

**TESTIMONY
FOR
THE CHURCH,
No. 17-20.**

BY ELLEN G. WHITE.

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

1869

INDEX

Testimony #17	3
Testimony #18	113
Testimony #19	215
Testimony #20	273

Note from the Publisher:

This publication has been retype set for clarity of text, due to the originals are very poor quality. Very special care has been taken to assure that every word, letter, even commas and periods are just as found in the original. However there is the possibility of a oversight in this production. If you are comparing, and find an issue, please let us know, and we will make the correction. We want this publication to be as best as humanly possible a retype set original.

TESTIMONY
FOR
THE CHURCH,
No. 17.

BY ELLEN G. WHITE.

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

1869.

THE SUFFERINGS OF CHRIST.

In order to fully realize the value of salvation, it is necessary to understand what it cost. In consequence of our limited ideas of the sufferings of Christ, we place a low estimate upon the great work of the atonement. The glorious plan of man's salvation was brought about through the infinite love of God the Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race. Such love as is manifested in the gift of God's beloved Son amazed the holy angels. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This Saviour was the brightness of his Father's glory, and the express image of his person. He possessed divine majesty, perfection and excellence. He was equal with God. "It pleased the Father that in him should all fullness dwell." "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

#2 Christ consented to die in man's stead that man, by a life of obedience, might escape the penalty of ^[#17,p2] the transgression of the law of God. The death of Christ did not make the law of God of none effect. His death did not slay the law, lessen its holy claims, nor detract from its sacred dignity. The death of Christ proclaimed the justice and perpetuity of his Father's law in punishing the transgressor, in that he consented to suffer the penalty of the law himself, in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of the law of God. His death magnified the law and made it honorable, and gave evidence to man of its changeless character. From his own divine lips is heard, "I came not to destroy the law, but to fulfill." The death of Christ justified the claims of the law.

In Christ was united the human and the divine. His mission was to reconcile God to man, and man to God; to unite the finite with the infinite. This was the only way in which fallen men could be exalted through the merits of the blood of Christ, to be partakers of the divine nature. Taking human nature, fitted Christ to understand the nature of man's trials, and his sorrows, and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ condescended to

take man's nature. He was tempted in all points like as we, that he might know how to succor all who should be tempted.

As the human was upon him, he felt his need of strength from his Father. He had select places of prayer. He loved the solitude of the mountain where to hold communion with his_[#17.p3] Father in^{#3} Heaven. In this exercise, his holy, human soul was strengthened for the duties and trials of the day. Our Saviour identifies himself with our needs and weaknesses, in that he became a suppliant, a nightly petitioner, seeking from his Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. He is a brother in our infirmities, but not possessing like passions. As the sinless One his nature recoiled from evil. He endured struggles, and torture of soul, in a world of sin. His humanity made prayer a necessity, and privilege. He required all the stronger divine support and comfort which his Father was ready to impart to his Son, who had left the joys of Heaven, chose his home, for the benefit of man, in a cold and thankless world. Christ found comfort and joy in communion with his Father. Here he could unburden his sorrows that were crushing him. He was a Man of Sorrows, and acquainted with grief.

Through the day he labored earnestly to do good to others, to save men from destruction. He healed the sick, he comforted the mournful, and brought cheerfulness and hope to the despairing. He brought the dead to life. After his work was finished for the day, he went forth, evening after evening, away from the confusion of the city, and his form was bowed in some retired grove, in supplication to his Father. At times the bright beams of the moon shone upon his bowed form. And then again the clouds and darkness shut away all light. The dew and frost of night rested upon his head and beard while in the attitude of a suppliant. He frequently_[#17.p4] continued his petitions through the entire night. He is our example. If we could remember this, and imitate the pattern, we should be much stronger in God.^{#4}

If the Saviour of men, with his divine strength, felt the need of prayer, how much more should feeble, sinful mortals, feel the necessity of prayer, — fervent, constant, prayer? When Christ was the most fiercely beset by temptation, he ate nothing. He committed himself to God, and through earnest prayer, and perfect submission to the will of his Father, came off conqueror.

Those who profess the truth for these last days, above every other class who take the name of Christian, should imitate the great Exemplar in prayer. "It is necessary for the disciple to follow his Master, and enough for the servant to be as his Lord." Our tables are frequently spread with luxuries not healthful nor necessary, because we

Testimony #17

love these things more than we love self-denial, freedom from disease, and a sound mind. Jesus sought earnestly for strength from his Father. This he considered, even for himself, the divine Son of God, of more value than to sit at the most luxurious table. He has given us evidence that prayer was essential in order to receive strength to contend with the powers of darkness, and to do the work allotted us to perform. Our own strength is weakness, but the strength which God gives is mighty, and will bring off every one who obtains it, more than conqueror.

#5 As the Son of God in the garden of Gethsemane bowed in the attitude of prayer, the agony of his spirit forced from his pores sweat like great drops of blood. It was here that the horror of^[#17.p5] great darkness surrounded him. The sins of the world were upon him. He was suffering in man's stead as a transgressor of his Father's law. Here was the scene of temptation. The divine light of God was receding from his vision, and he was passing into the hands of the powers of darkness. In the agony of his soul-anguish, he lay prostrate on the cold earth. He was realizing his Father's frown. The cup of suffering, Christ had taken from the lips of guilty man and proposed to drink it himself, and in its place, give to man the cup of blessing. The wrath that would have fallen upon man, was now falling upon Christ. It was here the mysterious cup trembled in his hand.

Jesus had often resorted to Gethsemane with his disciples for meditation and prayer. They were all well acquainted with this sacred retreat. Even Judas knew where to lead the murderous throng, that he might betray Jesus into their hands. Never before had the Saviour visited the spot with a heart so full of sorrow. It was not bodily suffering from which the Son of God shrank, and which wrung from his lips, in the presence of his disciples, these mournful words: "My soul is exceeding sorrowful, even unto death." "Tarry ye here," said he, "and watch with me."

#6 He went a little distance from his disciples, leaving them within hearing of his voice, and fell on his face, and prayed. His soul was agonized, and he plead, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." The sins of a lost world were upon him, and overwhelmed him. It was a sense of his Father's frown, in consequence of sin, which rent the heart of the Son of God with such piercing^[#17.p6] agony, and forced the great blood-drops from his brow down his pale cheeks, falling to the ground, and moistening the earth.

He rose from his prostrate position, and came to his disciples, and found them asleep. He said unto Peter, "What! could ye not watch with me one hour? Watch and pray, that ye enter not into temp-

tation. The spirit indeed is willing, but the flesh is weak." At the most important time, the disciples were found sleeping—at the time when Jesus had made a special request for them to watch with him. He knew that severe conflicts and terrible temptations were before his disciples. He took them with him, that they might be a strength to him, and that the events they should witness that night, and the lessons of instruction they should receive, might be indelibly printed upon their memories. This was necessary, that their faith might not fail, but be strengthened for the test just before them.

But instead of watching with Christ, they were burdened with sorrow, and fell asleep. Even the ardent Peter was asleep, who, only a few hours before, had declared that he would suffer, and, if need be, die for his Lord. At the most critical moment, when the Son of God was in need of their sympathy and heartfelt prayers, they were found asleep. They lost much by thus sleeping. Our Saviour designed to fortify them for the severe test of their faith to which they would soon be subjected. If they had spent the mournful period in watching with the dear Saviour, and in prayer to God, Peter would not have been left to his own feeble strength to have denied his Lord in the time of trial.^[#17.p7]

#7

The Son of God went away the second time, and prayed, saying, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." And again he came to his disciples, and found them sleeping. Their eyes were heavy. By these sleeping disciples is represented a sleeping church when the day of God's visitation is nigh. It is a time of clouds and thick darkness, when to be found asleep is most perilous.

Jesus has warned: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping." The church of God is required to fulfill her night watch, however perilous, whether long or short. Sorrow is no excuse for her to be less watchful. Tribulation should not lead to carelessness, but to double vigilance. Christ has directed the church by his own example to the Source of their strength in times of need, distress, and peril. The attitude of watching is to designate the church as God's people indeed. By this sign the waiting ones are distinguished from the world, and show that they are pilgrims and strangers upon the earth.

The Saviour turned sadly the second time from his sleeping disciples, and prayed the third time, saying the same words. Then he came to them, and said, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners." How cruel for the disciples to permit sleep to close their eyes

Testimony #17

#8 and slumber to chain their senses, while their divine Lord was enduring such inexpressible mental anguish. If they had remained watching, they^[#17,p8] would not have lost their faith as they beheld the Son of God dying upon the cross. This important night-watch should have been signalized by noble mental struggles and prayers, which would have brought them strength to witness the unspeakable agony of the Son of God. It would have prepared them, as they should behold his sufferings upon the cross, to understand something of the nature of the overpowering anguish which he endured in the garden of Gethsemane. And they would have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that terrible, trying hour, some rays of hope would have lit up the darkness, and sustained their faith. He had told them before that these things would take place; but they did not understand him.

The scene of Christ's sufferings was to be a fiery ordeal to his disciples, and hence the necessity of watchfulness and prayer. Their faith needed to be sustained by an unseen strength, as they should experience the triumph of the powers of darkness.

#9 We can have but faint conceptions of the inexpressible anguish of God's dear Son in Gethsemane, as he realized the separation from his Father in consequence of bearing man's sin. He became sin for the fallen race. The sense of the withdrawal of his Father's love pressed from his anguished soul these words: "My soul is exceeding sorrowful, even unto death." "If it be possible, let this cup pass from me." Then with entire submission to his Father's will, he adds, "Nevertheless, not as I will, but as thou wilt."^[#17,p9]

The divine Son of God was fainting, dying. The Father sent a messenger from his presence to strengthen the divine Sufferer, and brace him to tread his blood-stained path. Could mortals view the amazement and the sorrow of the angelic host as they watched in silent grief the Father separating his beams of light, love, and glory, from the beloved Son of his bosom, they would better understand how offensive is sin in his sight.

The sword of justice was now to awake against his dear Son. He was betrayed by a kiss into the hands of his enemies, and hurried to the judgment hall of an earthly court, there to be derided, and condemned to death, by sinful mortals. There the glorious Son of God was "wounded for our transgressions, he was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until his "visage was so marred more than any man, and his form more than the sons of men."

Who can comprehend the love here displayed? The angelic host beheld with wonder and with grief Him who had been the majesty of Heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, fired to insane madness by the wrath of Satan. Behold the patient sufferer! Upon his head is the thorny crown. His life-blood flows from every lacerated vein. All this in consequence of sin! Nothing could have induced Christ to leave his honor, his majesty, in Heaven, and come to a sinful world, to be neglected, despised, and rejected, by those he came to save, and finally to suffer upon the cross, but_[#17.p10] #10 eternal, redeeming love, which will ever remain a mystery.

Wonder, O Heavens! and be astonished, O earth! Behold the oppressor and the oppressed. A vast multitude enclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and his humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting derision are passed from lip to lip. Satan was having full control of the minds of his servants. In order to do this effectually, he commences with the chief priests and the elders, and imbues them with a religious frenzy. They are actuated by the same Satanic spirit which moves the most vile and hardened wretches. There is a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased. Christ, the precious Son of God, was led forth, and the cross was laid upon his shoulders. At every step was left blood which flowed from his wounds. Thronged by an immense crowd of bitter enemies and unfeeling spectators, he is led away to the crucifixion. "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

His sorrowing disciples follow him at a distance, behind the murderous throng. He is nailed to the cross, and hangs suspended between the heavens and the earth. Their hearts are bursting with anguish as their beloved Teacher is suffering as a criminal. Close to the cross are the blind,_[#17.p11] bigoted, faithless priests and elders, taunting, mocking, and jeering: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God." Not one word did Jesus answer to all this. While the nails were being driven #11

Testimony #17

through his hands, and the sweat-drops of agony were forced from his pores, from the pale, quivering lips of the innocent sufferer a prayer of pardoning love was breathed for his murderers: "Father, forgive them, for they know not what they do." All Heaven was gazing with profound interest upon the scene. The glorious Redeemer of a lost world was suffering the penalty of man's transgressions of the Father's law. He was about to ransom his people with his own blood. He was paying the just claims of God's holy law. This was the means through which an end was to be finally made of sin and Satan, and his host to be vanquished.

Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of his Father's displeasure which made his cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross; It was the crushing weight of the sins of the world, and a sense of his Father's wrath.

The Father's glory and sustaining presence had left him, and #12 despair pressed its crushing weight ^[#17.p12]of darkness upon him, and forced from his pale and quivering lips the anguished cry, "My God, my God, why hast thou forsaken me?" Jesus had united with the Father in making the world. While amid the agonizing sufferings of the Son of God, blind and deluded men alone remained unfeeling. The chief priests and elders were reviling the expiring agonies of God's dear Son. Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the sufferings of God's dear Son, until they can look no longer, and hide their faces from the horrid sight. Christ is dying! He is in despair! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They could only behold in amazement their loved Commander, the Majesty of Heaven, suffering the penalty of man's transgression of the Father's law.

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to him his coming forth from the tomb a conqueror, and his Father's accepting his sacrifice. The sin of the world, with all its terribleness, was felt to the uttermost by the Son of God. The displeasure of the Father for sin, and its penalty which was death, was all that he could realize through this amazing darkness. His soul was tempted to fear that sin was so offensive in the sight of his Father, that he could not be reconciled to his Son. The fierce temptation that his own Father had left him, #13 caused that piercing cry from the cross, "My ^[#17.p13] God, my God, why hast thou forsaken me?"

Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair, like the pall of death, will gather about their guilty souls, and then they will realize, to the fullest extent, the sinfulness of sin. Salvation has been purchased for them, by the suffering and death of the Son of God. It might be theirs, if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit, if they choose the pleasures and deceitfulness of sin, they can have their choice, and at the end receive their wages, which is the wrath of God and eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness, and sacrificed eternal glory, for the pleasures of sin for a season.

