the time, lest the blood of souls be found in our garments. As children of God, none of us are excused from taking a part in the great work of Christ, in the salvation of our fellow-men.

#127 It will be a difficult work to overcome prejudice and convince the unbelieving that our efforts are disinterested to help them.<sup>[#22.p127]</sup> But this should not hinder our labor. There is no precept in the Word of God that tells us to do good to those only who appreciate and respond to our efforts, and to benefit those only who will thank us for it. God has sent us to work in his vineyard. It is our business to do all we can. "In the morning sow thy seed, and in the evening withhold not thy hand; thou knowest not which shall prosper, this or that." We have too little faith. We limit the Holy One of Israel. We should any of us be grateful that God condescends to use us as his in-

struments. For every earnest prayer put up in faith for anything, answers will be returned. They may not come just as we have expected; but they will come—not perhaps as we have devised, but at the very time when we most need them. But oh! how sinful is our unbelief! "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Young men who engage in this work should not trust too much to their own abilities. They are inexperienced, and should seek to learn wisdom from those who have had a long experience in the work, and who have had opportunities to study character.

Instead of our ministering brethren laboring among the churches, God designs that we should spread abroad, and our<sup>[#22,p128]</sup> missionary labor be #128 extended over as much ground as we can possibly occupy to advantage, going in every direction to raise up new companies. We should ever leave upon the minds of new disciples an impression of the importance of our mission. As able men are converted to the truth, they should not require laborers to keep their flagging faith alive; but these men should be impressed with the necessity of laboring in the vineyard. As long as churches rely upon laborers from abroad to strengthen and encourage their faith, they will not become strong in themselves. They should be instructed that their strength will increase in proportion to their personal efforts. The more closely the New-Testament plan is followed in missionary labor, the more successful will be the efforts put forth.

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if we would not become weary in well-doing. His was a life of continued sacrifice for others' good. We must follow his example. The seed of truth we must sow, and trust in God to quicken it to life. The precious seed may lie dormant for some time, when the grace of God may convict the heart, and the seed sown be awakened to

#129 life, and spring up and bear fruit to the<sup>[#22.p129]</sup> glory of God. Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels in the salvation of their fellow-men.

Especially should our ministers beware of indolence and of pride, which are apt to grow out of a consciousness that we have the truth, and strength of arguments which our opponents cannot meet; and while the truths which we handle are mighty to the pulling down of the strongholds of the powers of darkness, there is danger of neglecting personal piety, purity of heart, and entire consecration to God. There is danger of their feeling that they are rich and increased with goods, while they lack the essential qualifications of a Christian. They may be wretched, poor, blind, miserable, and naked. They do not feel the necessity of living in obedience to Christ every day and every hour. Spiritual pride eats out the vitals of religion. In order to preserve humility, it would be well to remember how we appear in the sight of a holy God who reads every secret of the soul, and how we should appear in the sight of our fellow-men if they all knew us as well as God knows us. For this reason, to humble us, we are directed to confess our faults, and improve this opportunity to subdue our pride.

#130 Ministers should not neglect physical<sup>[#22.p130]</sup> exercise. They should seek to make themselves useful, and be a help where they are dependent upon the hospitalities of others. They should not allow others to wait upon them, but rather lighten the burdens of those who have so great a respect for the gospel ministry that they would put themselves to great inconvenience in doing for them that which they should do for themselves. The poor health of some of our ministers is because of their neglect of physical exercise in useful labor.

As the matter has resulted, I was shown that it would have been better had the Brn. Bourdeaus done what they could in the preparation of tracts to

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be circulated among the French people. If these works were not prepared in all their perfection, they might better have been circulated, that the French people could have an opportunity to search the evidences of our faith. There are great risks in delay. The French should have had books setting forth the reasons of our faith. Brn. Bourdeau were not prepared to do justice to these works, for they needed to be spiritualized and enlivened themselves, and the books prepared would bear the stamp of their minds. They needed to be corrected, lest their preaching and writing should be tedious. They needed to educate themselves to come at once to the point, and make the<sup>[#22,p131]</sup> essential features of our faith stand forth #131 clearly before the people. The work has been hindered by Satan, and much has been lost because these works were not prepared as they should have been. Brn. Bourdeau can do much good if they are fully devoted to the work, and if they will follow the light God has given them.

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Appeal to Ministers.

I WAS shown, Dec. 10, 1871, the dangers of Bro. —. His influence upon the cause of God is not what it might be and should be. He seems to be in blindness as to the result of his course. He does not discern what kind of a wake he leaves behind him. He does not labor in a manner that God can accept. I saw that he was in as great peril as was Moses Hull before he left the truth. Moses Hull trusted in himself. He thought he was of so great value to the cause of truth that the cause could not spare him. Bro. — has felt very much the same. He relies too much on his own strength and wisdom. If he could see his weakness as God sees it, he would never flatter himself, or feel in the least to triumph. And, unless he makes God his dependence, and strength, he will

#132 make<sub>[#22,p132]</sub> shipwreck of faith as surely as did Moses Hull.

He has not in his labors drawn strength from God. He has depended upon an excitement to arouse his ambition. In laboring with a few, where there is no special excitement to stimulate, he loses his courage. When the labor goes hard, and he is not borne up by this special excitement, he does not then cling the firmer to God, and become more earnest to press through the darkness, and gain the victory. Bro. —, you frequently become childish, weak, and inefficient, at the very time when you should be the strongest. This should evidence to you that your zeal and animation are not always from the right source.

I was shown that here is the danger of young ministers who engage in discussion. They turn their minds to the study of the word to gather the sharp things, and they become sarcastic, and, in their efforts to meet an opponent, too frequently leave God out of the question. The excitement of debate lessens their interest in meetings where this special excitement does not exist. Those who engage in debates are not the most successful laborers, and the best adapted to build up the cause. By some, discussion is coveted, and they prefer this kind of labor above any other. They do not study the Bible with humility of

#133 <sub>[#22,p133]</sub> mind, that they may know how to attain the love of God, "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and hight, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Young preachers should avoid discussions; for they do not increase spirituality or humbleness of mind. In some cases, it may be necessary to meet a proud boaster against the truth of God in open debate; but generally these discussions, either oral or written, result in more harm than good. After a discussion, the greater responsibility rests upon the

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minister to keep up the interest. He should beware of the reaction which is liable to take place after a religious excitement, and not yield to discouragement himself.

Men who will not admit the claims of God's law, which are so very plain, will generally take a lawless course; for they have so long taken sides with the great rebel in warring against the law of God, which is the foundation of his government in Heaven and earth, that they are trained in this labor. In their warfare, they will not open their eyes or consciences to light. They close their eyes, lest they shall<sub>[#22.p134]</sub> become enlightened. Their case is as hopeless as was the Jews', who would not see the light which Christ brought to them. The wonderful evidences of his Messiahship, by the miracles he performed in healing the sick, and in raising the dead, and doing the works which no other man had done or could do, instead of melting and subduing their hearts, and overcoming their wicked prejudices, inspired them with satanic hatred and fury, such as Satan possessed when he was thrust out of Heaven. The greater light and evidence they had, the greater was their hatred. They were determined to extinguish the light by putting Christ to death. #134

The haters of God's law, the foundation of his government in Heaven and earth, are on the same ground as were the unbelieving Jews. Their defiant power will follow those who keep the commandments of God, and any amount of light will be rejected by them. Their consciences have so long been violated, and their hearts have grown so hard by their choosing darkness rather than light, that they feel that it is a virtue in them to bear false witness, or stoop to almost any course of equivocation or deception, as did the Jews in their rejection of Christ, to gain their object. They reason that the end justifies the means. They<sub>[#22.p135]</sub> virtually crucify the law of the Father as the Jews crucified Christ. #135

Our work should be to embrace every opportunity to present the truth in its purity and simplicity, where there is any desire or interest to hear the reasons of our faith. Those who have dwelt mostly upon the prophecies and the theoretical points of our faith should without delay become Bible students upon practical subjects. They should take a deeper draught at the fountain of divine truth. They should carefully study the life of Christ, and his lessons of practical godliness, given for the benefit of all, and the rule of right living for all who should believe on his name. They should be imbued with the spirit of their great Exemplar, and have a high sense of the sacred life of a follower of Christ.