Faith and hope trembled in the expiring agonies of Christ, because God had removed the assurance he had heretofore given his beloved Son of his approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened him, that his Father accepted his labors and was pleased with his work. In his dying agony, as he yields up his precious life, he has by faith alone to trust in Him whom it has ever been his joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be his^[#17.p14] in the future, he cries #14 with a loud voice, "Lord, into thy hands I commit my spirit." He is acquainted with the character of his Father, his justice, his mercy, and great love. In submission he drops into the hands of his Father. Amid the convulsions of nature are heard, by the amazed spectators, the dying words of the Man of Calvary. Nature sympathized with the suffering of its Author. The heaving earth, the rent rocks, proclaimed that it was the Son of God who died. There was a mighty earthquake. The vail of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and laughing of the chief priests and elders was hushed as Christ commended his spirit into the hands of his Father. The astonished throng began to withdraw, and grope their way, in the darkness, to the city. They smote upon their breasts as they went, and in terror, speaking scarcely above a whisper, said among themselves, "It is an innocent person that has been murdered. What if, indeed, he is, as he asserted, the Son of God."

Testimony #17

Jesus did not yield up his life till he had accomplished the work which he came to do, and exclaimed with his departing breath, "It is finished." Satan then was defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered, "It is finished." The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. And there was joy in Heaven that the sons of Adam could, through a life of obedience, be finally
#15 [17.p15] exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with him in his mansions in glory. Oh! what is man, that such a price should be paid for his redemption!

When men and women can more fully comprehend the magnitude of this great sacrifice, which was made by the Majesty of Heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts, and upon their lips. Pride and self-esteem cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the costly price of man's redemption—the precious blood of God's dear Son. All the riches of the world are not of sufficient value to redeem one, perishing soul. Who can measure the love Christ felt for a lost world, as he hung upon the cross, suffering for the sins of guilty men? This love was immeasurable. It was infinite.

His love, he has shown, was stronger than death. He was accomplishing man's salvation; and although he had the most fearful conflict with the powers of darkness, yet, amid it all, his love decreased not, but grew stronger and stronger. He endured the hidings of his Father's countenance, until he was led to exclaim, in the bitterness of his soul, "My God, my God, why hast thou forsaken me?" His arm brought salvation. The price was paid to purchase the redemption of
#16 man, when, in the last soul-struggle, the blessed words [17.p16] were uttered, which seemed to resound through creation, "It is finished."

Many who profess to be Christians, will become excited over some worldly enterprise. Their interest is awakened for new and exciting amusements, while they are cold-hearted, and appear as if frozen in the cause of God. Here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. Upon this theme it is sin to be calm, and unimpassioned. The scenes of Calvary call for the deepest emotion. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the

weight of the sins of the world, our most extended thoughts and imaginations can never be able to fully reach, and enable us to comprehend the length, the breadth, the height, the depth, of such amazing love. The contemplation of the matchless depths of a Saviour's love, viewed by faith, fills and absorbs the mind, touches and melts the soul, refines and elevates the affections, and completely transforms the whole character. The language of the apostle is, "I determined not to know anything among you, save Jesus Christ and him crucified." We may look toward Calvary, and also exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Considering at what an immense cost our salvation has been purchased, what will be the fate of those who neglect so great a salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience^[#17,p17] to the claims #17 of their Redeemer, and who do not take the cross, as humble disciples of Christ, and follow him from the manger to Calvary? He that gathereth not with me, saith Christ, scattereth abroad.

Some have limited views of the atonement, and think that Christ suffered only a small portion of the penalty of the law of God, and that while the wrath of God was felt by his dear Son, they suppose that he had, through all his painful sufferings, an evidence of his Father's love and acceptance, and that the portals of the tomb before him were illuminated with bright hope that he had the abiding evidence of his future glory. Here is a great mistake. Christ's keenest anguish was a sense of his Father's displeasure. His mental agony, because of this, was of such intensity that man can have but faint conception of it.

The history of the condescension, humiliation and sacrifice of our divine Lord does not with many stir the soul, affect the character and life, any more, nor awaken deeper interest than to read of the death of the martyrs of Jesus. Many have suffered death by slow tortures; others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true he died upon the cross a most cruel death; yet others, for his dear sake, have suffered equally, as far as bodily torture is concerned. Why was the suffering of Christ more dreadful than that of other persons who have yielded their lives for his sake? If the sufferings of Christ consisted in physical pain alone, then his death was no more painful than that of some of the martyrs. Bodily^[#17,p18] pain was but an item in the excruciating #18 agony of God's dear Son. The sins of the world were upon him, also the sense of his Father's wrath as he suffers the penalty of the law transgressed. It was these that crushed his divine soul. It was the hid-

Testimony #17

ing of his Father's face, a sense that his own dear Father had forsaken him, which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary, without one ray of light to brighten the future, oppressed by the powers of darkness, struggling with the power of Satan,—he declaring that Christ was in his power, that he was superior in strength to the Son of God, that God had disowned his Son, and that he was no longer in the favor of God any more than himself. If he was indeed still in favor with God, why need he die? God could save him from death. Christ yielded not in the least degree to the tormenting foe, even in his bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of his Father hidden, legions of evil angels enshrouding him, the sins of the world upon him, that the words were wrenched from his lips, "My God, my God, why hast thou forsaken me."

The death of the martyrs can bear no comparison with the agony endured by the Son of God. And we should take larger, broader, and deeper views of the life, sufferings, and death of God's
#19 [#17.p19] dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the enterprise of everlasting life, every other sinks into insignificance. But how have the counsels of this loving Saviour been despised. The heart's devotion has been to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice and passion, have so filled the hearts of many that Christ can have no room.

He was eternally rich, "yet for our sakes became poor, that we through his poverty might be made rich." He was clothed with light and glory, surrounded with hosts of heavenly angels, waiting to execute his commands. Yet he put on our nature, and came to sojourn among sinful mortals. Here is love that no language can express. It passes knowledge. Great is the mystery of godliness. Our souls should be enlivened, elevated, enraptured with the theme of the love of the Father and the Son to man. The followers of Christ should learn here to reflect back in some degree that mysterious love preparatory to joining all the redeemed in ascribing "Blessing and honor and glory and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

To The Church at ——.

DEAR BRETHREN:——I have been shown that you are not in the light, as God would have you. In vision, I was pointed back to the ingathering of souls at —— last spring, ^[#17.p20] and was shown that ^{#20} your minds were not prepared for that work. You were not expecting or believing for the work which was then accomplished among you. This work was carried on, notwithstanding your unbelief, aside from the participation of many among you.

When you had such evidences that God was waiting to be gracious to his people, that Mercy's voice was inviting sinners and backsliders to the cross of Christ, why did you not unite with us, who had the burden of the work upon us? Why did you not come up to the help of the Lord? Some of you seemed benumbed and stupefied, and seemed to be amazed, and were unprepared to participate fully in the work. You assented to it, but the hearts of many were not in it. It was a great evidence of the lukewarm condition of the church.

The worldliness you possess does not incline your hard hearts to throw wide open the door, at the knock you hear from Jesus who is seeking an entrance. The Lord of glory who has redeemed you by his own blood, waited at your doors for admittance, and you did not throw open the door wide and welcome him in. Some opened the door slightly and permitted a little light from his presence to enter, but did not welcome the heavenly Visitor. There was not room for Jesus. The place which should have been reserved for ^[#17.p21] him was occu- ^{#21} pied with other things. Jesus entreated you: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." There was a work for you to do to open the door. For a time you felt inclined to hear, and open the door, but even this inclination departed, and you failed to secure the communion with the heavenly guest which it was your privilege to have. By some, the door was opened, and Jesus heartily welcomed.

Jesus will not force open the door. The act you have to perform to show your desire for the heavenly Visitor is to open the door wide and give him a sincere welcome. If all had made thorough work in clearing away the world's rubbish, and preparing a place for Jesus, he would have entered and abode with you, and would have done a great work through you for the salvation of others. You were unprepared for the work. It commenced, notwithstanding, in mighty power among you. Backsliders were reclaimed, sinners were converted, and the sound went out into the region round about. The community was stirred. Had the church come up to the help of the Lord, and had the way been fully opened for further labor, there would have been in —

Testimony #17

— and — and the region round about, a work accomplished such as you have never witnessed. But the ideas of the brethren were not raised,^[#17.p22] and they were indifferent, in a great degree, to the matter. Some who had ever been seeking their own interest, could not think of having their minds drawn away from themselves on this occasion, even though the salvation of souls might be at stake.

The Lord had laid upon us the burden. We were willing to give you all there was of us for a time, if you would come up with us to the help of the Lord. There was a decided failure. There was great ingratitude shown for the manifestations of the power of God among you. Had you received the tokens of God's mercy and loving kindness as you should, with thankful hearts, and united your interest to work with the Spirit of God, you would not now be in the condition that you are. But you have been going down, and withering spiritually since that precious work was done among you.

The parable of the lost sheep you do not yet understand. You have not learned the lesson the divine Teacher designed you should. You have been dull scholars. Read the parable in Luke xv. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the *wilderness*, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends, and neighbors, saying^[#17.p23] unto them, Rejoice with me; for I have found my sheep which was lost."

Here were the cases of several who had backslidden; who had been in darkness; who had strayed away from the fold. But especially, as a prominent one, was the case of Bro. — —. He strayed from the fold. All the efforts were not made in wisdom, which should have been made to have prevented his straying from the fold, and then after he had strayed, there were not diligent efforts put forth to bring him back. There was much more gossiping over his case than sincere sorrow for him. All these things kept him from the fold, and caused his heart to be separated farther and farther from his brethren, making his rescue more and still more difficult. How different was this course from that pursued by the shepherd in the parable, in pursuit of the lost sheep. The whole ninety and nine were left in the wilderness, to care for themselves, exposed to dangers; yet the lone sheep, separated from the flock, was in greater danger, and to secure the one, the ninety and nine were left.

Some of the church had no special anxiety to have Bro. — return. They cared not enough to unbend from their dignity and pride to make special efforts to help him to the light. They stood back on their dignity, and said, "We will not go after him; let^[#17.p24] him come

to us." It was impossible for him to do this, as he viewed the feelings of his brethren toward him. Had they regarded the lesson taught by Christ, they would have been willing to yield their dignity and pride, and go after the wandering ones. They would have wept over them, prayed for them, implored them to be faithful to God, and the truth, and abide with the church. But the feeling of many was: If he wants to go, let him go.

When the Lord sent his servants to do the work for these wanderers, which you ought to have done, you were even then unprepared to give up your ideas, when you had evidence that the Lord was giving a message of mercy to these poor stray sheep. You did not feel like leaving the ninety and nine, and searching after the lost sheep till you found it. You did not do this. And when the sheep was found, and brought back to the fold with rejoicing, did you rejoice? We tried to arouse you. We tried to call you together as the shepherd called his neighbors and friends, to have you rejoice with us. But you seemed unwilling. You felt that the sheep had done a great wrong in leaving the fold, and instead of rejoicing that he had returned, you were anxious to make him feel that he should be very sorry for leaving, and should come back just according to your ideas. And since the return of the lost sheep, ^[#17.p25] you have had a feeling of jealousy in regard to his return. You have kept your eye out, watching to see if all was right. Some have not felt just satisfied, but have felt an unwillingness in their hearts to have things just as they are. #25

You are unacquainted with yourselves. Some possess selfishness, which leads to the narrowing up of their influence and efforts. There is more joy in Heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance.

Had the church been prepared to appreciate the work the Lord was doing among them, they would since that ingathering have been growing stronger and stronger. But instead of all throwing their whole soul into the work, and feeling a special, sincere interest to do all in their power to bring up the work where we left it, they acted very much as if the work did not concern them especially, but as though they were only spectators—ready to distrust, and find fault if there was a chance.

I was shown the case of Bro. ——. He feels unhappy. He is dissatisfied with his brethren. His mind has been exercised for some time that it was his duty to carry the message. He is capable, as far as his knowledge of the truth is concerned. He has the ability, but he lacks culture. He has not controlled himself. It requires great wisdom ^[#17.p26] to deal with minds. Bro. — is not qualified for this work. He understands the theory, but has not educated himself in forbearance, #26

Testimony #17

patience, gentleness, kindness, and true courteousness. If things arise which do not meet his mind, he does not stop and consider whether it is not wisdom to take no notice of it, and let it pass for the present until it shall be fully considered. He braces himself at once for battle. He is harsh, severe, denunciatory. He raises disturbance at once, if things do not meet his mind.

He possesses in his organization the elements of war rather than of sweet peace and harmony. He has not wisdom to give to all their portion of meat in due season. "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." This making a difference, Bro. — has but little knowledge of. He is rough in his manners, and indiscreet in his dealing with souls. This disqualifies him for making a good, wise, careful shepherd. A shepherd must have courage, fortitude, noble generosity, love, and tenderness, combined.

He will be in danger of tearing down more than he can build up. He has not had all his powers in subjection to the will of God. He has not been transformed by the renewing of his mind. He is self-sufficient,^[#17,p27] and does not rely wholly upon the grace of God. His works are not wrought in God.

To be a shepherd is to occupy a very important, responsible position. It is a high and sacred work to feed the flock of God. Bro. —, the Lord does not regard you fit to be an overseer of his flock. Had you been learning the lesson of self-government in your religious experience, and had you felt the necessity of elevating your mind, and purifying your heart by sanctification of the Spirit, and bringing all your powers into subjection to the Spirit of God, seeking humility and meekness, you might now be in a position to do good, and to exert an influence which would be elevating and saving.

Bro. and Sr. —, you have a work to do for yourselves, which no one can do for you. You are inclined to murmur and complain. You have something to do to subdue your natural feelings. Live for God yourselves, knowing that you have not to answer for the wrongs of others. I saw, Bro. —, that you would certainly be overcome by Satan, and make utter shipwreck of faith unless you stop your fault-finding, and seek pure and undefiled religion before God. You need to be elevated in your thoughts and conversation. You need a thorough conversion.

Life or death is before you. You should solemnly consider that you are dealing with^[#17,p28] the great God. Remember, God is not a child that can be trifled with. You cannot serve God at will, and let it alone at pleasure. Your inmost soul needs to be converted.

All who, like you, my brother, have failed to grow in the grace of God, and perfect holiness in his name, will, in these days of peril and trial, meet with great loss. Their foundation will be in danger of proving sliding sand instead of the Rock, Christ Jesus.

You move by impulse. You feel unreconciled with your brethren because you are not sent out to preach the truth. You are not fit for this trust. It would take the care of more than one efficient preacher to follow in your wake, to bind up the wounds and bruises your harsh dealing would make. God is not pleased with you, and I fear that you will fail of everlasting life.

You have no time to lose in making mighty efforts to rescue yourself from Satan's snare. You need to learn of Jesus, who is meek and lowly of heart, and then you will obtain rest. Oh! what a work you have to do to perfect holiness in the fear of God, and be prepared for the society of the pure and holy angels. You need to humble your heart before God, and seek meekness and righteousness, that you may be hid in the day of the Lord's fierce anger.

Bro. —, the Lord let his blessing rest_[#17,p29] upon you last spring; but you did not see the relation which watchfulness and prayer sustain to a progress in the divine life. You have neglected these duties, and the result has been that darkness has enshrouded you. You have been in a state of uncertainty and distrust. You have frequently chosen for your society those who are in darkness, those whom Satan uses to scatter from Christ. You could live among the most corrupt, and remain unstained, unsullied, if God in his providence thus directed you. But it is dangerous for those who wish to honor God to choose for their companions those who fear not God, and be pleased and entertained with their society. Satan is ever surrounding such, and great darkness is around about them; and if those who profess Christ go unbidden into this darkness, they tempt the Devil to tempt them. If God requires us to go amid infernal spirits, where is the blackest darkness, in order to do good and glorify his name, he will encircle us with his angels and keep us unsullied. But if we seek the company of sinners, and are pleased with their coarse jests, and are entertained and amused with their stories, sports, and ribaldry, the pure and holy angels remove their protection, and leave us to the darkness we have chosen.

Bro. —, I wish to alarm you. I wish to arouse you to action. I wish to entreat of_[#17,p30] you to seek God while he invites you to come to him that you may have life.

Watch, Pray, Work, are the Christian's watchwords. Satan is vigilant in his efforts. His perseverance is untiring, his zeal earnest and unabated. He does not wait for his prey to come to him, he seeks

Testimony #17

for it. To wrench souls from the hand of Christ, is his determined purpose; yet souls are asleep in their blindness—insane in their pursuits. God is not in their thoughts. A vigilant foe is upon the track of the Christian; yet he is in no danger while he makes God his trust. But unless he puts his trust in God, his strength will be weakness, and he will be overcome by Satan.

Bro. —, it is dangerous for you to yield to doubts. You must not permit yourself to go any farther in the direction in which you have been going. You are in constant danger. Satan is on your track, suggesting doubts and causing unbelief. Had you stood clear in the counsel of God, you could have had an influence for good over those who love your society now.

Poor Bro. —; he felt the influence of the Spirit of God, but was deficient in experience. He did not turn fully from his old habits and customs. There is no concord between Christ and Belial. Bro. — failed to make God his strength continually, and his feet have
#31 slipped. You might have_[#17.p31] helped him if you had had hold from above, as you should have had. But your course of inactivity, your manner of conversation, your influence, have strengthened him in his backsliding, and quieted the voice of conscience within him. Your course has not been a reproof to him in his downward track. You could do good, were you living for God.

Your strength is utter weakness; your wisdom is foolishness; yet you do not realize this. You have been too well satisfied with a theory—a correct form of doctrine, but have not felt the necessity of the power of God. You have neglected the spiritual part of religion. Your whole being should cry out for the Spirit of God—the life and power of religion in the soul, which would lead to the crucifixion of self, and firm trust in your Redeemer.

You are in terrible darkness, and unless you arise in the name of God, and break the fetters of Satan asunder, and assert your freedom, you will make shipwreck of the faith.

Notwithstanding your life has not been in accordance with the will of God, your works and ways have been offensive to him, yet such is his great unwillingness to leave you—such is his love toward you, that the Majesty of Heaven condescends to beg the privilege of making you a visit, and leaving you his blessing. "Behold I stand at the door and_[#17.p31] knock." The mansions in glory are his. His the joy
#32 of the heavenly abode; yet he humbles himself to seek an entrance at the door of your heart, that he may bless you with his light, and make you to rejoice in his glory. His work is to seek and save that which is lost, and ready to perish. He wishes to redeem from sin, and death, as

many as he can, that he may elevate them to his throne and give them everlasting life.

Bro. —, be entreated to arise and cast aside your doubts. What makes you inclined to doubts? It is your life of departure from God. Your life of unconsecration. Your jesting and joking. Your lack of sobriety is endangering your eternal interests. Christ is inviting you to turn from these follies to him. You are not growing in grace and in the knowledge of the truth. You are not an honor to the cause. You are not becoming elevated, but are sinking lower and lower in the scale. You are not forming a character for Heaven, and everlasting life.

You are pleasing yourself, passing away time in frivolity which should be spent with your family, teaching your children the ways and works of God. The hours that you spend in company that is doing you only harm, should be devoted to prayer and the study of God's word. You should feel that a responsibility is upon you, as head of your family, to bring up your children in the_[#17,p33] nurture and admonition of the Lord. What account will you render to God for mis-^{#33}spent time? What influence are you having over those who have not the fear of God before them? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." May God anoint your eyes that you may see your peril. I feel deeply for you. My heart yearns over you. I long to see you coming up to the high standard that it is your privilege to attain. You can do good. Your influence, if exerted on the right side, will tell. Bro. —, your footsteps are in the downward path. "Turn ye, turn ye, for why will ye die."

Pursue the course you are now traveling, much longer, and you will become infidel in regard to the truth—infidel in regard to the word of God. Watch, and pray always. Dedicate yourself unreservedly to God, and it will not be difficult then to serve God. You have a divided heart. This is the reason that darkness, instead of light, encircles you.

The last message of mercy is now going forth. It is a token of the longsuffering and compassion of God. Come, is the invitation now given. Come, for all things are now ready. This is mercy's last call. Next will come the vengeance of an offended God.

Bro. —, encourage simplicity, love, forbearance, and sweet union with your brethren._[#17,p34] But do not, oh! do not, sell^{#34} everlasting life so cheaply. You will never know real happiness if you go from the truth. You will be miserable indeed. Heaven is worth making any and every sacrifice for. Break the bands of Satan. Jesus is now inviting you. Will you listen to his voice? You must take a higher stand than you have hitherto done. Make the kingdom of Heaven, and

Testimony #17

the righteousness of Christ, your first business. Live for God and Heaven, and the eternal reward will be yours at the end of the race.

I was shown Bro. ——. I was pointed back to last spring, in May, when the Lord visited ——. Bro. —— was not prepared to take stock in that work. His mind and heart were elsewhere. He was contemplating marriage. He could not listen to the invitation of Jesus, "Come, for all things are now ready." His contemplated marriage engrossed his attention. He had no time or inclination to open the door of his heart to the gracious Visitor. Had he done this, Christ would have given him good counsel, which, if heeded, would have been of priceless value to him. He would have presented before him in its true light his danger of yielding to the dictates of a wayward inclination, and setting aside the decisions of sober reason, and the glory of God. He would have charged him to beware how^[#17,p35] he tread in the footsteps of those who have fallen and been ruined. He did not consider that God had claims upon him; that he should make no move without consulting him who had bought him. We are instructed that whatever we do, we should do all to his glory.

Did you, Bro. ——, as a disciple, a learner of Christ, go to him in humble, sincere prayer, and commit your ways to him? You failed to do this. You did not investigate all your motives, and move with carefulness lest you should bring a reproach upon the cause of Christ, your Redeemer. You did not consider whether this move would have the best effect to increase your spiritual sensibility, quicken your zeal, and strengthen your efforts in self-denial and steadfastness in the truth. You were ignorant of your own heart. The work of God was seen in the church, but you had no longings for the divine Spirit. The things of Heaven were insipid to you. You were infatuated by your new hopes of uniting your interest with another. You did not consider that a marriage alliance was to affect vitally your interest for life, short though that life must be.

You should have felt that with your own evil heart to subdue, you could not be brought in connection with an influence which would make it more difficult for you to overcome self, and make your path upward to Heaven^[#17/p36] more rugged. You have now made your religious progress tenfold more difficult than when you stood alone. It is true you were lonely; for you had lost a precious jewel. But if you had counseled with your brethren, and committed your ways to the Lord, he would have opened ways for you, that you could have connected yourself with one who could have helped you instead of being a hindrance.

If you will now turn to the Lord with humility with all your heart, he will pity and help you. But you are just where you are shorn

of your strength, and are prepared to compromise your faith and your allegiance to God, to please your new wife. God pity you; for ruin is before you unless you arouse like a true soldier of Christ, and engage anew in the warfare for everlasting life. Your only safety is in keeping with your brethren, obtaining all the strength you can from them to stand in the truth.

You are about to sacrifice the truth for the sake of peace and happiness here. You are selling your soul at a cheap market. It is now your duty to do all you can to make your wife happy, and not sacrifice the principles of truth. You should exercise forbearance, patience, and true courteousness. By thus doing, you can show the power of true grace, and the influence of the truth.

I was shown that the love of money is a^[#17,p37] snare to you. ^{#37} Money, independent of the opportunity it furnishes for doing good, blessing the needy, and advancing the cause of God, is really of but little value. The little you possess is a snare to you. Unless you use your talents of means as a wise and faithful steward in the service of your Master it will yield you little else but misery.

You are a close, penurious man. You need to cultivate a noble and liberal spirit. Unless you separate your affections from the world, you will be overcome. The deceitfulness of riches will so corrupt your soul, that the good will be overborne by evil. Selfishness and love of gain will triumph.

If you, my dear brother, are saved, it will be indeed a miracle of mercy. Your love of the world is increasing upon you. Carefully consider the words of Christ: "Thou shalt love the Lord thy God with *all* thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

My brother, you have not obeyed either the first or second commandments. You would reach out and advantage yourself although you knew it would greatly disadvantage your neighbor. You look to your own^[#17,p38] selfish interest, and would say, Am I my ^{#38} brother's keeper?

You are not laying up your treasure in Heaven, and becoming rich toward God. Self and selfish interest are eating out true godliness from your soul. You are bowing to the God of this world. Your heart is alienated from God. An inspired writer says, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The steps of a Christian may appear at times feeble and faltering, yet in his conscious weakness he leans upon the mighty One

for support. He is sustained, and is surely making progress onward and upward toward perfection. He is gaining new victories daily, and coming nearer and nearer to the standard of perfect holiness. His eye is not downward to the earth, but upward, keeping in view the heavenly pattern.

Bro. —, the glitter and tinsel of the corruptible things of the earth, have eclipsed the charms of Heaven, and have made eternal life of but little value to you. I beg and entreat you, as a servant of Christ, to awaken and see yourself as you are.

The profits you will obtain in the course you are now pursuing, will be eternal loss. You will find you have made a terrible mistake which can never be remedied.

You can now face right about, #39 heed_[#17.p39] the call of mercy, and live. Rejoice that your probation has not ended—that you may now, by patient continuance in well doing, seek for glory, honor, immortality, and eternal life. Rejoice that she who has been your faithful companion for years shall rise again—that mortality will be swallowed up of life. Look forward to the morning of the resurrection, when she who shared your joys and sorrows for more than a score of years, will come forth from her prison-house. Will you have her look for you, her companion, in vain? Will you be missing then, as her voice is raised in triumph and victory—"O death, where is thy sting? O grave, where is thy victory?" Oh! that day will bring honor to the saints. No shame, no reproach, no suffering; but peace, joy, and immortal praise, upon every redeemed tongue. Oh! that God would speak to your heart, and impress upon your soul the value of eternal life. And may you be led, my brother, to ever possess a spirit of noble generosity, that you may discharge the duties of your stewardship with faithfulness, having your eye single to the glory of God, that the Master may say to you, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

I was shown that some are deceived in regard to themselves. They look to those who have much property, and feel that they are the only ones who are in special danger of #40 _[#17.p40] covetousness, and who have a love of the world. This is not the case. Those who have means are constantly in danger, and are accountable for all the talents of means which the Master has entrusted to their care. But those who have little of this world are frequently self-caring, and do not do that which is in their power to do, and which God requires them to do. They have opportunities, frequently, of doing good if they were less self-caring; but they have so long cared for self, and studied self-interest, they think there is no other way for them to do.

I was shown that Bro. and Sr. — are in danger of having their thoughts centered too much upon themselves, especially is Sr. — at fault here. She has almost supreme love for herself. Sr. —, you are poorly prepared to stand amid the perils of the day of God. You do not imitate the true pattern, Jesus. There was not one selfish act in his whole life. You have a work to do for yourself which no one can do for you. Divest yourself of selfishness, and learn the mind and will of God. Study to show yourself approved unto God. You are impulsive. You are naturally irritable and peevish. You work far beyond your strength. There is no virtue in this. God does not require it. A selfish disposition is at the bottom of this. Your motives are not praiseworthy. You shun responsibility and ^{#17.p41}care-taking, and ^{#41} have felt that you should be considered, you should be favored. It is to be regretted that you have been favored from your childhood. You have been petted, and your will left unsubdued. Now you have the work to do at a more advanced age which should have been done in your childhood. Your husband has yielded to your wishes, and indulged your whims, to your injury.