#136 Christ met the case of every class in his subjects and manner of teaching. He dined and lodged with rich and poor, and made himself familiar with the interests and occupations of men, that he might gain access to their hearts. The learned and most intellectual were gratified and charmed with his discourses, and yet they were so plain and simple as to be comprehended by the humblest minds. Christ availed himself of every opportunity to give instructions to the people upon the heavenly<sup>[#22,p136]</sup> doctrines and precepts which should be incorporated into their lives, and which would distinguish them from all other religionists, because of their holy, elevated character. These lessons of divine instruction are not brought to bear upon men's consciences as they should be. Ministers believing present truth are furnished with discourses by these sermons of Christ which will be appropriate on almost any occasion. Here is a field of study for the Bible student, which he cannot be interested in without having the Spirit of the heavenly Teacher in his own heart. Here are subjects which Christ presented to all classes. Thousands of people of every stamp of character, of every grade of society, were attracted and charmed with the matter brought before them.

Some ministers who have been long in the work of preaching present truth have made great failures in their labors. They have educated themselves as combatants. They have studied out argumentative subjects for the object of discussion, and these subjects which they have prepared, they love to use. The truth of God is plain, clear, and conclusive. The chain of truth is harmonious, and, in contrast with error, shines with clearness and beauty. The consistency of the truth commends it to the judgment of every heart that is not <sup>[#22.p137]</sup> filled with prejudice. Our preachers <sup>#137</sup> present the arguments upon the truth, which have been made ready for them, and, if there are no hindrances, the truth bears away the victory. But I was shown that in many cases the poor instrument takes the credit of the victory gained, and the people, who are more earthly than spiritual, praise and honor the instrument, while the truth of God is not exalted by the victory it gained.

Those who love to engage in discussion generally lose their spirituality. They do not trust in God as they should. They have the theory of the truth prepared to whip an opponent. The feelings of their own unsanctified hearts have prepared many sharp, close things to use as a snap to their whip to irritate and provoke their opponent. The Spirit of Christ has no part in this. The debater soon thinks he is strong enough while furnished with conclusive arguments to triumph over his opponent, and God is left out of the matter. Some of our ministers have made discussion their principal business. When in the midst of the excitement raised by discussion, they seem nerved up, and feel strong, and talk strong; and many things pass with the people as all right in the excitement, which in themselves are decidedly wrong, and a shame to him who was guilty of <sup>[#22.p138]</sup> uttering words <sup>#138</sup> so unbecoming a Christian minister.

These things have a bad influence on ministers who are handling sacred, elevated truths, which are to prove as a savor of life unto life, or death unto

death, to those who hear them. Generally, the influence of discussions upon our ministers is to make them self-sufficient, and exalted in their own estimation. This is not all. Those who love to debate are unfitted for being pastors to the flock. They have trained their minds to meet an opponent, and to say sarcastic things; and they cannot come down to meet the hearts that are sorrowing, and need comforting. They have also dwelt so much upon the argumentative that they have neglected practical subjects that the flock of God need; and the sermons of Christ, which enter into the every-day life of the Christian, they have but little knowledge of, and they have but little disposition to study them. They have arisen above the simplicity of the work. When they were little in their own eyes, God helped them. Angels of God ministered unto them, and made their labors highly successful in convincing men and women of the truth. But in the training of their minds for discussion, they frequently become coarse and rough. They lose the interest and tender sympathy<sup>[#22,p139]</sup> which should ever attend the efforts of a shepherd of Jesus Christ.

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Debating ministers are generally disqualified to help the flock where they most need help. They have neglected practical religion in their own hearts and lives, and therefore cannot teach it to the flock. Unless there is an excitement, they do not know how to labor. They seem shorn of their strength. If they try to speak, they seem not to know how to present a subject that is proper or fit for the occasion. When they should present a subject to feed the flock of God, which will reach and melt the heart, they go back to some of the old prepared matter, that is stereotyped, and go through the arranged arguments which are dry and uninteresting. They bring darkness to the flock, instead of light and life; and they also bring darkness to their own souls.

Some of our ministers fail to cultivate spirituality, but encourage a show of zeal and a certain activity which rests upon an uncertain foundation. Min-

isters of calm contemplation, of thought and devotion, of conscience and faith, combined with activity and zeal, are wanted in this age. The two qualities should go together, thought and devotion, activity and zeal.

Debating ministers are the most unreliable among us, because they cannot be<sup>[#22.p140]</sup> depended upon when the work goes hard. Bring them into a place where there is but little interest, and they manifest a want of courage, zeal, or real interest, themselves. They depend on excitement, created by debate or opposition, as the inebriate depends upon his dram to become enlivened and invigorated. These ministers need to be converted anew. They need to drink deep of the streams which proceed from the Eternal rock, the streams of which are unceasing. #140

The eternal welfare of sinners regulated the conduct of Jesus Christ. He went about doing good. Benevolence was the life of his soul. He not only did good to all who came to him soliciting his mercy, but he perseveringly sought them out. He was never elated with applause, or dejected by censure or disappointment. When he met with the greatest opposition and the most cruel treatment, he was of good courage. Christ preached the most important discourse inspiration has given us to only one listener. As he sat upon the well to rest, for he was weary, a Samaritan woman came to draw water, and he saw an opportunity to reach her mind, and through her to reach the minds of the Samaritans, who were in great darkness and error. Although weary, he presented the truths of his spiritual kingdom, which charmed the heathen<sup>[#22.p141]</sup> woman, and filled her with admiration for Christ. She went forth publishing the news, #141 "Come, see a man which told me all things that ever I did; is not this the Christ?" This woman's testimony converted many to a belief in Christ. Through her report, many came to hear him for themselves, and believed because of his own word.

However small may be the number of interested listeners, if their hearts are reached, and their understanding convinced, they can carry the report, as did the Samaritan woman, which will raise the interest of hundreds to investigate for themselves. While laboring in places to create an interest, there will be many discouragements; but if at first there seems to be but little interest, it is no evidence that you have mistaken your duty and place of labor. If the interest steadily increases, and the people move understandingly, not from impulse, but from principle, the interest is much more healthful and more durable, than to have a great excitement and interest created suddenly, and to have the feelings excited by listening to a debate and sharp contest on both sides of the question, for and against the truth. Fierce opposition is created, and rapid decisions made, and positions taken. There is a feverish state of things.

#142 Calm consideration and judgment are wanting. Let this excitement subside, or, if it is managed indiscreetly, reaction takes place, and the interest can never be raised again. The feeling and sympathy were stirred, but the conscience was not convicted, the heart was not broken and humbled before God.

In the presentation of unpopular truth, which involves a heavy cross, preachers should be careful that every word is as God would have it. Their words should never cut. They should present the truth in humility, with the deepest love for souls, and an earnest desire for their salvation, and let the truth cut. They should not seek to provoke a debate. They should not defy ministers of other denominations. They should not stand in a position like Goliath's when he defied the armies of Israel. Israel did not defy Goliath, but Goliath made his proud boasts against God and his people. The defying, and boasting, and railing, must come from the opposers of truth, who act the Goliath. But none of this spirit should be seen in those whom God has sent forth to

proclaim the last message of warning to a doomed world.

Goliath, who defied Israel, trusted in his armor. He terrified the armies of Israel by his defiant, savage boastings, while he made a most imposing display of his armor, which was his strength. David, in his<sup>[#22.p143]</sup> humility and in his zeal for God and his people, proposed to meet this boaster. Saul consented, and had his own kingly armor placed upon David. But he would not consent to wear it. He laid off the king's armor; for he had not proved it. He had proved God, and, in trusting in Him, had gained special victories. To put on Saul's armor would give the impression that he was a warrior, when he was only little David, who tended the sheep. He did not mean that any credit should be given to the armor of Saul; for his trust was in the Lord God of Israel. He selected a few pebbles from the brook, and with his sling and staff his only weapons, he went forth in the name of the God of Israel to meet the armed warrior. #143

Goliath disdained David; for his appearance was that of a mere youth untaught in the tactics of warfare. Goliath railed upon David, and cursed him by his gods. He felt that it was an insult upon his dignity to have a mere stripling, without so much as an armor come to meet him. He made his boast of what he would do to him. David did not become irritated because he was looked upon as so inferior; neither did he tremble at his terrible threats. David replied, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord<sup>[#22.p144]</sup> of hosts, the God of the armies of Israel, whom thou hast defied." David tells Goliath that in the name of the Lord he will do to him the very things Goliath had threatened to do to David. "And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands." #144

Our ministers should not defy and provoke discussion. Let the defying be on the side of the op-

posers of God's truth. I was shown that Bro. — and other ministers have acted too much the part of Goliath. And then after they had dared and provoked discussion, they trusted to their prepared arguments as Saul wanted David to trust to his armor. They did not, like humble David, trust to the God of Israel, and make him their strength. They went forth confident and boastful, like Goliath. They magnified themselves, and did not hide behind Jesus. They knew the truth was strong, and they have not humbled their hearts, and in faith trusted in God to give the truth the victory. They have become elated and lost their balance, and frequently the discussions have not been successful, and the result has been an injury to their own souls and to the souls of others.