Selfishness must die. It manifests itself in a variety of ways, according to circumstances, and the peculiar organization of individuals. If you had children, and your mind was compelled to be called away from yourself to care for them, to instruct them, and be an example to them, it would be more to your advantage. You have called forth in your home the attention and forbearance which is required to be exercised toward children. To care for others, to seek to advantage them, you have not thought was any part of your duty. But you require it, and will have it. You are willful, and very set to carry out your own plans. When everything is smooth in your pathway, you manifest the fruits we expect to see in a Christian; but when your path is crossed, you manifest fruits that are not to be found upon a good tree. You have a regular perverse, willful time, like a spoiled child which deserved chastisement. When two compose a family, as in your case, and there are no children to ^{#17.p42}call into exercise forbearance ^{#42} and patience, and true love, there is necessity for constant watchfulness lest selfishness obtain the supremacy, lest yourselves become a center, and you require attention, care and interest, which you feel under no obligation to bestow. The care of children in a family makes it necessary for the culture of mind and heart in connection with the ordinary cares of domestic life, that a large portion of the time be spent at home.

You neglect to keep your heart, and neglect to use the means God has given you with which to do good. Your influence could benefit, did you feel that anything was required of you toward those

Testimony #17

who need help, who need encouragement and strength. You have so long studied your pleasure, that you are disqualified to benefit those around you. You need to discipline yourself. Take time for self-examination to bring all your powers in subjection to the mind and will of God. You need secret discipline of your affections which is so important in order that even the thoughts may be brought into subjection. You are shut up to self. It is the privilege of every true Christian to exert an influence for good upon the character of every one with whom he associates.

You, my sister, will be rewarded according as your works have been. Closely investigate your motives, and candidly decide #43 [17.p43] whether you are rich in good works. I was pointed back to last spring, when the Lord was doing a good work in — and vicinity. The angels of mercy were hovering over his people, and hearts which knew not God and the truth were deeply stirred. God would have carried forward the work he so graciously commenced, had the brethren been in working order. You had so long consulted your wishes, and had everything bend to your convenience, that the possibility that you might be inconvenienced, led you to close the door which you might have opened to advance the cause.

You acted your part, and some others felt a drawback, fearing the expense, and calculating that they would lose time in attending meetings if the effort should be made. Christian zeal was lacking. A world was before us lying in wickedness, exposed to the wrath of God, and poor souls were held by the prince of darkness, and yet those who ought to be awake and engaged in the most noble object in the universe, the salvation of perishing souls, had not interest enough to call into action every means they could employ, to hedge up the path to destruction, and to turn their footsteps into the path of life. The enterprise of eternal life should engage the deepest interest of every Christian. To be a co-worker with Christ and the heavenly angels in the great plan of salvation! What #44 [17.p44] work can bear any comparison with this? From every soul saved, there comes to God a revenue of glory, to be reflected back upon the one saved, and also upon the one instrumental in his salvation. There is a noisy zeal without aim or purpose, which is not according to knowledge, which is blind in its operations and destructive in its results. This is not Christian zeal. Christian zeal which is controlled by principle is not spasmodic. It is earnest, deep, and strong, engaging the whole soul, awakening to exercise the moral sensibilities. The salvation of souls and the interests of the kingdom of God are matters of the highest importance. What earthly object is there that would make it more reasonable to be in earnest than the salvation of souls and the glory of God? There are

considerations here which cannot be lightly regarded. They are as weighty as eternity. Eternal destinies are at stake. Men and women are deciding for weal or woe. Christian zeal will not exhaust itself in talk, but will feel and act with vigor and efficiency. Yet Christian zeal will not act for the sake of being seen. Humility will characterize every effort, and humbleness will be seen in every work. Christian zeal will lead to earnest prayer and humiliation, and to faithfulness in home duties. In the family circle will be seen the gentleness and love, benevolence_[#17.p45] and compassion, which are ever the fruits of Christian zeal. #45

I was shown that you must make an advance move. Your treasure in Heaven, Sr. —, is not large. You are not rich toward God. May the Lord open your eyes to see, and make your heart feel, and you manifest, Christian zeal. Oh, how few feel the worth of souls! How few would sacrifice, to bring souls to the knowledge of Christ! There is much talking, much professed love for perishing souls. Talk is cheap stuff. It is earnest Christian zeal to act that is wanted. It is zeal to be manifested by doing something, by engaging in the work. Every one must now work for him and herself, and when they have Jesus in their hearts, they will confess him to others. You could no more hinder a soul from confessing Christ, who had him to confess, than you could stop the waters of Niagara from flowing over the falls.

I was shown that Bro. — is buried up in the rubbish of the world. He cannot afford time to serve God. He cannot afford time to earnestly study and pray to know what the Lord would have him do. His talent is buried in the earth. The cares of this life have swallowed up eternal considerations with him. The kingdom of God and the righteousness of Christ are secondary with him. He loves business, but I saw, that unless he changed his course, the hand_[#17.p46] of God would be against him. He may gather, but God will scatter. He could do good. #46

But many have the idea that if their life is a working, business life, that they can do nothing for the salvation of souls, and to advance the cause of their Redeemer. They say they cannot do things by halves, and therefore turn from religious duties, and religious exercises, and bury up in the world. They make their business primary, and forget God. And God is displeased with them. Any who are engaged in business where they cannot advance in the divine life, and perfect holiness in the fear of God, should change to a business in which they can have Jesus with them every hour. Bro. —, you are not honoring your profession. Your zeal is a worldly zeal, and your interest is a worldly interest.

Testimony #17

You are dying spiritually. You understand not your perilous condition. The love of the world is swallowing up your religion. You must awake. You must seek God. You must repent of your backslidings. In contrition take words and return to the Lord. Your religious duties have become merely a form. You have not religious enjoyment; for this enjoyment is dependent upon willing obedience. The willing and obedient shall eat the good of the land. You do not possess a
#47 bright evidence that you will dwell_[#17,p47] with God in his kingdom. You occasionally engage in the outward performance of religious duties, but your heart does not engage in the exercise. You occasionally drop a word of warning to sinners, and in favor of the truth; but it is a reluctant service, as though rendered to a task-master, instead of the cheerful service of filial affection. If your heart is aglow with Christian zeal, the most arduous duties will be pleasant and easy.

Why the Christian life is so difficult to many is because they have a divided heart. They are double-minded, which makes them unstable in all their ways. Were they richly imbued with Christian zeal, which is ever the result of consecration to God, instead of the mournful cry, "My leanness! my leanness!" the language of the soul would be, "Hear what the Lord has done for me."

In the course you have been pursuing, how limited will be the good you have accomplished, even if you are saved, which is very doubtful. Not a soul will be saved by your instrumentality. Will the Master say to you, "Well done, good and faithful servant"? What have you been doing faithfully? Hard work in the business and cares of this life. Will this bring from the lips of Christ, the gracious words, "Well done, good and faithful servant"?

My brother, Jesus loves you, and invites you to face right
#48 about, and take your eyes_[#17,p48] from the earth, and fix them upon the mark of the prize of your high calling, which is Christ Jesus. Cease lightness and trifling. Let a solemn weight of the time in which we live be borne by you till the war is over.

You should go to work. Your influence, if consecrated to God, will tell.

The family of Bro. — are, most of them, in the downward road. — lives an aimless life. She is full of folly, vanity, and pride. Her influence does not tend to ennoble, does not lead to goodness and holiness. She does not like the restraint religion imposes; therefore she will not yield her heart to its sacred sway. She loves self, she loves pleasure, and is seeking for her own enjoyment. Sad, sad indeed will be the result unless she now turns square about, and seeks for true genuine godliness. She might exert an influence over her brothers which would be softening, ennobling and elevating in its tendency.

God loves these children; but they are not Christians. They can become children of the light, and be missionaries in their own family, and among their associates. They could be workers for God, if they would try to live humble Christians.

If the youth could only see how much good it is their power to accomplish, if they would make God their strength and wisdom, they would no longer pursue a course of ^{#49}careless indifference toward God; they would be no longer swayed by the influence of those who are unconsecrated. Instead of feeling that an individual responsibility rests upon them, to put forth efforts to do others good, and lead them to righteousness and holiness, they give themselves up to their own amusement. They are useless members of society, and their lives are aimless as the butterfly's.

The youth may have knowledge of the truth, and believe it, but not live it. They possess a dead faith. Their hearts are not reached so as to affect the conduct and character in the sight of God, and they are no nearer to doing his will than the unbeliever. Their hearts do not conform to the will of God. They are at enmity with God.

Those who are devoted to amusements; who love the society of those who love pleasure, have an aversion to religious exercises. Will the Master say to these youth who profess his name, "Well done, good and faithful servant," unless they are good and faithful?

The young are in great danger. Much evil results from their light and trifling reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep that they might finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous ^{#50}character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh! that the young would reflect upon the influence the exciting story-reading has upon the mind.

Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You have sinned against your parents in devoting to such a poor purpose the time which belonged to them. You sin against God in using the time thus, which should be spent in devotion to him. It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking, can only be indulged at the expense of barrenness of soul, and the loss of the favor of God.

Testimony #17

Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to Christ? or, if they profess Christ, lead them to a closer walk with him?

The young should cultivate a spirit of devotion, and piety.
#51 They cannot glorify God_[#17.p51] unless they aim constantly to the fullness of the stature of Christ—a perfect person in Christ Jesus. Let the Christian graces be and abound in you. Give to your Saviour the best and holiest affection. Render entire obedience to his will. He will accept of nothing short of this. Be not moved from your steadfastness by the jeers and scoffs of those whose minds are given to vanity. Follow your Saviour through good report and evil report. And count it all joy, and a sacred honor, to bear the cross of Christ. Jesus loves you. He died for you. Unless you seek to serve him with your undivided affections, you will fail to perfect holiness in his fear, and you will be compelled to hear at last the fearful word, *Depart*.

The case of Bro. — is fearful. This world is his god. He worships money. He has not heeded the warning given him years ago, and overcome his love of the world while in the exercise of all his faculties. The dollars he has accumulated since, have been like so many cords entangling his soul, and binding him to the world. As he has gained in property, the more greedy he has been for gain.

All the powers of his being are devoted to the one object, securing money. This has been the burden of his thoughts, the anxiety of his life. He has turned all the powers of his being in this one direction until he is a_[#17.p52] worshiper of mammon to all intents and purposes. Upon this subject he is insane. His example before his family is leading them to think the possession of property is to be valued before Heaven and immortality. He is sacrificing his eternal interest for treasures upon the earth. He has for years been educating his mind to acquire property. He believes the truth—he loves the principles of truth, and loves to see others prospering in the truth, but he has made himself so thoroughly a slave to mammon, that he feels bound to serve this master as long as he shall live. The longer he lives, the more devoted will he become to his love of getting gain, unless he tears his soul away from this terrible God, money. It will be like tearing out his vitals, but it must be done if he values Heaven.

He needs the censure of none, but the pity of all. His life has been a terrible mistake. He has suffered imaginary pecuniary want, while surrounded with plenty. Satan has taken possession of his mind, and excited his organ of acquisitiveness, and made him insane upon this subject. The higher, nobler powers of his being have been brought

very much into subjection to the close, selfish propensity of acquisitiveness. His only hope is in overcoming this propensity, and breaking the bands of Satan. He has tried to do this, by doing something after his conscience had^[#17,p53] been wrought upon; but this is not sufficient. This merely making a mighty effort and parting with a little of his mammon, and feeling all the time that he is parting with his soul, is not the fruit of true religion. He must train his mind to good works. He must brace against his propensity to acquire. He must weave into all his life good works. He must cultivate a love of doing good, and get above the little, penurious spirit which he has fostered. #53

In trading with the merchants at ——, Bro. and Sr. —— do not take a course which is pleasing to God. They will dicker to get things as cheap as they possibly can, and linger over a few pennies difference, and talk in regard to it as though money was their *all*—their God. If they could only be brought back, unobserved, to hear the remarks that are made after they leave, they would get a clearer idea of the influence of penuriousness. Our faith is brought into disrepute, and God is blasphemed, by some, on account of this close, selfish dealing. Angels turn from this close, penny deal, in disgust. Everything in Heaven is noble and elevated. All are seeking the interest and happiness of others. No mind is devoted to looking out and caring for self. It is the chief joy of all holy beings to witness the joy and happiness of those around them.

When these angels come to minister to^[#17,p54] those who shall be heirs of salvation and witness the exhibition of selfishness, of covetousness, of overreaching, and benefiting self at others' disadvantage, they turn away in grief. When they see those who claim to be heirs to an immortal inheritance so penurious in dealing with those who do not profess any higher ambition than to be laying up treasures on earth, they turn away in shame, for holy truth is reproached. #54

There could be no way in which the Lord would be better glorified, and the truth honored, than for unbelievers to see that truth had wrought a great and good work upon the lives of naturally covetous and penurious men.

If they could see that the faith was having an influence to mould their characters, changing them from close, selfish, overreaching, money-loving men, to men who love to do good, who are seeking opportunities to bless those who need to be blessed with their means, they would have evidence that their religion was genuine by visiting the widow and fatherless in their affliction, and by keeping themselves unspotted from the world. Such would let their light so shine that others seeing their *good works* would be led to glorify our Father which is in Heaven. This fruit would be unto holiness, and they would

Testimony #17

#54 be living representatives of Christ upon the earth. Sinners would be convicted that there is a power in the truth to which they are strangers. Those who profess to be waiting and watching for the appearing of their Lord should not disgrace this^[#17,p55] profession by bantering in deal, and standing for the last penny. Such fruit does not grow upon the Christian tree.