#145 I was shown that some of our young<sup>[#22.p145]</sup> ministers are getting a passion for debating, and that, unless they see their danger, this will prove a snare to them. I was shown that Bro. — — was in great danger. He is training his mind in the wrong direction. He is in danger of getting above the simplicity of the work. When he gets on Saul's armor, if, like David, he has wisdom to lay it off because he has not proved it, he may recover himself before he goes too far. These young preachers should study the practical teachings of Christ, as well as the theoretical, and learn of Jesus that they may have his grace, his meekness, his humility and lowliness of mind. If they, like David, are brought into a position where God's cause really calls for them to meet a defier of Israel, and, if they go forth in the strength of God, relying wholly upon him, he will carry them through, and cause his truth to triumph gloriously. Christ has given us an example. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

As soon as a preacher comes down from the position a minister should ever occupy, and descends to the comical to create a laugh over his opponent, or

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when he is sarcastic and sharp, and rails upon him, he<sup>[#22,p146]</sup> does that which the Saviour of the world #146 did not dare to do; for he places himself upon the enemy's ground. Ministers who contend with the opposers of the truth of God, have not merely to meet the men, but Satan and his host of evil angels. Satan watches for a chance to get the advantage of ministers who are advocating the truth, and when they cease to put their entire trust in God, and their words are not in the Spirit and love of Christ, the angels of God cannot strengthen and enlighten them. They leave them to their own strength, and evil angels press in their darkness, and, for this reason, sometimes the opponents of the truth seem to have the advantage, and the discussion does more harm than real good.

God's servants should come nearer to him. Brn. —, —, —, and —, should be seeking to cultivate personal piety, rather than to encourage a love of debate. They should be seeking to become shepherds to the flock, rather than to be fitting themselves to create an excitement by swaying the feelings of the people. These brethren are in danger of depending more upon their popularity, and success with the people as smart debaters, than as humble, faithful laborers, or as devoted, meek followers of Jesus Christ, being coworkers with him.<sup>[#22,p147]</sup> #147

Dangers and Duties of Youth.

ADDRESSED TO TWO YOUNG MEN.

I WAS shown last December the dangers and temptations of youth. The two younger sons of father — need to be converted. They need to die daily to self. Paul, the faithful apostle, had a fresh experience daily. He says, "I die daily." This is exactly the experience these young men need. They are in danger of overlooking present duty, and of neglecting the education essential for practical life. They regard educa-

tion in books as the all-important matter to be attended to in order to make life a success.

#148 These young men have duties at home which they overlook. They have not learned to take up the duties, and bear the home responsibilities which it is their duty to bear. They have a faithful, practical mother, who has borne many burdens which her children should not suffer her to bear. In this they failed to honor their mother. They have not shared the burdens of their father as was their duty, and have neglected to honor their father as they should. They follow inclination rather than duty. They have pursued a selfish course in their life, in shunning burdens and toil, and have failed to obtain a valuable experience, which<sup>[#22,p148]</sup> they cannot afford to be deprived of if they would make life a success. They have not felt the importance of being faithful in little things. They have not felt under obligation to their parents to be true, thorough and faithful, in the humble, lowly duties of life which lie directly in their pathway. They look above the common, essential branches of knowledge so very necessary for practical life.

If these young men would be a blessing anywhere, it should be at home. If they yield to inclination, rather than to be guided by the cautious decision of sober reason, sound judgment, and enlightened conscience, they cannot be a blessing to society, or to their father's family, and their prospects in this world, and in the better world, may be endangered. Many youth receive the impression that their early life is not designed for care-taking, but to be fritted away in idle sport, in jesting, in joking and foolish indulgences. Some think of nothing while engaged in folly and indulgence of the senses, but the momentary gratification connected with it for the time. Their desire for amusement, their love for society, to chat, talk, and laugh, increases by indulgence, and they lose all relish for the sober realities of life, and home duties seem uninteresting. There is not enough

change to meet their minds, and they become restless,<sup>[#22.p149]</sup> peevish, and irritable. These young men <sup>#149</sup> should feel it a duty to make home happy and cheerful. They should bring sunshine into the dwelling, rather than a shadow by needless repining and unhappy discontent.

These young men should remember that they are responsible for all the privileges they have enjoyed, and that they are accountable for the improvement of their time, and must render an exact account for the improvement of their abilities. These young men may inquire, Shall we have no amusement or recreation? Shall we work, work, work, without variation? Any amusement that they can engage in, asking the blessing of God upon it in faith, will not be dangerous. But any amusement in which they engage, which disqualifies them for secret prayer, or for devotion at the altar of prayer, or to engage in the prayer-meeting, is not safe, but dangerous. A change from physical labor that has taxed the strength severely may be very necessary for a time, that they may again engage in labor, putting forth exertion with greater success. But entire rest may not be necessary, or even attended with the best results so far as their physical strength is concerned. They need not, even when weary with one kind of labor, trifle away their precious moments. They may then seek to do<sup>[#22.p150]</sup> <sup>#150</sup> something not so exhausting, but yet which will be a blessing to their mother and sisters, in lightening their cares by taking upon themselves the roughest burdens they have to bear. In this way, they can find amusement springing from principle which will yield them true happiness, and their time not be spent in trifling, and in habits of selfish indulgence. Their time may be ever employed to advantage, and they constantly refreshed with variation, and yet redeeming the time, so that every moment tells with good account to some one.

You have thought, to obtain an education in the sciences would be of the highest importance.

There is no virtue in ignorance, and knowledge will not necessarily dwarf Christian growth, but if taken hold of from principle, having the right object before you, to obtain knowledge that you may bring into exercise the powers which God has given you and employ them in his service, feeling your obligations to God to use your faculties to do good to others and promote his glory, knowledge will aid you to accomplish this end.

#151 But, young men, if you gain ever so much knowledge and yet fail to put that knowledge to a practical use, you fail of your object. If, in obtaining an education, you become absorbed in your studies so that you neglect prayer and religious privileges, [#22.p151] and become careless and indifferent to the welfare of your soul, if you cease to learn in the school of Christ, you are selling your birthright for a mess of pottage. The object of your obtaining an education should not be lost sight of for a moment. It should be to develop and direct your faculties that you may be the more highly useful, and, to the extent of your ability, bless others. If to obtain knowledge would increase your love of yourselves and increase your inclination to a still greater degree to excuse yourselves from bearing responsibilities, you are better without an education. If you love books and idolize them, allow them to get in between you and your duties, so that you will feel a reluctance to leave your studies and your reading to do essential labor that some one must do, you should restrain your studies and cultivate a love for doing those things in which you now take no interest. He that is faithful in that which is least will also be faithful in greater things. You need to cultivate love and affection for your parents, brothers, and sisters. "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." You

cannot, young men<sup>[#22.p152]</sup> afford to sacrifice your <sup>#152</sup> eternal interest for your school studies. Your teachers may stimulate you by applause, and you may be deceived by the sophistry of Satan. You may be led on from step to step to seek to excel, and obtain the approbation of your teachers, until your knowledge in the divine life, in experimental religion, will grow less and less. Your name will stand registered before the holy, exalted angels, and before the Creator of the universe, and Jesus Christ, the majesty of Heaven, in very poor light. Failure, failure, mistakes, neglect, committal of sins, and such ignorance in spiritual knowledge, that the Father, and his Son Jesus our advocate, and ministering angels, will be ashamed to own you as children of God.

In attending school you are exposed to a variety of temptations that you would not be at your home in your father's house, under the watchcare of God-fearing parents.