Bro. —, the Lord is not willing you should perish, but rather that you should take hold of his strength, and make peace with him by a conformity of your will to the will of the Divine. If a faithful picture of your course in money-getting could be presented before you, you would be terrified. You would be disgusted with your closeness, your penuriousness, your love of money. You would make it the effort of your life to obtain the transforming grace of God, which would make you a new man. The means which came to you from relatives was a curse to you. It only increased your money-loving propensity, and was an additional weight to sink you to perdition with your god.

"The love of money is the root of all evil." When men employ the powers that God has given them to obtain riches, and can be content with the pleasures of adding to wealth which they can never use, and which will prove a damage to their children, they abuse the powers which God has given them. They show that their characters have been made sordid by the absorbing pursuit of gain. Instead of realizing happiness, they are miserable. They have shut up their souls to the wants of the needy, and have given evidence that they had no bowels of mercy and compassion for the suffering.

#56 Bro. —, your heart is not callous^[#17,p56] to the wants and necessities of others. You have generous impulses, and you love to accommodate. You will frequently do a kind act for a brother or a neighbor readily, but you make money your god, and are in danger of valuing Heaven less than you value your money. In money-getting there is always danger, unless the grace of God is the ruling principle of the soul. When Christians are controlled by the principles of Heaven, they will dispense with one hand, while the other gains. This is the only rational and healthy position a Christian can occupy while having, and still making, money. We would ask Bro. —, What are you going to do with your money? You are God's steward. You possess talents of means, and can with them do much good. You can deposit in the bank of Heaven by being rich in good works. Bless others with your life. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither

moth nor rust doth corrupt, and where thieves do not break through, nor steal: for where your treasure is, there will your heart be also."

In laying up treasures in Heaven, remember it is not lost. It is for yourselves. It is securing these treasures to yourselves by a judicious use of the means of which Heaven has_[#17.p57] made you a steward. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. #57

There is danger, Bro. —, of your life being lost, your gifts, bestowed by God, being surrendered to the Devil, and you led captive by him at his will. Can you bear the thought? Can you for this short life choose to serve self, and love your money, and then part with it all, and have no title to Heaven, no right to the life which is eternal? You have a great work, a mighty struggle before you, to separate your affections from this earth's treasure. Where your treasure is, there will your heart be also. Watch, pray, and work, are the Christian's watch-words. Arouse yourself, I implore you. Seek for those things which are enduring. The things of this earth must soon pass away. Are you ready to exchange worlds? Are you forming a character for everlasting life? If lost at last, you will know what proved your ruin,—the love of money. You will cry in bitter anguish: Oh! the deceitfulness of riches! I have lost my soul. I sold it for money. My_[#17.p58] soul and body I bartered for gain. I sacrificed Heaven, fearing that I should have to sacrifice my money to obtain it. From the Master will be heard, Take ye the unprofitable servant, bind him hand and foot, and cast him into outer darkness. #58

We hope this will not be your fate. We hope you will transfer your affections, and remove your treasure to Heaven, and fasten your affections upon God and the immortal treasure.

I have seen that the entire family were in danger of partaking, in a degree, of the father's spirit. Sr. —, you have already partaken of this spirit. God help you to see it, and make an entire change. Cultivate a love of doing good. Seek to be rich in good works. You can do, in many things, more than you do. You have an individual responsibility before God. You have a duty to do, from which you cannot be excused. Maintain a close walk with God. Pray without ceasing. You will have close work if you save your soul.

Seek to have a counteracting influence in your family. Take your stand nobly for God. Your organization is unlike your husband's, and you will be condemned of God unless you act for yourself. Make

Testimony #17

diligent work in saving your own soul, and in exerting an influence to save your family. Let your example show that your treasure is in
#59 [#17.p59] Heaven—that you have invested all in a better home and a better life, which are eternal. Train your mind to value heavenly things, to be elevated, to love God, and to manifest a willing obedience to his will.

You may be tested; you may be proved to see how deep and strong is your affection for the things of this world. You may be made to understand, my sister, a page of your heart with which you are now unacquainted.

God knows your trials, as you view the state of your husband and children, who so greatly lack saving faith. Much more depends upon you than you realize. You should put the armor on. Spend not your precious strength in exhausting labor which another can do. Encourage your daughter to engage in useful employment, and to aid you in bearing the burdens of life. She needs discipline. Her mind is vain. She needs to render all to God, then she can be useful and please her Redeemer.

Sr. —, work less, and pray and meditate more. Eternal interests should be primary with you. God forbid that your children should be moulded into money-lovers.

True refinement, and gentleness of manners, can never be found in a home where selfishness reigns. The truly refined always have brains and hearts, always have consideration for others. True refinement does not find satisfaction in the adornment and display of the body. True refinement and nobility of soul, will be seen in efforts
#60 to[#17.p60] bless others, being useful to others, seeking to elevate others.

The weight of eternal things rests very lightly upon your children. May God arouse them before it shall be too late, and they exclaim in anguish, "The harvest is past, the summer is ended, and we are not saved."

Bro. — —, I was shown your case. You occupy a responsible position. You are entrusted with talents of money, and talents of influence. To every man there is given a work. Something to *do*, not merely to engage his brain, bone and muscle in common labor; it means more than this. You are acquainted with this work from a worldly point of view, and have some experience in the work in a religious capacity. But for a few years past you have been losing time, and now you will have to work fast to redeem the past. To possess talents is not enough; you must turn these talents to advantage; not merely for yourself, but for Him who bestowed them. All that you have is a loan from your Lord. He will require it again at your hand with interest.

Christ has a right to your services. You are not your own servant, to serve your own interest, but the interest of him who has employed you. As a professed Christian, your relation to God brings you under obligations as his servant. You have become his servant by grace. It is not your own property^[#17.p61] entrusted to you for investment. Had it been so, you might have consulted your own pleasure in regard to its use. The capital is the Lord's, and you are responsible for its use or abuse. There are ways and means in which this capital can be invested—put out to the exchangers, where it shall be earning the Lord something. If it is allowed to be buried in the earth, the Lord is not benefited, and you will not be benefited; but will lose all that you had entrusted to you. #61

May God help you, my brother, to realize your true position as God's hired servant. He has paid the wages of his own blood and suffering to secure your willing servitude and engage your ready obedience.

During the trials of the few past years, you have suffered in mind, and have felt it a relief to turn your attention more fully to the things of the world, to the work of acquiring. God, in his great love and mercy to you, has gathered you again to his fold. Now, new duties and responsibilities are laid upon you. You have a strong love for this world. You have been laying up treasures upon the earth. Now, Jesus invites you to transfer your treasure to Heaven; for where your treasure is, there will your heart be also. In all your deal with your brethren, and with unbelievers, guard yourself. Be true to your profession, and maintain true nobleness of^[#17.p62] soul, which shall be a credit to the truth which you profess. #62

You occupy a position where others are looking to you. You possess more than ordinary intellect. Your perception is quick, and you are a man that feels deeply. Some of your brethren have not moved in wisdom. They have watched you, and have felt over your case, and have wished to see you more liberal with your means. They have made themselves unhappy over your case. This is all needless in them. These very ones lack in many things. And if they are faithful in the humble service the Master has required of them, they will have all that they can do. They cannot afford to waste their time in anxiously fearing their neighbor, who has a larger work entrusted to him, will not do his work well. While so interested in the case of another, their own work is neglected, and they are really slothful servants. They were anxious to do their neighbor's work, instead of that committed to themselves to do.

They think that if they only had the five talents to handle, they could do so much better than the one to whom these talents were

Testimony #17

entrusted. But the Master knew better than they. None need mourn that they cannot glorify God by talents he never gave them, and for which they are not responsible. They need not say, If I were in another's position in life, I would have done a great^[#17.p63] amount of good with my capital. God requires no more of them than to improve upon what they have, as stewards of his grace.

The one talent, the humblest service, if wholly consecrated, and exercised to promote the glory of God, will be as acceptable as the improvements of the weightiest talents. The varied trusts are proportioned to our varied capabilities. To every man is given according to his ability. None should overlook their work, considering it as so small that they need not be particular to do it well. If they do this, they trifle with their moral responsibilities, and despise the day of small things. Heaven apportioned them their work, and it should be their ambition to do this work well, according to their capabilities. God requires that all, the lowliest, as well as the strongest, fulfill their appointed work. The interest expected will be in proportion to the amount entrusted.

Each should diligently and interestedly attend to his own work, and leave others to their own Master, to stand or fall. There are too many busybodies in —, too many interested in watching their brethren, and for this reason they are constantly weak. They will bear testimony in meeting, and because they have not Jesus in their hearts to confess, they will try to impress upon their brethren their duty.

#64 These poor^[#17.p64] souls do not know their own duty, and yet they take the responsibility to enlighten others in regard to their duty. If such would attend to their own work, and obtain the grace of God in their hearts, there would be a power in the church which is now lacking.

Bro. —, you can do good. You possess good judgment, and God is leading you out of darkness into the light. Use your talents to the glory of God. Put them out to the exchangers, that when the Master cometh he may receive his own with usury. Break your tendrils from the valueless things of earth, and elevate them to entwine about God. The salvation of souls is of greater consideration than the whole world. One soul saved, to live through the endless ages of eternity, to praise God and the Lamb, is of more value than millions of money. Wealth sinks into insignificance when compared with the worth of souls for whom Christ died. You are a cautious man, and will not move rashly. Sacrifice for the truth of God, and become rich toward God. God help you to move as fast as you should, and place the right estimate upon eternal things.

Your children need a deeper work. They need to encourage sobriety and solidity of character. They can, if they are consecrated to

God, do good, and exert an influence which will be saving upon their companions.

And let not the poor feel that there is^[#17,p65] nothing that they #65 can do, because they have not the wealth of their brethren. They can sacrifice in many ways. They can deny self. They can live devotedly. And in their words and acts they can honor their Redeemer. The sisters, especially, can exert a strong influence, if they will cease their gossiping, and devote their time to watchfulness and prayer. They can honor God. They can let their light so shine, that others by seeing their good works will be led to glorify our Father which is in Heaven.

As an illustration of the failure on your part to come up to the work of God, as was your privilege, I was referred to these words: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." What had Meroz done? Nothing. And this was their sin. They came not up to the help of the Lord against the mighty.

Epistle Number One.

Dear Sr. —: In the vision given me last June, I was shown that you had firmness, and rather a determined will. Your disposition savors somewhat of stubbornness. You are unwilling to be led, yet you feel anxious to know and do the will of God.

You have been deceived in yourself. You have not understood your own heart. You have thought that your will was in subjection to the will of God,^[#17,p66] but in this you have not judged aright. #66 You have met with trials, and have permitted your mind to dwell upon disappointed hopes.

Your life, for some years back, has taken a peculiar turn. There has seemed to be a spirit of unrest with you. You have not been happy, although there has been nothing in your surroundings which need to have cast so dark a shadow. You have not disciplined your mind to dwell upon cheerful subjects.

You are capable of exerting a strong influence in favor of truth, if you will only train your mind to run in the right channel. All your words and acts should be such as to honor your Redeemer, and exalt his love, and magnify his charms.

You have fallen into the sad error which is so prevalent in this degenerate age, especially with females. You are too fond of the other sex. You love their society. Your attention to them is flattering, and you encourage, or permit, a familiarity which does not always

Testimony #17

accord with the exhortation of the apostle, to "abstain from all appearance of evil."

You do not really understand yourself. You are walking in darkness. You have had something to do with match-making. This is most uncertain business; for you do not know the heart, and may make very bad work, and may be aiding the great Rebel in his work of match-making. He is busily engaged in exerting his influence to lead youth, who are wholly unsuited to each other, to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction. [#17.p67]

#67

You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope, but mixed with this have been close inquiries in regard to whether this one or that one was about to marry, making suggestions relative to marriage, guessing that this one or that one was about to marry. You seem to know considerable about anticipated marriages, and write and talk upon these things, which only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh."

You have done great injustice to yourself, in permitting your mind and conversation to dwell upon love and marriage as you have. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then will you find rest of spirit. Your mind dwells upon yourself. It needs to be drawn out away from yourself. By seeking to lighten the cares of others, and in making them happy, you will find happiness, and cheerfulness of spirit.

You have a diseased imagination. You have thought yourself diseased to quite a degree, which has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted freedom in your presence which should only be permitted in a brother.

#68

I was shown that your influence at ——— was not what it might have been. You permitted your mind to take a low level. You could chit chat, and laugh, and talk cheap talk unworthy of [#17.p68] a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a female to occupy in the presence of others. You could have sat as erect as others, if you had only thought so. You could have walked as well as many others, if you had only thought so. The condition of your mind leads to indolence and to a dread of exercise, when this exercise will prove one of

the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind, and arouse yourself to *do*—work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, love-sick sentimentalism, which does not elevate, but only lowers. It is not your mind alone that is affected, but others are injured by your example and influence.

You are naturally devotional. If you would train your mind to dwell upon elevated themes which have nothing to do with yourself, but are of a heavenly nature, you could yet be of use. But much of your life has been wasted in dreaming of doing some great work in the future, while the present duty, small though it may appear to you, has been neglected. You have been unfaithful. The Lord will not commit to your trust any larger work until the work now before you has been seen and performed with a ready, cheerful will. Unless the heart is put into the work, it will drag heavily, whatever that work may be. The Lord tests our ability by giving us small duties to perform first. If we turn from these with ^[#17,p69] dissatisfaction and murmuring, no more will be entrusted to us until we take right hold cheerfully of these small duties, and do them well; then, higher and greater responsibilities will be committed to us. #69

You have been entrusted with talents not to be squandered, but to be put out to the exchangers, that at the Master's coming he may receive his own with usury. God has not distributed these talents indiscriminately. He has dispensed these sacred trusts according to the known powers and capacities of his servants. "To every man his work."