If you prayed while at home by yourselves twice or three times a day for grace to escape the corruptions that are in the world through lust, when at school, exposed to temptations and the contaminating influences which prevail at school in this degenerate age, you need to pray as much more earnestly and constantly as your surroundings are more unfavorable to the formation of Christian character.<sup>[#22.p153]</sup> <sup>#153</sup>

These young men have not sufficient strength of Christian character, especially is this the case with —. He is not settled, rooted, and grounded, in the truth. His hold of God has been so slight that he has not been receiving strength and light from above, but has been gathering darkness to his own soul. He has heard unbelief talked so much, and he has taken so little practical interest in the truth that he has not been prepared to give a reason of his hope. He has been unstable, like a reed trembling in the wind. He is kind at heart, yet loves fun, idleness, and to be in company with his young friends. He has indulged this inclination to the sacrifice of his soul's interest. It

is important that you should avoid mingling too much in the society of irreligious youth. The culture of your mind and heart, in connection with the practical duties of life, require that a large share of your time be spent in the society of those whose conversation and faith will increase your faith and love for the truth.

#154 You have tried to throw off the restraint that the belief of the truth imposes, but you have not dared to be very bold in your unbelief. Too often the levities of the world, the society of those from whom self-communion and religion are excluded, has been your choice, and you was, to all intents and purposes, reckoned with that class who bring<sub>[#22.p154]</sub> the truth into contempt. You are not strong enough in faith or purpose to be in such society. In order to kill time, you have engaged in a spirit of trifling which has done positive injury to you in blunting your conscience. You love approbation. If you gain this in an honorable way, it is not so sinful; but you are in danger of deceiving yourself and others, and need to be guarded on this point that you earn all the approval you receive. If you are approved because of your sound principles and moral worth, this is your gain. But to be petted, and courted, and flattered because you can make bright speeches and apt remarks, and because you are cheerful, lively, and witty, and not for intellectual and moral worth, you will be looked upon by sensible, godly men and women as an object of pity rather than envy. You should be guarded against flattery. Whoever is foolish enough to flatter you cannot be your true friend. Your true friends will caution, entreat, and warn you, and reprove your faults.

You have opened your mind to dark unbelief. Close it in the fear of God. Seek for the evidences of the pillars of our faith and lay hold upon them with firm grasp. You need this confidence in present truth which will prove to you an anchor. This will impart to your character an energy, efficiency, and noble dig-

nity that will command respect.<sup>[#22.p155]</sup> Encourage #155  
 habits of industry. Here you seriously lack. You have both brilliant ideas of success, but remember that in God is your only hope. Your prospects may at times look flattering to you, but anticipations which exalt you above the simple, humble home duties and above the religious duties, will prove a failure. You, my dear young friends, need to humble your hearts before God, and be obtaining a valuable experience in the Christian life, following on to know the Lord, gaining a rich experience, and blessing others by a daily life of spotless purity, of noble integrity, of thoroughness in the performance of Christian duty, and in the duties of practical life.

You have duties to do at home; you have responsibilities to bear which you have not yet lifted. That which ye sow ye shall also reap. These young men are now sowing the seed. Every act of their life, every word spoken, is a seed for good or evil. As is the seed, so will be the crop. If they indulge lustful passions, and give up to hasty, perverted passions, or to the gratification of appetite, or the inclination of an unsanctified heart, if they foster pride, wrong principles, and cherish habits of unfaithfulness, or of dissipation, they will reap a plentiful harvest of remorse, shame, and despair.

The angels of God are seeking to lead<sup>[#22.p156]</sup> #156  
 these young men to cry unto God in sincerity, Be thou the guide of my youth. The angels of God are inviting and seeking to draw these dear youth from the snares of Satan. Heaven may be theirs if they will seek to obtain it. A crown of immortal glory will be theirs if they will give all for Heaven.

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Take Heed.

BRO. —, your influence has not been of that character which would do honor to the cause of present truth. Had you been sanctified by the truth you

preach to others, you would have been of ten times more advantage to the cause of God than you have been. You have relied so much upon creating a sensation that without this you have but little courage. These great excitements and sensational interests are your strength, and glory, and success as a laborer; but this is not pleasing to God. Your labors in this direction are seldom what you flatter yourself that they are.

Close investigation reveals, after these specially exciting meetings, that there are but very few sheaves to be gathered. Yet, from all the experience of the past, you have not learned to change your manner of labor.

#157 You have been slow to learn from the<sup>[#22.p157]</sup> past, and shape your future labors in such a manner as to shun the errors of the past. The reason of this has been, like the inebriate, you love the stimulus of these sensational meetings, and you long for them, as the drunkard longs for the glass of liquor, to arouse the flagging energies. These debates which create an excitement are mistaken for a zeal for God and love for the truth. You have been almost destitute of the Spirit of God to work with your efforts. If you had God with you in all your moves, and if you felt the burden for souls, and had the wisdom to skillfully manage these exciting seasons to press souls into the kingdom of Christ, you could see fruits of your labors, and God would be glorified. Your soul should be all aglow with the spirit of the truth you present to others. Then, after you have labored to convict souls of the claims the law of God had upon them, teaching them repentance toward God and faith in Jesus Christ, your work is but just begun. You too frequently excuse yourself from completing the work, and leave a heavy burden for others to take up and finish the work you ought to have done. You say you are not qualified to finish up the work. Then the sooner you qualify yourself to bear the burdens of a shepherd, or pastor of the flock, the better.

As a true shepherd, you should discipline  
 [#22.p158] yourself to deal with minds, and give to the #158  
 flock of God each their portion of meat in due season.  
 You should be careful, and study to have a store of  
 practical subjects that you have investigated, and can  
 enter into the spirit of, and can present in a plain,  
 forcible manner to the people, at the right time and  
 place, as they need.

You have not been thoroughly furnished from  
 the word of inspiration unto all good works. When the  
 flock have needed spiritual food, you have frequently  
 presented some argumentative subject no more ap-  
 propriate for the occasion than an oration upon na-  
 tional affairs.

If you would task your soul and educate your  
 mind to a knowledge of subjects which the word of  
 God has amply furnished you, you could build up the  
 cause of God by feeding the flock with proper food,  
 which would give spiritual strength and health as  
 their wants required.

You have yet to learn the work of a true shep-  
 herd. When you understand this, you will have suffi-  
 cient weight upon you of the cause and work of God,  
 that you will not be inclined to jest and joke, and en-  
 gage in light and frivolous conversation. A minister of  
 Christ, with a proper burden of the work, and a high  
 sense of the exalted character and sacredness of his  
 mission, will not [#22.p159] be inclined to lightness and #159  
 trifling with the lambs of the flock.

A true shepherd will have an interest in all  
 that relates to the welfare of the flock, feeding them,  
 guiding them, and defending them. He will carry him-  
 self with great wisdom, manifesting a tender consid-  
 eration for all, being courteous and compassionate to  
 all, especially the tempted, and afflicted, and de-  
 sponding. Instead of giving this class the sympathy  
 as their particular cases have demanded, and as their  
 infirmities have required, you have shunned this  
 class, while you have drawn largely upon others for  
 sympathy. "Even the Son of man came not to be min-

istered unto, but to minister, and to give his life a ransom for many." "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." "But made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." "Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me."

#160 It is not the work of a gospel minister to lord it over God's heritage, but in lowliness<sup>[#22.p160]</sup> of mind, with gentleness and long forbearance, exhorting, reproving, rebuking, with all long-suffering and doctrine.

How will the foregoing scriptures compare with your past life? You have been cultivating a selfish temperament nearly all your life. You married a woman of a strong, set will. Her natural disposition was supremely selfish. You were both lovers of self. Uniting your interest did not help the case of either, but increased the peril of both. You were neither of you conscientious. You neither of you had the fear of God before you in a high sense. Selfish love, and selfish gratification, have been the ruling principle. You have both had so little consecration to God that you could not benefit each other. You have each wanted your own way. You have each wanted to be petted, and praised, and waited upon.

The Lord saw your dangers, and sent you warnings through testimony, time and again, that your eternal interest was endangered unless you overcame your love of self, and conformed your will to the will of God. Had you heeded the admonitions and warnings from the Lord, had you turned square about and made an entire change, your wife would not now be in the snare of the enemy, left of God to  
#161 believe the strong delusions of Satan. Had you<sup>[#22.p161]</sup>

followed the light God has given, you would now be a strong and efficient laborer in the cause of God, qualified to accomplish tenfold more than you are now competent to do. You have become weak because you have failed to cherish the light.

You have been able but a small part of the time to discern the voice of the true Shepherd from that of a stranger. Your neglect to walk in the light has brought darkness upon you, and your conscience, by being often violated, has become benumbed.