He gives impartially, and he expects a corresponding return. If all do their duty according to the measure of their responsibility, the amount entrusted to them will be doubled, be it large or small. Their fidelity is tested and proved, and their faithfulness is positive evidence of their wise stewardship, and they can be entrusted with the true riches, even the gift of everlasting life.

At the N. Y. Conference, Oct. 1868, I was shown many who are now doing nothing, who might be accomplishing good. There was presented before me a class who are conscious that they are possessed of generous impulses, and devotional feelings, and a love of doing good, yet at the same time are doing nothing. They possess a self-complacent feeling, flattering themselves that if they had an opportunity, or were circumstanced more favorably, they could and would do a large and good work; but they are waiting the opportunity. They despise the narrow mind of the poor niggard who grudges the small pittance to the needy. They see he lives for self, that he will not be

Testimony #17

#70 [17.p70] called from himself to do good to others, and bless others with the talents of influence and of means which has been committed to him to use, but not to abuse, nor to lay and rust, nor to be buried in the earth. Those who give themselves up to their stinginess and selfishness, are accountable for their niggardly acts, and are responsible for the talents they abuse. But more responsible are those who have generous impulses, and are naturally quick to discern spiritual things, if they remain inactive, waiting an opportunity they suppose has not come, yet contrasting their readiness to do with the unwillingness of the niggard; and reflecting that their condition is more favorable than their mean-souled neighbors. These deceive themselves. The mere possession of qualities, and yet not using them, only increases their responsibility; and if they keep their Master's talents unimproved, or hoarded, their condition is no better than their neighbors for whom their souls feel such contempt. To them it will be said, Ye knew your Master's will, yet did it not. Had you trained your mind to dwell upon elevated subjects, meditating upon heavenly themes, you could have done much good. You could have had an influence upon the minds of others, to turn their selfish thoughts and world-loving dispositions into the channel of spirituality. You are capable of doing good, were your affections and thoughts brought into subjection to the will of Christ.

Your imagination is diseased because you have permitted it to run in a forbidden channel. The mind has been allowed to become dreamy. Day-dreaming and romantic castle-building have unfitted you for usefulness. You have lived in an [17.p71] imaginary world; have been an imaginary martyr, and an imaginary Christian.

There is much of this low sentimentalism mingled with the religious experience of the young in this age of the world. My sister, God requires you to be transformed. Elevate your affections, I implore you. Devote your mental and physical force to the service of your Redeemer, who has bought you. Sanctify your thoughts and feelings that all your works may be wrought in God.

You have been in a sad deception. God would have you investigate closely every thought and purpose of your heart. Deal truly with your own soul. Had your affections been centered upon God as he has required, you would not have passed through the trials you have.

There is a restlessness of spirit which will not be relieved until the thoughts are changed, and day-dreaming and castle-building cease; and you do the work of the present—that which you find to do.

In your letter writing, leave match-making and guessing about the marriages of your friends. The marriage relation is holy, but in this degenerate age it covers vileness of every description. And

Satan is constantly busy to hurry inexperienced youth into a marriage alliance until marriage is abused, and is a crime now which constitutes one of the signs of the last days; even as marriages were a crime the way they were managed previous to the flood. The less we glory in the marriages which are now taking place, the better.

Marriage which is entered into even now, in this degenerate age, with its claims and sacred^[#17.p72] nature understood, will be approved of Heaven, and the result will be happiness to both parties, and God will be glorified. May the Lord enable you to do the work before you to do. #72

I am about to write upon this wrong, deceptive work which is carried on under the cover of religion. The lust of the flesh has led men and women. The mind has been depraved through a perversion of the thoughts and feelings, and yet the deceptive power of Satan has so blinded their eyes, that poor deceived souls flatter themselves that they are spiritually minded, especially consecrated, when their religious experience is composed of a lovesick sentimentalism, more than of purity, true goodness and humiliation of self; having the mind drawn out of self, and exercised in blessing others, and being elevated by good works. "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor partaker of the purity, and the influences of Heaven, brings angels near, and separates more and more from the spirit and influence of the world. E. G. W.

Battle Creek, Mich.

Epistle Number Two.

Bro. —: Last June I was shown that there is a work before you, to correct your ways. You do not see yourself. Your life has been a mistake. You do not pursue a wise and merciful course in^[#17.p73] your family. You are exacting. If you continue to pursue the course toward your wife and children that you have been pursuing, her days will be shortened, and your children will fear, but not love you. You feel that your course is in Christian wisdom toward your wife and children, but in this you deceive yourself. #73

You have peculiar views in regard to managing your family. You exercise an independent, arbitrary power, which permits no liberty of will around you. You think yourself sufficient to be head in your family, and your head sufficient to move every member, as a

Testimony #17

machine is moved in the hands of the workman. You assume authority and dictation which displeases Heaven, and grieves the pitying angels. You have conducted yourself in your family as though you alone were capable of self-government. It has offended you that your wife should venture to oppose your opinion, or question your decisions.

After much longsuffering on her part, and patient waiting upon your whims, she has rebelled against unjust authority, and has become nervous and distracted, and shown contempt for your course.

You have made the most of those manifestations on her part, and charged her with wrong and sin, and being led by the spirit of the Devil. You were the one at fault. You, as it were, drove her almost to desperation, and then taunted her with it afterwards.

Her life has not been happy. How easy would it have been for you to have made her life cheerful and pleasant.

#74 You have been rather indolent. You have not^[#17,p74] been ambitious to exercise the strength the Lord has given you. This is your capital. A judicious use of this strength, and persevering, industrious habits would have enabled you to obtain the comforts of life. You have erred, and thought it was pride which led your wife to desire to have things more comfortable around her. She has been stinted, and dealt closely with by you. She needs a more generous diet, a more plentiful supply of food upon her table; and in her house, things to make her work as easy as possible. She needs things as comfortable and convenient as you can make them. But you have viewed things from a wrong standpoint. You have thought that almost anything which could be eaten was good enough if you could live and retain strength. You plead the necessity of spare diet to your feeble wife. She cannot make good blood or flesh upon the diet to which you could confine yourself, and flourish. Some persons cannot subsist upon the same food, prepared in the same manner, upon which others can do well.

You are in danger of becoming an extremist. Your system could convert a very coarse, poor diet, into good blood. Your blood-making organs are in a good condition. Your wife requires a more select diet than yourself. Let her eat the same food which your system could convert into good blood, and her system could not appropriate it. She needs a generous, strengthening diet. She lacks vitality. She should have a good supply of fruit, and not be confined to the same things from day to day. She has a slender hold of life. She is diseased, and the wants of her system are far different from those of a healthy

#75 person.^[#17,p75]

Bro. —, you are a man possessing considerable dignity, but have you earned the dignity you have assumed? Oh, no! You have

loved your ease. You and hard work have not agreed. Had you not been slothful in business, you could now have had many of the comforts of life which you cannot now command. You have wronged your wife and your children by your indolent habits. Hours have been passed away by you in talking and reading, and taking your ease, which should have been occupied in earnest labor.

You are just as accountable for your capital of strength as the wealthy man is for his riches. Both of you are stewards. To both of you is committed a work. You are to use your strength, not to abuse it, but to acquire, that you may liberally (not stintedly) supply the wants of your family, and have wherewith to render to God by aiding in the cause of present truth.

You have been aware of the existence of pride, and show, and vanity, in —, and have felt determined that your example should not countenance this pride and extravagance. In your effort to do this, your sin has been as great on the other side.

You have been greatly at fault in your religious experience. You have stood one side as a looker on, as a spectator watching the deficiencies of others, noticing others' faults, and building yourself up because you see wrongs in them.

You have been careful and upright in deal, and as you have seen slackness in this respect in others who make high professions, you have contrasted their wrong with your principles in reference to deal, and have said in your heart, I am better than_[#17.p76] they, while at the same time you were standing off from the church, watching and finding fault, yet doing nothing in coming up to the help of the Lord, to remedy the evil. #76

You had a standard by which you measured others. If they failed to meet your idea, your sympathy was not with them and you had a self complacent feeling in regard to your case.

You have been exacting in your religious experience. Should God deal with you as you would have dealt with those you supposed in error in the church, and as you have dealt with your own family, your condition would be bad indeed. But a merciful God, who is of tender pity, whose loving kindness changeth not, has been forgiving, and has not cast you aside, nor cut you off, for your transgressions, your numerous errors and back slidings. Oh, no! he has loved you still.

Have you really considered that "with what measure ye mete, it shall be measured to you again"? You have seen pride and vanity, and a world-loving spirit in some who profess to be Christians in — . This is a great evil, and as this spirit is indulged, angels are grieved because the example of the unconsecrated is followed. They are exert-

Testimony #17

ing an influence to scatter from Christ, and are gathering in their garments the blood of souls. If they pursue the same course they have done, they will lose their own souls, and will know one day what it is to feel the terrible weight of other souls who have been led astray by their lives of unconsecration, while professing to be governed by religious principles.

#77 You have just reason to be grieved with the pride and lack of simplicity in those who profess_[#17.p77] better things. You have watched others, and talked of their errors and wrongs, and neglected your own soul. You are not accountable for any of the sins of your brethren, unless your example has caused them to stumble, and their feet to be diverted from the narrow path.

You have a great and solemn work before you to control yourself, to subdue yourself, to become meek and lowly of heart, to educate yourself to be tender-hearted, pitiful in your family, to possess nobleness of spirit and true generosity of soul, which despises everything niggardly.

You have thought there was too much work and cost to the meeting-house. You have remarked upon the unnecessary expense. It is all needless in you to have these special conscientious scruples. There is nothing in that house which is prepared with too much care, neatness, or order. The work is none too nice. The arrangement is not extravagant.

#78 Do those who are ready to complain of this house of worship consider for whom it was built? that it was made especially to be the house of God; to be dedicated to him; to be a place where the people assemble to meet God? Many act as though the Creator of the heavens and the earth, he who has made every thing that is lovely and beautiful in our world, would be pleased to see a house erected for him put together without order or beauty. Some build large, convenient houses for themselves, and cannot afford to spend much upon a house which they are to dedicate to God. The means in their hands, every dollar of it, is the Lord's. He has lent it to them for a little while, to use to his glory; yet they hand out this_[#17.p78] means for the advancement of the cause of God as though every dollar thus expended were a total loss.

God would not have his people expend means extravagantly for show or ornament, in the house prepared for him; but he would have them observe neatness, order, taste, and plain beauty in preparing a house for him, where he will meet with his people. Those who build a house for God should manifest as much higher interest, greater care, and nicer taste, in the arrangement, as the object or purpose for which it is prepared, is higher and more holy than common dwelling-houses.

God reads the hearts and purposes of men. Those who have exalted views of the character of God, will feel it their highest pleasure to have every thing which has any connection with God, of the very best work, and displaying the very best taste. But those who can build grudgingly a poorer house to dedicate to God than they would accept to live in themselves, show their lack of reverence for God and for sacred things. Their work shows that their own temporal concerns are higher in their eyes and of more value than matters of a spiritual nature.

Eternal things are made secondary. The choice of good and convenient things is not considered essential for the use of the people of God in his service, but highly essential in the concerns of this life. Men will reveal the true state of the moral tone of the principles of their hearts. The views of many of our people have become narrowed up. Order, neatness, taste, and convenience, are termed pride and love of the world. A mistake is ^[#17.p79] made here. Vain pride, which is exhibited in gaudy trappings and needless ornaments, is not pleasing to God. But he who created for man a beautiful world, and planted a lovely garden in Eden with every variety of trees for fruit and beauty, who decorated the earth with most lovely flowers of every description and hue, has given tangible proofs that he is pleased with the beautiful. Yet he will accept the most humble offering from the poorest, weakest child, who has no better to present. It is the sincerity of the soul that God accepts. The man who has God enshrined in his heart, as exalted above all, will be led to a thorough submission of his will to God, to make an entire surrender of himself to his rule and reign. #79

Short-sighted mortals do not comprehend the ways and works of God. Their eyes are not directed upward to him as they should be. They do not have exalted views of eternal things. They only look at these things with a clouded vision. They take no special delight in contemplating the love of God, the glory and splendor of Heaven, the exalted character of the holy angels, the majesty and inexpressible loveliness of Jesus, our Redeemer. They have so long kept earthly things before their vision that eternal scenes are all vague and indistinct to them. They have limited views of God, Heaven, and eternity.

Sacred things are brought down upon a level with common; therefore in their dealing with God they manifest the same close, penurious spirit as in dealing with their fellow men. Their offerings to God are lame, sick, or deficient. They carry on robbery with God, such as they have with their fellow men. Their minds do not reach ^[#17.p80] up to an exalted, high, moral standard, but remain on a low #80

Testimony #17

level; and they are constantly breathing the impure miasma of the low lands of earth.

Bro. —, you rule with a rod of iron in your family. You are severe in the government of your children. You will not gain their love by this course of management. To your wife you are not tender, loving, affectionate, and courteous; but harsh, bearing down upon her, and blaming and censuring her.

A well-regulated, orderly family is a pleasing sight to God and ministering angels. You have lessons to learn, to make a home—a pleasant, orderly, comfortable, home. Then adorn that home with a becoming dignity, and the spirit will be received by the children; and order, regularity, and obedience, will be more readily secured by both of you.