Your wife did not believe and follow the light the Lord in mercy sent her. She despised reproof, and herself closed the door through which the voice of the Lord was heard to counsel and warn her. Satan was pleased, and there was nothing to hinder him from insinuating himself into her confidence, and, by his pleasing, flattering deceptions, leading her captive at his will.

The Lord gave you a testimony that your wife was a hindrance to you in your labors, and that you should not have her accompany you unless you had the most positive evidence that she was a converted woman, transformed by the renewing of her mind. You then felt that you had an excuse to plead for a home, and made this testimony your excuse, and worked accordingly,<sup>[#22.p162]</sup> although you had no need #162 of a home of your own. Your wife had duties to do to her parents, which she had neglected all her life. If she, with a cheerful spirit, had taken up this long-neglected duty, she would not now be left captive to Satan, to do his will, and corrupt her heart and soul in his service.

Your want of a home was imaginary, like many of your supposed wants. You obtained the home your selfishness desired, and you could leave your wife comfortably situated. But God was preparing a final test for her. The affliction of her mother was of that nature to arouse the sympathy in the heart, if it was not thoroughly seared and callous by

selfishness. But this providence of God failed to arouse the filial love of the daughter for her suffering mother. She had no home cares to stand in her way, no children to share her love and care, and her attention was devoted to her poor self.

The burden of care her father had to bear was too much for his aged strength, and he was prostrated with keen sufferings. Surely, then, if the daughter had a sensitive spot in her heart, she could not help feeling, and arousing to a sense of her duty to share the burdens of her sister and her sister's husband. But she revealed by her indifference, and by her shunning all the care and burden that she well could, that her heart was well-nigh as unimpressible as <sup>#22.p163</sup> a stone. To be close by her parents, and yet be so indifferent, would tell against her.

She communicated the state of things to her husband. Bro. — was as selfish as his wife, and he sent an urgent request for her to come to him. How did angels of God, the tender, pitying, loving, ministering angels, look upon this act? The daughter left for strangers to do those tender offices that she should have cheerfully shared with her burdened sister. Angels looked with astonishment and grief upon the scene, and turned from this selfish woman. Evil angels took their place, and she was led captive by Satan at his will. She proved to be a great hindrance to her husband; for she was a medium of Satan, and his labors were of but little account.

The cause of God would have stood higher in — if that last effort had not been made; for the work was not completed. An interest was raised, but left to sink where it could never be raised again.

I ask you, Bro. — to compare these scriptures relative to the work and ministry of Jesus Christ with your course of conduct through your labors as a gospel minister, but more especially in the instance I have mentioned, where duty was too plain for any mistake, if the conscience and affections had

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not become paralyzed by a long course of continual selfishness and idolatry of self.<sup>[#22.p164]</sup>

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In the act of leaving your parents in their suffering and necessity for help, the church was obliged to take this burden, and watch with the suffering members of Christ's body. You both, in this heartless neglect, brought the frown of God upon yourselves. God does not pass such things lightly by. They are recorded by the angels. God cannot prosper those who go directly contrary to the plainest duty specified in his word, showing the duty of children to their parents. Children who feel under no more obligation to their earthly parents than you have done, but can so easily step out from the responsibilities upon them, will not have due respect for their Heavenly Father. They will not reverence or respect the claims that God has upon them. If they disrespect and dishonor their earthly parents, they will not respect and love their Creator. Your wife transgressed the fifth precept of the decalogue in neglecting her parents. "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. Those who dishonor or disrespect their parents need not expect the blessing of God will attend them. Our parents have claims upon us that we cannot throw off or lightly regard. But children who have not been trained and controlled in childhood, and have been permitted to make themselves<sup>[#22.p165]</sup> the objects of #165 their care, who have selfishly sought their ease, and avoided burdens, become heartless, and disrespect the claims of their parents who watched over their earliest infancy.

Bro. —, you have been selfish in these things yourself, and greatly deficient in duty. You have required attention and care, but you have not given the same in return. You have been selfish and exacting, and have frequently been unreasonable, and given your wife occasion for trial. You have both been unconsecrated and astonishingly selfish. You

have made but little sacrifice for the truth's sake. You have avoided burdens as well as your wife, and have occupied a position to be waited upon, rather than to try to be as little burden as possible.

Ministers of Christ should feel it a duty binding upon them, if they receive the hospitalities of their brethren or friends, to leave a blessing with the family by seeking to encourage and strengthen the members of the family. They should not neglect the duties of a pastor as they visit from house to house. They should become familiar with every member of the family, that they may understand the spiritual condition of all, and vary their manner of labor to meet the case of each member of the family. When a minister bearing the solemn message of warning to the world receives the hospitable courtesies of friends and brethren, and neglects the duties of a shepherd of the flock, but is careless in his example and deportment, and engages with the young in trifling conversation, jesting and joking, and relating humorous anecdotes to create a laugh, he is unworthy of being a gospel minister, and needs to be converted before he should be entrusted with the care of the sheep and lambs. Ministers who are neglectful of the duties devolving on a faithful pastor give evidence that they are not sanctified by the truths they present to others, and should not be sustained as laborers in the vineyard of the Lord till they have a high sense of the sacredness of the work of a minister of Jesus Christ.

When there are only evening meetings to attend, there is much time that can be used to great advantage in visiting from house to house, meeting the people where they are. And if ministers of Christ have the graces of the Spirit, if they imitate the great Exemplar, they will find access to hearts, and will win souls to Christ. Some ministers bearing the last message of mercy are too distant. They do not improve the opportunities they have of gaining the confidence of men and women who are unbelievers, by

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their exemplary deportment, and their unselfish interest for the good of others, their kindness, forbearance, humbleness of mind, and their respectful courtesy. These fruits<sup>[#22.p167]</sup> of the Spirit will exert a far greater influence than the preaching in the desk without individual effort in families. But the preaching of pointed, testing truths to the people, and corresponding individual efforts from house to house to back up pulpit effort, will greatly extend the influence for good, and souls will be converted to the truth. #167

Some of our ministers carry too light responsibilities, and shun individual care and burdens, and for this reason they do not feel the need of help from God as if they lifted the burdens that the work of God and our faith require them to lift. When burdens in this cause have to be borne, when brought into strait places, they will feel the need of living near to God, that they may have confidence to commit their ways to him, and in faith claim that help which God alone can give. They will then be obtaining an experience every day in faith and trust, which is of the highest value to a gospel minister. His work is more solemn and sacred than ministers generally realize. They should carry a sanctified influence with them. God requires that those who minister in sacred things should be men who feel jealous for his cause. The burden of their work should be the salvation of souls. Brother —, you have not felt as the prophet describes: "Let the priests, the ministers of the Lord, weep between the<sup>[#22.p168]</sup> porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." #168

I was shown in what marked contrast, Bro. —, has your course, in your labors, been with the requirements of God's word. You have been careless in your words, and in your deportment. The sheep have had the burden to care for the shepherd, to warn,

reprove, exhort, and weep over the reckless course of their shepherd, who, by accepting his office, acknowledges he is mouth-piece for God. Yet he cares far more for himself than he does for the poor sheep. You have not felt a burden for souls. You have not gone forth to your labors weeping, and praying for souls, that sinners might be converted. Had you done this, you would be sowing seed which would spring up after many days, and bear fruit to the glory of God. When there is no work you can do by the fireside in conversation and prayer with families, you should then show industry and economy of time, and train yourself to bear responsibilities by useful employment.

#169 You and your wife might have saved yourselves many ill turns and been more cheerful and happy, had you sought your[<sup>#22.p169</sup>] ease less, and combined physical labor with your study. Your muscles were made for use, not to be inactive. God gave to Adam and Eve in Eden all that their wants required, yet their Heavenly Father knew that they needed employment, in order to retain their happiness. If you would exercise the muscles in laboring with your hands some portion of each day, combining labor with your study, your mind would be better balanced, your thoughts would be of a more pure and elevated character, and your sleep would be more natural and healthful. Your head would be less confused and stupid because of congested brain. Your thoughts would be clearer upon sacred truth, and your moral powers more vigorous. You do not love labor; but it is for your good to have more physical exercise daily, which will quicken the sluggish blood to healthful activity, and will carry you above discontent and infirmities.

You should not neglect diligent study. You should pray for light from God, that he would open to your understanding the treasures of his word, that you may be thoroughly furnished unto all good works. You will never be in a position where it is not

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necessary for you to watch and pray earnestly in order to overcome your besetments. Bro. —, you will need to guard yourself continually to keep self out of sight. You have encouraged a habit of<sup>[#22.p170]</sup> making #170 yourself very prominent. You dwell upon your family difficulties and your poor health. In short, yourself has been the theme of your conversation, and has come in between you and your Saviour.