Bro. —, have you considered what a child is? and whither it is going? Your children are the Lord's, and these children are the younger members of the Lord's family—brothers and sisters, intrusted to your care by your Heavenly Father for you to train, to educate for Heaven. When you are handling them so roughly as you have frequently done, do you consider that God will call you to account for this dealing? You should not use your children thus roughly. A child is not a horse nor a dog to be ordered about according to your imperious will, or to be controlled by a stick or whip or by blows with the hand, under all circumstances. Some children are so vicious in their tempers that the infliction of pain is necessary; but very many cases #81 are made much worse by this manner of discipline. [#17.p81]

You should control yourself. Never correct your children while under the influence of passion—while impatient or fretful. Punish them in love, manifesting the unwillingness you feel to cause your children pain. Never raise your hand to give them a blow unless you can with a clear conscience bow before God, and ask his blessing upon the correction you are about to give.

Encourage love in the hearts of your children. Present before them high and correct motives for self-restraint. Do not give them the impression that they must submit to control because it is your arbitrary will; because they are weak, and you are strong; because you are the father, they the children.

If you wish to ruin your family, pursue the course you have done—govern by brute force—and you will surely succeed.

Your wife is easily agitated, is tender-hearted. She feels your harshness of discipline, and it leads her to the opposite extreme. She seeks to counteract your severity, and you charge this as a great lack in her of doing her duty, and controlling her children. You think her indulgent, over-fond, and tender. You cannot help her in this respect

until you correct yourself, and manifest that parental tenderness you should in your family.

It is your wrong management which leads your wife to be lax in her discipline. You must have your nature softened. You need to be refined by the influences of the Spirit of God. You need a thorough conversion; then you can work from the right standpoint. You need to let love into ^[#17.p82] your soul, and permit it to occupy the place of self- ^{#82} dignity. Self in you must die.

Your wife needs tenderness and love. The Lord loves her. She is much nearer the kingdom of Heaven than yourself. But she is dying by inches, and you are the one who is slowly taking her life. You can make her life happy if you will. You can encourage her to lean upon your large affections, to confide in you and love you. You are weaning her heart from you. She shrinks from opening all the emotions of her soul to you, for you have treated her feelings with contempt, have ridiculed her fears; and pompously advanced your opinion as though there was no appeal from that. Her respect for you will surely die if you continue the course you have commenced; and when respect has gone, love does not abide long.

I implore you to turn right about, and humble yourself to confess that you have wronged your wife. Your wife is not perfect. She has faults; but she is sincerely desiring to serve God, and patiently as she can, endure your course toward her and your children. You are quick to detect your wife's errors, and when you can pick a flaw, you will. She is weak; yet with her weaker strength, she glorifies God better than you do with your greater and stronger powers.

E. G. W.

Battle Creek, Jan. 17, 1869.

Epistle Number Three.

Dear Son —: I write this for your nineteenth birthday. ^{#83}
^[#17.p83]

It has been a pleasure to have you with us a few weeks in the past. You are about to leave us, yet our prayers shall follow you.

Another year of your life closes to-day. How can you look back upon it? Have you made advancement in the divine life? Have you increased in spirituality? Have you crucified self, with the affections and lusts? Have you an increased interest in the study of God's word? Have you gained decided victories over your own feelings and waywardness? Oh! what has been the past year's record of your life, which has passed into eternity, and can never be recalled!

Testimony #17

As you enter upon a new year let it be with an earnest resolve to have your course onward and upward. Let your life be more elevated and exalted, than it has ever hitherto been. Have it not your aim to seek your own interest and pleasure, but to advance the cause of your Redeemer. Remain not in a position where you are ever needing help yourself—where others have to guard you to keep you in the narrow way.

You may be strong to exert a sanctifying influence upon others. You may be where your soul's interest is awakened for the good of others—comforting the sorrowful ones, strengthening the weak ones, bearing your testimony for Christ whenever opportunity offers. Aim to honor God in every thing, always, and every where. Carry your religion into everything. Be thorough in everything you undertake.

You have not experienced the saving power of God, as it is your privilege, because you have not made Christ and his glory the great aim of your life. Let every purpose you form, every work in
#84 [17.p84] which you engage, and every pleasure you enjoy, be to the glory of God. Let this be the language of your heart: I am thine, O God, to live for thee, to work for thee, and to suffer for thee.

Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections, and our best energies? If we are on the Lord's side, our thoughts are with him, and our sweetest thoughts are of him. We have no friendship with the world; we have consecrated all that we have and are, to him. We long to bear his image, breathe his Spirit, do his will, and please him in all things.

You should pursue so decided a course that none need to be mistaken in you. You cannot exert an influence upon the world without decision. Your resolutions may be good and sincere, but will prove a failure unless you make God your strength, and move forward with decision and a firm, determined purpose. You should throw your whole heart into the cause and work of God. You should be in earnest to obtain an experience in the Christian life. You should exemplify Christ in your life.

You cannot serve God and mammon. You are either wholly on the Lord's side, or on the side of the enemy. "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Some persons make their religious life a failure because they never seem decided. They are always wavering, and do not have de-
#85 [17.p85] termination. They are frequently convicted, and come almost

up to the point of surrendering all for God; but fail to meet the point, and fall back again. While in this state, the conscience is hardening, and becoming less and less susceptible of the impressions of the Spirit of God. The Spirit has warned, has convicted, and has been disregarded, until it is nearly grieved away. God will not be trifled with. He shows duty clearly, and if there is a neglect to follow the light, it becomes darkness.

God bids you be a worker with him in his vineyard. Commence just where you are. He bids you come to the cross and there renounce self, the world, and every idol. Take Jesus into your heart fully. You are in a hard place to preserve consecration and have an influence which shall lead others from sin and pleasure and folly to the narrow way, cast up for the ransomed of the Lord to walk in.

You have a consecration to make to God; an entire surrender, a yielding up of everything unreservedly, and thus to seek for that peace which passes understanding. You cannot draw nourishment from Christ unless you are in him. If not in him, you are a branch that is withered. You do not feel your want of purity and true holiness. You should feel an earnest desire for, and come to God in earnest for, his Holy Spirit. You cannot expect the blessing of God without seeking for it. If you used the means within your reach, you would experience a growth in grace, a rise to a higher life.

It is not natural for you to love spiritual things, but you can acquire that love by exercising your ^[#17,p86]mind, the strength of your being, in that direction. The power of doing is what you need. True education is the power of using our faculties so as to achieve beneficial results. Why is it that religion occupies so little of our attention, while the world has the strength of brain, bone and muscle? It is because the whole force of our being is bent in that direction. We have trained ourselves to engage with earnestness and power in worldly business, until it is easy for the mind to take that turn. This is why Christians find a religious life so hard, and a worldly life so easy. The faculties have been trained to exert their force in that direction. In religious life there has been an adoption of the truths of God's word, but not a practical illustration of them in the life. #86

Religious thoughts and devotional feelings have not been a part of the education of the mind. These should influence and control the entire being. There is wanting the *habit* of doing right. There are influences which create spasmodic action, but to think naturally and readily upon divine things, and have this the ruling principle of the mind, is not the case.

There is no need of being spiritual dwarfs, if there is a continual exercising of the mind in spiritual things. Merely praying for

Testimony #17

this, and about this, will not meet the necessities of the case. You must habituate the mind to concentrate upon heavenly and spiritual things. Exercise will bring strength. Many professed Christians are in a fair way to lose both worlds. To be half a Christian and half a worldly man, makes you about one hundredth part a Christian, and all the rest worldly. [#17.p87]

#87 Spiritual living is what God requires, yet thousands are crying out "I don't know what is the matter—I have no spiritual strength—I do not enjoy the Spirit of God." Yet the same ones will become active and talkative upon their worldly enterprises, will even become eloquent when talking upon worldly matters. Listen to such ones in meeting—there are about one dozen words spoken in scarcely an audible voice. They are men and women of the world. They have cultivated worldly propensities until their faculties by exercise have become strong in that direction. Yet in regard to spiritual things they are weak as babes. They should become intelligent in regard to heavenly things. They do not love to dwell upon the mystery of godliness. They know not the language of Heaven, and are not educating their minds so as to be prepared to sing the songs of Heaven, or to delight in the spiritual exercises which will engage the attention of all. Professed Christians—worldly Christians, are unacquainted with heavenly things. They will never be brought to the gates of the New Jerusalem to engage in exercises which have not hitherto especially interested them. They have not trained their minds to delight in devotion, and meditation upon things of God and Heaven. How, then, can they engage in the services of Heaven? how delight in the spiritual, the pure, the holy, in Heaven, when it was not a special delight to them upon earth. The very atmosphere they breathe will be purity itself. They are unacquainted with it all. But when in the world, in their worldly vocations, they knew just where to take hold, just what to do.

#88 The lower order of faculties have been in so [#17.p88] constant exercise, that they have been growing, while the higher, the nobler powers of the mind have not been strengthened by use, and they are incapable of awaking at once to spiritual exercises. Spiritual things are not discerned, because they are viewed with world-loving eyes, which can not estimate the value and glory of the divine above the temporal.

The mind must be educated and disciplined to a love of purity. A love for spiritual things should be encouraged; yea, must be encouraged if you grow in grace, and in the knowledge of the truth. Desire for goodness and true holiness is right so far as it goes, but if you stop here, they will avail nothing. Good purposes are right, but will prove of no avail unless determinedly carried out.

Many will be lost, hoping and desiring to be Christians, but they made no earnest effort, therefore they will be weighed in the balances and found wanting. The will must be exercised in the right direction. I *will* be a whole-hearted Christian. I *will* know the length and breadth, depth and height of perfect love. Listen to the words of Jesus. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Ample provisions are made by Jesus Christ to satisfy the hungering and thirsting soul for righteousness.

The pure element of love will expand the soul for higher attainments, for increased knowledge of divine things, so that it will not be satisfied short of the fullness. The most of professed Christians have no sense of the spiritual strength they might obtain were they as ambitious, zealous, and persevering to gain a knowledge of divine things^[#17.p89] as they are to obtain the paltry, perishable things of this life. The masses professing to be Christians have been satisfied to be spiritual dwarfs. They have no disposition to make it their highest object to seek first the kingdom of God and his righteousness; hence, godliness is a hidden mystery to them—they cannot understand it. They know not Christ by experimental knowledge. Let men and women who are satisfied with their dwarfed, crippled condition in divine things, be suddenly transported to Heaven, and for an instant witness the high, holy state of perfection that ever abides there,—every soul filled with love; joy beaming from every countenance; the high melodious strains of enchanting music in honor of God and the Lamb; the ceaseless streams of light that flow from the face of him who sitteth upon the throne, and from the Lamb, upon the faces of his saints; and yet higher and greater joy to experience (for the more they receive and exercise the enjoyment of God, the more is their capacity increased to bear more, to rise higher in eternal, immortal enjoyment, and thus continue to receive new and greater supplies from the ceaseless sources of glory and bliss inexpressible);—and could such persons mingle with the heavenly throng, participate in their songs, and endure the high, pure, exalted, spiritual, transporting glory that emanates from God and the Lamb? Oh, no! their probation was lengthened for years that they might learn the language of Heaven, that they might become partakers of the divine nature, having escaped the corruption that is in the world through lust. But they had a selfish business of their own to engage the powers of their minds,^[#17.p90] and the energies of their beings. They could not afford to serve God unreservedly, and make this a business. Worldly enterprises must come first, and take the best of their powers, and a transient thought is devoted to God. Are such to be transformed after the final decision, He that is

Testimony #17

holy, let him be holy still, he that is filthy, let him be filthy still? Such a time is coming.

Those who have trained the mind to delight in spiritual exercises, are the ones who can be translated and not be overwhelmed with the sacred purity and transcendent glory of Heaven. You may have a good knowledge of the arts, you may have an acquaintance with the sciences, you may excel in music and in penmanship, your manners may please your associates, but what have these things to do with a preparation for Heaven? What have they to do to prepare you to stand before the tribunal of God?

Be not deceived. God is not mocked. Nothing but holiness will prepare you for Heaven. It is sincere, experimental piety alone that can give you a true, pure, elevated character, and enable you to enter into the presence of God, who dwelleth in light unapproachable. The heavenly character must be acquired on earth, or it can never be acquired at all. Begin, then, at once. Flatter not yourself that a time will come when you can make an earnest effort easier than now. Every day increases your distance from God. It is a preparation for eternity such as you have not yet engaged in. Educate your mind to love the Bible, to love the prayer-meeting, to love the hour of meditation, and above all, the hour when the soul communes with God. Be-
#91 come heavenly-minded^[#17.p91] if you would unite with the heavenly choir in the mansions above.

A new year of your life commences. A new page is turned in the book of the recording angel. What will be the record upon its pages? Shall it be blotted with neglect of God, with unfulfilled duties? God forbid. Let a record be stamped there, which you will not be ashamed to have revealed to the gaze of angels and men.

E. G. W.

Greenville, Mich., July 27, 1868.

Epistle Number Four.

Dear Sr. —: When the Lord showed me your case, I was pointed back many years in the past, when you became a believer in the near coming of Christ. You looked for, and loved, his appearing.

Your husband was naturally an affectionate, noble-minded man; but he relied upon his own strength, which was weakness. He did not feel the need of making God his strength. Intoxicating drinks benumbed his brain, and finally paralyzed the higher powers of his mind. His godlike manhood was sacrificed, to gratify his thirst for strong drink.

You suffered opposition and abuse, yet God was your source of strength. While you trusted in him, he sustained you. In all your trials, you were not permitted to be overwhelmed. How often have the heavenly angels strengthened you when desponding, by presenting vividly to your mind passages of Scripture expressing the never—^{#[17.p92]} failing love of God, and giving evidence that his loving-kindness changeth not. Your soul trusted in God. It was your meat and drink to do your Heavenly Father's will. #92

You, at times, had a firm trust in the promises of God, and then again your faith would be tried to the utmost. God's dealings seemed mysterious, yet you had most of the time the evidence that he looked upon your affliction, and would not cause your burdens to be greater than you could bear.