You should forget self, and hide behind Jesus. Let the dear Saviour be magnified, but lose sight of yourself. When you see and feel your weakness, you will not see that there is anything in yourself worthy of notice or remark. The people have not only been wearied, but disgusted, with your preliminaries before you present your subject. In every case, when you speak to the people, where you mention your family trials, you lower yourself in the estimation of the people, and suggest suspicions that you are not all right.

You have the example of ministers who have exalted themselves, and who have coveted praise from the people. They were petted and flattered by the indiscreet, until they became exalted and self-sufficient, and trusted in their own wisdom, and made shipwreck of faith. They thought that they were so popular that they could take almost any course, and yet retain their popularity. Here has been your presumption. When the deportment of a minister of Christ gives gossiping tongues facts as subject matter to discuss, and their morality is seriously questioned, they should not call this jealousy or slander. You should<sup>[#22.p171]</sup> be cautious how you encourage a ha- #171 bitual train of thought from which habits are formed, that will prove your ruin. Mark those whose course you should abhor, and then forbear to take the first step in the direction they have traveled.

You have been self-sufficient, blinded, and deluded by the devil, so that you could not discern your weakness and many errors. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness,

goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."

I was shown fields of labor. Towns, cities, and villages, everywhere, should hear the message of warning; for all will be tested and proved upon the message of present truth. A great work is to be done, but the laborers who enter these fields should be men of sound judgment, who know how to deal with minds. They should be men of patience, kindness, and courtesy, who have the fear of God before them.

#172 You have frequently gained the confidence of the people, and then, if, by your careless deportment, or by some injudicious moves, by severity, or by an overbearing spirit, you lose their confidence, more harm<sub>[#22.p172]</sub> will result to the cause of God than if no effort had been made. Great injury has been done to the cause of God by ministers moving from impulse. Some are easily stirred, and frequently become irritated; and, if abused, they retaliate. This is just what Satan exults to have them do. The enemies of truth triumph over this weakness in a minister of Christ; for it is a reproach to the cause of present truth. Those who show this weakness of character do not rightly represent the truth, or the ministers of our faith. The indiscretion of one minister throws a cloud of suspicion upon all, and makes the labors of those who follow after them exceedingly difficult.

Bro. —, when you go out to engage in labor in a new field, you love to dwell upon the argumentative, because you have educated your mind for this kind of labor. But your labors have not been one-tenth part as valuable as they would have been, had you qualified yourself by practical experience to give the people discourses upon practical subjects. You need to become a learner in the school of Christ, that you may experience

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practical godliness. When you have the saving power of truth in your own soul, you cannot forbear feeding the flock of God with the same practical truths which have made joyful in God your own heart. Practical and doctrinal should be combined, in order to impress the hearts<sup>[#22.p173]</sup> with the importance of yielding to the claims of truth after the understanding is convinced by the weight of evidence. The servants of Christ should imitate the example of the Master in the manner of their labor. They should constantly keep before the people in the best manner to be comprehended by them, the necessity of practical godliness, bringing them, as did our Saviour in his teachings, to see the necessity of religious principle and righteousness in their every-day life. #173

The people are not fed by the ministers of popular churches, and souls are starving for food that will nourish and give spiritual life.

Your life has not been marked with humbleness of mind and meekness of deportment. You love God in word, but not in deed and in truth. Your dignity is easily hurt.

Ministers should feel the sanctification of the truth first upon their own hearts and in their own lives, then their pulpit efforts will be enforced by their example out of the desk. Ministers need themselves to be softened and sanctified before God can in a special manner work with their efforts.

You have let slip the golden opportunity to gather a harvest of souls, because it was impossible for God to work with your efforts; for your heart was not right with him. Your spirit was not pure before Him<sup>[#22.p174]</sup> who is the embodiment of purity and holiness. If you regard iniquity in your heart, the Lord will not hear your prayer. Our God is a jealous God. He knoweth the thoughts, and the imagination, and devices, of the heart. You have followed your own judgment, and made a sad failure when you might have had success. There is, Bro. —, too much at stake in these efforts to do the work negligently or #174

recklessly. Souls are being tested upon important, eternal truth, and what you may say or do will have influence to balance the decisions they make either for or against the truth. When you should have been in humility before God, pleading for him to work with your efforts, feeling the weight of the cause and the value of souls, you have chosen the society of young ladies, regardless of the sacred work of God, and your office as a minister of the gospel of Christ. You were standing between the living and the dead; yet you have engaged in light and frivolous conversation, and jesting and joking.

How can ministering angels be round about you, and shed light upon you, and impart strength to you? When you should be seeking to find ways and means to enlighten the minds of those in error and darkness, you are pleasing yourself, and are too selfish to engage in a work you have no inclination or  
 #176 love for. If our<sup>[#22,p175]</sup> position is criticized by those who are investigating, you have but little patience with them. You give them frequently a short, severe reply, as though they had no business to search closely, but must take all that is presented as truth, without investigating for themselves. You have turned many souls in your ministerial labors away from the truth by your manner of treating them. You have not always been impatient and unapproachable, but when you feel like it, you will take time to answer questions candidly; but frequently you are uncourteous and exacting. You are pettish and irritable like a child.

A concealed golden wedge and a Babylonish garment troubled the entire camp of Israel in bringing the frown of God upon the people because of the sin of one man. Thousands were slain upon the battle field because God would not bless and prosper a people where there was even one sinner among them who transgressed his word. This sinner was not in holy office, yet a jealous God could not go forth with

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the armies of Israel to battle with these concealed sins in their midst.

Notwithstanding the apostles' warning is before us, "Abstain from all appearance of evil," yet some persisted in pursuing a course unbecoming Christians.

God requires his people to be holy, to keep themselves separate from the works<sup>[#22.p176]</sup> of darkness, to be pure in heart and life, and unspotted from the world. The children of God by faith in Christ, are his chosen people; and when they stand upon the holy ground of Bible truth, they will be saved from fellowship with the unfruitful works of darkness. #176

Bro. —, you have stood directly in the way of the work of God. You have brought great darkness and discouragement upon the cause of God. You have been blinded by the devil. You have worked for sympathy, and have obtained it. Had you stood in the light, you could have discerned the power of Satan at work to deceive and destroy you. The children of God do not eat and drink to please the appetite, but to preserve life and strength to do their Master's will. They clothe themselves for health, not for display or to keep pace with changing fashion. The desire of the eye and the pride of life are banished from their wardrobes and from their houses, from principle. They will move from godly sincerity, and their conversation will be elevated and heavenly.

Bro. —, God is very pitiful, for he understands our weakness and our temptations; and when we come to him with broken hearts and contrite spirits, he accepts our repentance, and as we take hold of his strength to make peace with him, he promises that we shall make peace with him.<sup>[#22.p177]</sup> Oh! what gratitude, what joy, should we feel that God is merciful! #177

You have failed to rely upon the strength of God. You have dwelt upon yourself, and made yourself the theme of conversation and of your thoughts. Your trials have been magnified to yourself and oth-

ers, and your mind has been diverted from the truth, from the Pattern which we are required to copy, to weak Bro. —.

When you should have been feeling the worth of souls and seeking opportunities to present the truth, to individuals when out of the desk, you have not felt the responsibility devolving upon a gospel minister. Jesus and righteousness were not your themes, and many opportunities were lost that might, if improved, have decided more than a score of souls to give all for Christ and the truth. But the burden you would not lift. There was pastoral labor involving a cross which you would not engage in.

I saw angels of God watching the impressions you make and the fruits you bear out of meeting, and your general influence upon believers and unbelievers. I saw these angels veil their faces in sadness, and turn from you reluctantly in sorrow. Frequently you were engaged in matters of minor consequence, and when you had efforts to make which required the vigor of all your energies, clear thought and earnest

#178 [#22,p178] prayer, you followed your pleasure, your inclination, and trusted to your own strength and wisdom to meet, not men alone, but principalities and powers, Satan and his angels. This was doing the work of God negligently, and placing the truth and cause of God in jeopardy, periling the salvation of souls.

An entire change must take place with you before you can be entrusted with the work of God. You should consider your life a solemn reality, and that it is no idle dream. As a watchman upon the walls of Zion, you are answerable for the souls of the people. You should settle into God. You move without due consideration. You move from impulse rather than from principle. You have not felt the positive necessity of training your mind. You have not felt the necessity in your own case of crucifying the old man with the affections and lusts. You need to be balanced by the weight of God's Spirit, that all your movements may be regulated by his Spirit. You are

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now uncertain in all you undertake. You do and undo. You build up, and then you tear down. You kindle an interest, and then from lack of consecration and divine wisdom you quench it. You have not been strengthened, established, and settled. You have had but little faith. You have not lived a life of prayer. You have needed so much to link your life with God, and [#22.p179] then you will not sow to the flesh and reap #179 corruption in the end.

Jesting, joking, and worldly conversation belong to the world. Christians who have the peace of God in their hearts, will be cheerful and happy without indulging in levity or frivolous talk. While watching unto prayer, they will have a serenity and peace which will elevate them above all superfluities. The mystery of godliness, opened to the mind of the minister of Christ, will raise him above earthly and sensual enjoyments. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The communication open between God and his soul will make him fruitful in the knowledge of his will, and open before him treasures of practical subjects that he can present to the people, which will not cause levity or the semblance of a smile, but will solemnize the mind, touch the heart, and arouse the moral sensibilities to the sacred claims God has upon the affections and life. Those who labor in word and doctrine should be men of God, pure in heart and life.

You are in the greatest danger of bringing a reproach upon the cause of God. Satan knows your weakness. His angels communicate your weak points to those who are deceived by his lying wonders, and they are already counting you as one of their numbers. Satan exults to have you pursue[#22.p180] an un- #180 wise course, because you place yourself upon his ground, and give him advantage over you. Satan well knows that the indiscretion of men who advocate the law of God will turn souls from the truth. You have not taken upon your soul the burden of the work,

and labored carefully and earnestly in private to favorably impress minds in regard to the truth. You frequently make yourself enemies by your abrupt manners. You too frequently become impatient, irritable, and childish. Unless you are on your guard, you prejudice souls against the truth. Unless you are a transformed man, and will carry out in your life the principles of the sacred truths you present in the desk, your labors will amount to but little. You have a weight of responsibility resting upon you. It is the watchman's duty to ever be at his post, watching for souls as they that must give an account. If your mind is diverted from the great work, if unholy thoughts fill the mind, if selfish plans and projects rob of sleep, and in consequence the mental and physical strength is lessened, you sin against your own soul and against God. Your discernment is blunted, and sacred things are placed upon a level with common. God is dishonored, his cause reproached. The good work you might have done had you made God your trust is marred. Had you preserved the vigor of your

#181 powers to put the strength of your brain<sup>[#22.p181]</sup> and entire being in the important work of God without reserve, you would have realized a much greater work, and it would have been more perfectly done.

Your labors have been defective. A master workman engages his men to do for him a very nice and valuable job, which requires study and much careful thought. They know as they agree to do the work that, in order to accomplish the task aright, all their faculties need to be aroused and in the very best condition to put forth their best efforts. But one man of the company is ruled by perverse appetite. He loves strong drink. Day after day he gratifies his desire for stimulus; and while under the influence of this stimulus, the brain is clouded, the nerves weakened, and his hands are unsteady. He continues his labor day after day, and nearly ruins the job entrusted to him. That man forfeited his wages, and did almost irreparable injury to his employer. He has, through

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his unfaithfulness, lost the confidence of his master, as well as his fellow-workmen. He was entrusted with a great responsibility; and, in accepting this trust, he acknowledged that he was competent to do the work according to the directions given by his employer. But through his own love of self, the appetite was indulged and the consequences risked.

Your case, Bro. —, has been similar to this. The accountability of a minister<sup>[#22.p182]</sup> of Christ, #182 warning the world of a coming Judgment, is as much more important as eternal things are of more consequence than temporal. If the minister of the gospel yields to his inclination rather than to be guided by duty, if he indulges self at the expense of spiritual strength, and as the result moves indiscreetly, souls will, in the Judgment, arise up to condemn him for his unfaithfulness. The blood of souls is found in his garments. It may seem to the unconsecrated minister a small thing to be fitful, impulsive, and unconsecrated; to build up, and then to tear down; to dishearten, distress, and discourage, the very souls that the truth he has presented has converted. It is a sad thing to lose the confidence of the very ones he has been laboring to save. The result of an unwise course pursued by the minister, will never be fully understood until the minister sees as God seeth.

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A Letter.

Bro. —, I was shown, December 10, 1871, that there were serious defects in your character which, unless seen and overcome, will prove your ruin; and you will not only be weighed in the balances of the sanctuary, and found wanting yourself, but your influence will determine the destiny of others. You are either gathering with Christ or scattering abroad.

I was shown that you have a deeply rooted<sup>[#22.p183]</sup> love for the world. The love of money is the #183

root of all evil. You flatter yourself that you are about right, when you are not. God seeth not as man seeth. He looks at the heart. His ways are not our ways, nor his thoughts our thoughts. Your great care and anxiety is to acquire means. This absorbing passion has been increasing upon you until it is overbalancing your love of the truth. Your soul is being corrupted through your love of money. Your love for the truth and the advancement of the cause of truth is very weak. Your earthly treasures claim and hold your affections.

You have a knowledge of the truth; you are not ignorant of the claims of Scripture; you know your Master's will, for he has plainly revealed it. But your heart is not inclined to follow the light which shines upon your pathway. You have a large measure of self-conceit. Your love for yourself is greater than your love for the cause of present truth. Your self-confidence and your self-sufficiency will certainly prove your ruin, unless you can see your weakness, your errors, and reform. You are arbitrary. You have a set will of your own to maintain, and although the opinions of others may be correct, and your judgment wrong, yet you are not the man to yield. You hold firmly to your advanced opinion, irrespective of the judgment of others. I wish you could see the danger of pursuing the course you have. If your eyes could be enlightened by the Spirit of God, you would see these things clearly. Your wife loves the truth, and she is a practical woman, and a woman of principle. You do not appreciate the value of your wife. She has worked hard for the mutual good of the family, and you have not given her your confidence. You have not counseled with her as was your duty. You keep your matters very much to yourself. You do not love to open your heart to your wife, and let her know your exercises of mind, and your real faith and feelings. You are secretive. Your wife does not hold the honored place in your family that she deserves, and that she is capable of filling.

You feel that your wife should not interfere with your arrangements and plans, and you too frequently set your will and plans of operation in opposition to those of your wife. You act as though your wife's identity should be submerged in you. You are not satisfied to have her act as though she had an individuality, and an identity of her own. God holds her accountable for her individuality. You cannot save her. She cannot save you. She has a conscience of her own which she must be guided by. You are too willing to be conscience for your wife, and, sometimes, for your children. God has claims upon your wife higher than you can have. She must form a character for herself, and she is accountable to God for the character she develops.

You have a character to form, and you are accountable to God for the character you develop. You have a controlling influence, a dictatorial spirit, which is not in accordance with the will of God. You must cease to be so exacting. You have prided yourself upon your fine taste and organization. You have nice ideas, but you have not carried this exact and fine perception in your character, or in your deportment. You have failed to perfect a symmetrical<sup>[#22.p185]</sup> #185 character. You have good ideas of order and arrangement, but all these nice qualities of the mind have become blunted by being perverted. You have not complied with the conditions laid down in the word of God for becoming a son of God. All the promises of God are upon conditions. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This experience you have yet to obtain. You love to get into the company of unbelievers, and hear them talk, and talk yourself. Jesus could not be glorified with your conversation; and

if you had the spirit of Jesus, you could not have been so much in the society of those who had no love for the truth of God.

You have felt that there were hindrances to your children's becoming Christians. You have felt that others were to blame. But do not deceive yourself in regard to this matter. Your influence as a father has been sufficient, if there was nothing else to hinder, to stand in their way. Your example and your conversation have been of that character that your children could not believe that your course was consistent with your profession. Your conversation with unbelievers has been so light—jesting, joking, and of a low order—that your influence could never elevate them. Your deal with others has not always been strictly honest. You have not loved God with all your  
 #186 heart, mind, and strength,<sup>[#22,p186]</sup> and your neighbor as yourself. You would, if in your power, advantage yourself at your neighbor's disadvantage. Every dollar which comes to you in this manner will carry with it a curse which you will feel sooner or later. God marks; he does not pass over one act of injustice, be it done to believer or unbeliever. Your disposition of acquisitiveness is to you a snare. Your deal with your fellow-men cannot endure the test of the Judgment.

Your Christian character is spotted with avarice. These spots will have to be removed, or you will lose eternal life. We each have a work to do for the Master. We each have talents to improve. The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but they may start waves of blessing by their unconscious influence, which shall deepen, and widen, and they never know the happy result of their words and consistent deportment, until the final distribution of the rewards. They did not feel or know that they were doing anything great. They were not required to weary themselves with anxieties about success. They had only to go forward, not with many words, and vain glorying, and boasting, but

quietly, faithfully doing the work which God's providence assigned to them. They will not lose their reward. Thus will it be in your case. The memorial of your life will be written in the book of records; and, if you are finally an overcomer, there will be souls saved through your efforts, by your self denial, your good words, and consistent Christian life. And in the final distribution of rewards to all as their works have been, <sup>[#22.p187]</sup> redeemed souls will call you blessed, and <sup>#187</sup> the Master will say "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The world indeed is full of hurry, of pride, of selfishness, avarice and violence, and it may seem to us that it is a waste of time and breath to be ever in season and out of season, on all occasions to hold ourselves in readiness to speak words that are gentle, right, pure, elevating, chaste and holy, in the face of the whirlwind of confusion, and bustle, and strife. And yet words fitly spoken, coming from sanctified hearts and lips, sustained by a godly consistent Christian deportment, will be as apples of gold in pictures of silver. You have been as one of the vain talkers, and have appeared as one of the world. In your words and actions you have been careless, and sometimes reckless in your conversation, and have lowered yourself as a Christian in the opinion of unbelievers. You have sometimes spoken of the truth; but your words have not borne that serious, anxious interest that would affect the heart. They have been accompanied with light, trivial remarks, that would lead those with whom you converse to decide that your faith was not genuine, and that you did not believe the truths you profess. Words in favor of the truth, spoken in the calm self-possession of a right purpose, and from a pure heart, will do much to disarm opposition and win souls. A harsh, selfish, denunciatory spirit, will only drive farther from the truth and awaken a spirit of opposition.

You are not to wait for great occasions, or to expect extraordinary abilities before you work in ear-

#188 nest for God. You need not have a<sup>[#22.p188]</sup> thought of what the world will think of you. If your intercourse with them, and your godly conversation, are a living testimony to them of your purity, and sincerity of faith, and they are convinced that you desire to benefit them, your words will not be wholly lost upon them, but will be productive of good.

The servant of Jesus Christ, in any department of the Christian service, by precept and by example, will have a saving influence upon others. The good seed sown may lie in a worldly, cold, and selfish heart for some time without evidencing that it has taken root; but frequently the Spirit of God operates upon that heart, and waters it with the dew of heaven, and the long-hidden seed springs up and finally bears fruit to the glory of God. We know not in our lifework which shall prosper, this or that. These are not questions for us poor mortals to settle. We are to do our work, leaving the result with God. If you were ignorant, and in darkness, you would not be as guilty. But you have had great light. You have heard much truth, but you are not a doer of the word.

Christ's life is the pattern for us all. His example of self-denial, self-sacrifice and disinterested benevolence, is for us to follow. The entire life of Christ is an infinite demonstration of his great love and condescension to save sinful man. Love one another, as I have loved you, says Christ. How will our life of self denial, and sacrifice, and benevolence, bear comparison with the life of Christ. "Ye are" says Christ, addressing his disciples, "the light of the world." "Ye are the salt of the earth." If this is our privilege, and also  
 #189 our duty, and we are bodies<sup>[#22.p189]</sup> of darkness and of unbelief, what a fearful responsibility we assume. We may be channels of light or of darkness. If we have neglected to improve the light God has given us, and have failed to advance in knowledge and true holiness as the light has directed the way, we are guilty, and in darkness according to the light and truth we have neglected to improve. In these days of iniquity and

peril, the character and works of professed Christians will not generally bear the test, nor endure the exposure, when examined by the light that now shines upon them. There is no concord between Christ and Belial. There is no communion between light and darkness. How then can the spirit of Christ and the spirit of the world be in harmony? The Lord our God is a jealous God. He requires the sincere affection and unreserved confidence of those who profess to love him. Says the psalmist, "If I regard iniquity in my heart, the Lord will not hear me."

You have stood directly in the way of the salvation of your children. You lay their indifference to religious things to other causes than the true. Your example is a stumbling-block to your children. They know by your fruits, by your words and works, that you do not believe in the near coming of Christ. Some of your children do not hesitate to make sport of the idea of the near coming of Christ, and of the shortness of time. They take great satisfaction when you drive a sharp bargain. They think father is keen in a trade, and that nobody can get the better of you. They are following in your footsteps. Faith without works is dead, being alone. Money has given you power, and you<sub>[#22.p190]</sub> have used that power to take advantage of the necessities of others. Your speculations in your business life have not been honest. You have not been just with your fellow-men. You have, by your trades, sacrificed your reputation as a Christian, and as an honest man. Means that came into your possession by fair trading, did not come fast enough to satisfy your thirst for gain, and you have frequently made the poor man's burdens heavier, by taking advantage of his necessity to increase your property. Look carefully, Bro. —. You are making fearful losses for earthly gain. You are losing manly integrity and heavenly virtue, in the hour of temptation. Is this gain? or loss? Are you richer or poorer for all such increase? To you it is a fearful loss, for it takes just

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so much from the treasure you might have been accumulating in Heaven.

Every opportunity to help a brother in need, or to aid the cause of God in the spread of the truth, is a pearl that you can send beforehand and deposit in the bank of Heaven for safe keeping. God is testing you. He is proving you. God has been giving his blessings to you with a lavish hand, and is now watching to see what use you are making of them. If you help those who need help, if you feel the worth of souls and do what you can with the means God has entrusted to you, every opportunity improved adds to your heavenly treasure. But love of self has led you to prefer earthly possessions to the sacrifice of the heavenly. You choose the treasures that moth and rust doth corrupt to the treasures enduring as eternity. The gem of tender compassion, and to bless others, is offered <sup>#191</sup> ~~to your acceptance~~ <sup>to your acceptance</sup> ~~but your eyes are~~ <sup>so blinded by the god of this world you cannot discern the blessings of doing good, of being rich in good works, ready to distribute, willing to communicate, laying up for yourself a good foundation against the time to come, that you may lay hold on eternal life. You are neglecting to avail yourself of precious opportunities to secure the heavenly treasure, at the peril of your soul. Are you really richer for your penuriousness and close managing? God is proving you. It is for you to determine whether you will come out gold or valueless dross. Should your probation close to night, how stands your life-record? Not a dollar could you take with you of what you have gained. The curse of every unjust act will attend you. Your sharpness in trade when viewed in the mirror that God will present before you, will not lead to self congratulation. Coveteousness is idolatry.</sup>

Your only hope is to humble your heart before God. "For what shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" I entreat of you, Do not close your eyes to your danger. Do not be

blind to the higher interests of the soul, to the blessed and glorious prospects of the better life. The anxious, burdened gain-seekers of this world are blind and insane. They turn from the immortal, imperishable treasure to this world. The glitter and tinsel of this world captivate their senses, and eternal things are not valued. They labor for that which satisfieth not. They spend their money for that which is not bread, when Jesus offers them peace, and hope, and infinite blessings, for<sup>[#22.p192]</sup> a life of obedience. #192 All the treasures of the earth would not be rich enough to buy these precious gifts. Yet many are insane, and turn from the heavenly inducement. Christ will keep the names of all who count no sacrifice too costly to be offered upon the altar of faith and love to him. He sacrificed all for fallen humanity. The names of the obedient, self sacrificing, and faithful, shall be engraved upon the palms of his hands, and they will not be spued from his mouth, but taken in his lips, and he will especially plead in their behalf before the Father. They will be remembered. When the selfish and proud are forgotten, their names shall be immortalized. In order to be happy ourselves, we must live to make others happy. Better is it for us to yield our possessions, talents, and affections, in grateful devotion to Christ, and in that way find happiness here, and immortal glory hereafter.

The long night of watching, of toil, and hardship, is nearly past. Christ is soon to come. Get ready. The angels of God are seeking to attract you from yourself, and from earthly things. Let them not labor in vain. Faith, living faith, you want; faith that works by love and purifies the soul. Remember Calvary, the infinite and awful sacrifice there made for man. Jesus now invites you to come to him just as you are, and make him your strength and everlasting friend.

E. G. W.

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