The Master saw that you needed a work of fitness for his heavenly kingdom. He did not leave you in the furnace for the fire of affliction to consume. As a refiner and purifier of silver, he kept his eye upon you, watching the process of purification until he should discern his image reflected in you. Although you often felt affliction's flame kindling upon you, and at times have thought it would consume you, yet the loving-kindness of God has been just as great toward you at these times as when you were free in spirit, and triumphing in him. The furnace was to purify and refine, but not to consume and destroy.

I saw you struggling with poverty, seeking to support yourself and your children, and many times you knew not what to do. The future looked dark and uncertain. In your distress you cried unto the Lord, and he comforted you, and helped you, and hopeful rays of light shone around you. How precious was God to you at such times! how sweet his comforting love! What a treasure you felt that you had, laid up in Heaven! As you could view the reward of the afflicted children ^{#[17.p93]} of God, what a consolation to feel that you could claim God as your Father! #93

Your case was, in reality, worse than if you had been widowed. Your heart was agonized by the wicked course pursued by your husband. But his persecutions, and threats, and violence, did not lead you to trust in your own wisdom, and forget God; so far from this, you felt sensibly your weakness, and that you were incapable of carrying your burdens, and in your conscious weakness you were relieved by bringing your heavy burdens to Jesus, the great Burden-bearer.

How you cherished every ray of light from his presence! and how strong you often felt in his strength! When unexpectedly a storm of persecution and cruelty burst upon you, the Lord did not suffer you to be overwhelmed; but in those times of trial you realized strength, calmness, and peace, which were a marvel to you.

Testimony #17

When railing accusations and taunts more cruel than spears and arrows have fallen upon you, the influence of the Spirit of God upon your heart, has led you to speak calmly and dispassionately. It was not in nature to do this. It was the fruit of the Spirit of God. It was the grace of God which strengthened your faith amid all the heart-sicknesses of hope deferred. Grace fortified you for the warfare and hardships, and brought you through conqueror. Grace taught you to pray, to love and trust, notwithstanding your unfavorable surroundings.

As you repeatedly realized the answers to your prayers, in a special manner bringing your desires to pass, you did not feel that it was because of any special merit in yourself, but because of your
#94 [17.p94] great need. Your necessity was God's opportunity. Your life in those days of trial was to trust in God. And the manifestations of his special deliverance when in most trying places were like the oasis in the desert to the faint and weary traveler.

God did not leave you to perish. He frequently raised up friends to aid you, when you least expected it. Angels of God ministered unto you, as step by step they led you up the rugged pathway.

You were pressed by poverty, but this was the least of the difficulties with which you had to contend. When —— exercised his power to abuse and harm you, you felt that the cup you had to drink was bitter indeed; and when he degraded himself to pursue a course of iniquity, and you were outraged and insulted in your own house, he made a gulf between himself and you which could never be passed. Then in your sore distress and perplexity the Lord raised you up friends. He did not leave you alone; but his strength was imparted, and you could say, "The Lord is my helper."

Through all your trials, which have never been fully revealed to others, you have had a never-failing Friend, who has said, "I am with you always, even unto the end of the world." While upon the earth, he was ever touched with human woe. Although ascended to his Father, and adored by angels who quickly obey his commands, his heart which loved, pitied, and sympathized, knows no change. It remains a heart of unchangeable tenderness still.

#95 That same Jesus was acquainted with all your [17.p95] trials, and did not leave you alone to struggle with temptations, battle with evil, and be finally crushed with burdens and sorrow. Through his angels, he whispered to you, "Fear not; I am with you." "I am He that liveth, and was dead; and, behold, I am alive for evermore." "I know your sorrows; I have endured them. I am acquainted with your struggles; I have experienced them. I know your temptation; I have encountered them. I have seen your tears; I also have wept. Your earthly

hopes are crushed, but let the eye of faith be uplifted, and penetrate the veil, and there anchor your hopes. The everlasting assurance shall be yours that you have a Friend that sticketh closer than a brother."

O my dear sister, if you could only see, as I have seen, the ways and works of God manifested all through your perplexities and trials in the former part of your experience, when pressed by the hand of poverty, you could never forget him, but your love would increase, and your zeal to promote his glory be untiring.

In consequence of your afflictions and peculiar trials, your health failed. The friends of the cause of God were but few, and many of them were poor; and you could see but little to hope for on the right hand or on the left. You looked upon your children and your destitute, helpless condition, and your heart well nigh fainted. At this time, through the influence of Adventists who had united with the Shakers, and in whom you had confidence because they had been your friends in time of need, you were induced to go among that sect for a time.

The angels of God did not leave you. They^[#17,p96] ministered #96 unto you, and were as a wall of fire around about you. Especially did the holy angels protect you from the deceptive influences which prevail among that people. The Shakers believed that you would unite your interest with theirs; and they thought that, if they could induce you to become one of them, you would be a great help to their cause; for you would make an ardent member of their society. They would have given you a high position among them. Some of the Shakers had received spiritual manifestations, telling them that you were designed of God to be a prominent member of their society; but that you were one who should not be urged; that kindness would have a powerful influence where force or pressure would cause a failure of their hopes.

There was a powerful spirit of magnetism exercised among them. Through this power they flattered themselves that you would be brought to view things in the same light in which they themselves did. You were not aware of all the arts and deception used, to bring about their purpose. The Lord preserved you. There seemed to be a circle of light around about you, proceeding from the ministering angels; so that the darkness which prevailed about you did not cloud the circle of light.

The Lord opened the way for you to leave that deceived community, and you left unharmed, the principles of your faith as pure as when you went among them.

Your diseased arm was a great affliction. You had turned to the right and to the left for help. You had consented to have a woman try her boasted skill upon you. This woman was a special^[#17,p97] agent #97 of Satan. Through her experiments, you nearly lost your life. The poi-

Testimony #17

son introduced into your system was sufficient to kill a person of the most robust constitution. Here again God interposed, or your life would have been sacrificed.

Every means you had resorted to for the recovery of health had failed. Not only your arm, but your entire system, was diseased. Your lungs were affected, and you were fast going down to death. At this time you felt that God alone could deliver. You could do one thing more: follow the direction of the apostle. Jas. v.

You there made a covenant with God, that if he would spare your life to minister still to the wants of your children, that you would be for the Lord, and him only would you serve; that your life you would dedicate to his glory; and that you would use your strength to advance his cause, and to do good in the earth. Angels recorded the promise there made to God.

We came to you in your great affliction, and claimed the promise of God in your behalf. To look to appearances, we dared not; for in so doing we should be like Peter, whom the Lord bade come to him on the water. He should have kept his eye lifted upward to Jesus; but he looked down at the troubled waves, and his faith failed.

We calmly and firmly grasped the promises of God alone, irrespective of appearances, and by faith claimed the blessing. I was especially shown that God wrought in a wonderful manner, and you were preserved by a miracle of mercy, to be a living monument of his healing power, to testify of his wondrous works to the children of

#98 men. [17.p98]

At the time you felt so decided a change, your captivity was turned, and joy and gladness in the place of doubt and distress, filled your heart. The praise of God was in your heart and upon your lips. "Oh! what hath the Lord wrought!" was the sentiment of your soul.

The Lord heard the prayers of his servants, and raised you up still to live and endure trials, to watch and wait for his appearing, and to glorify his name.

Poverty and care pressed heavily upon you. As dark clouds at times enshrouded you, you could not forbear inquiring, "O God, hast thou forsaken me?" But you were not left, although you could see no way open before you. The Lord would have you trust in his love and mercy amid clouds and darkness, as well as in the sunshine.

The clouds would part, and beams of light would shine through, to strengthen your desponding heart, and increase your wavering confidence, and you would again fix your trembling faith upon the sure promises of your Heavenly Father. You would involuntarily cry out, "O God, I will believe; I will trust in thee. Thou hast hitherto been my helper, and thou wilt not leave me now."

As victory was gained by you, and light again shone upon you, you could not find language to express your sincere gratitude to your gracious Heavenly Father; and you thought you never again would doubt his love, nor distrust his care.

You did not seek for ease. You did not consider hard labor a burden if the way would only open, that you might care for your children, and shield them from the iniquity prevailing in this age of the world. It was the burden of your^[#17.p99] heart that you might see them^{#99} turning to the Lord. You plead before God for your children with strong cries and tears. Their conversion you *so much* desired. Your heart would despond and faint, and you would sometimes fear your prayers would not be answered; then again you would consecrate them to God afresh, and your yearning heart would lay them anew upon the altar.

When they went into the army, your prayers followed them. They were wonderfully preserved from harm. They called it good luck, but a mother's prayers from an anxious, burdened soul, as she felt the peril of her children and the danger of their being cut off in their youth without hope in God, had much to do with their preservation. How many prayers were lodged in Heaven that these sons might be preserved to obey God, to devote their lives to his glory.

In your anxiety for your children, you plead with God to return them to you again, and you would seek more earnestly to lead them in the path of holiness. You thought you would labor more faithfully than you had ever done.

The Lord had suffered you to be schooled in adversity and affliction, that you might obtain an experience which would be valuable to yourself and others.

While in the days of your poverty and trial, you loved the Lord, and you loved religious privileges. The nearness of Christ's coming was your consolation. It was a living hope to you that you would soon have rest from labors, and find the end of all your trials; when you would find you had not labored nor suffered too much; for the^[#17.p100] apostle had declared, "For our light affliction which is but^{#100} for a moment, worketh for us a far more exceeding and eternal weight of glory."

To meet with the people of God seemed to you almost like visiting Heaven. Obstacles did not deter you. You could suffer weariness and hunger for temporal food; but you could not be deprived of spiritual food. The grace of God you earnestly sought for, and you did not seek it in vain. Communion with the people of God was the richest blessing you could enjoy.

Testimony #17

In your Christian experience, your soul abhorred vanity, pride and extravagant show. You witnessed the expenditure of means among professed Christians to make a display, and to foster pride; and your heart and lips have said, "Oh! if I only had the means handled by those who are unfaithful in their stewardship, I would feel it one of the greatest privileges to help the needy, and to aid in the advancement of the cause of God."

You often realized the presence of God while you sought in your humble way to enlighten others in regard to the truths of these last days.

You had experienced the truth for yourself. That which you had seen, and heard, and experienced, and testified unto, you knew was no fiction. And you delighted to present before others, in private conversation, the wonderful way in which God had led his people. You recounted his dealings with such an assurance as to strike with conviction, those who listened to you. You talked as though you had knowledge of the things whereof you affirmed.

#101 When speaking to others in regard to the present truth, you longed for greater opportunities^[#17,p101] and a more extended influence, that you might bring to the notice of many in darkness, the light which had lightened your pathway.

At times you looked at your poverty, and your limited influence, and your best endeavors frequently misinterpreted by the professed friends of the cause of truth, and you were nearly discouraged.

Sometimes you erred in judgment in your unsettled state, and there were those who should have possessed that charity which thinketh no evil, who watched, and surmised evil, and made the most of the errors they thought they saw in you. But the love of Jesus and his tender pity were not withdrawn, but were your support amid the trials and persecutions of your life. The kingdom of Heaven and the righteousness of Christ were primary with you. Your life was marred with imperfections because it is human to err; but from what the Lord has been pleased to show me of your discouraging surroundings in the days of your poverty and trial, I know of no one who would have pursued a course more free from mistakes than you did, were they situated as you were, in poverty and embarrassing trials. It is easy for those who are spared the severe trials to which others are subjected, to look on and question, and surmise evil and find fault. Some are more ready to censure others for pursuing a certain course, than to take the responsibility of saying what should be done, or of pointing out a more correct way.

You became confused. You knew not where to trust. There were but few Sabbath-keepers in Boston and vicinity who exerted a

saving influence. ^[#17,p102] Some who professed the faith, were no honor #102
to the cause of present truth. They did not gather with Christ, but scattered abroad. They could talk loud and long; yet their hearts were not in the work. They were not sanctified by the truth they professed. These, not having root in themselves, gave up the faith. Had they done this at an earlier period, it would have been better for the cause of truth. Satan took advantage of you, in consequence of these things, and prepared the way for your backsliding.

My attention was called to your desire to possess means. The sentiment of your heart was "Oh! if I only had means, I would not squander it. I would set an example to those who are close and penurious. I would show them the great blessing there is to be received in doing good."

Your soul abhorred covetousness. As you have seen those who possessed abundance of this world's goods, shut their hearts to the cry of the needy, you have said, "God will visit them; he will reward them according to their works." As you have seen the wealthy walking in their pride, their hearts girt about with selfishness, as with iron bands, you have felt that they were poorer than yourself, although you were in suffering and want. When you have seen these purse-proud men bearing themselves loftily because money has power, you have felt pity for them, and in no case would you have been induced to change places with them. Yet you desired means, that you might so use it as to be a rebuke to the covetous.

The Lord said to his angel who had hitherto ministered unto you; "I have proved her in poverty and affliction, and she has not separated her ^[#17,p103] self from me, nor rebelled against me. I will now #103
prove her with prosperity. I will reveal to her a page of the human heart with which she is unacquainted. I will show her that money is the most dangerous foe she has ever met. I will reveal to her the deceitfulness of riches; that they are a snare, even to those who feel that they are secure from selfishness, and proof against exaltation, extravagance, pride, and love of the praise of men."

I was then shown that a way was opened for you to improve your condition in life, and at length to obtain the means which you had thought you should use with wisdom, and to the glory of God. How anxiously did your ministering angel watch the new trial, to see how you would stand the test.

As means came into your hands, I saw you gradually and almost imperceptibly separating from God. The means intrusted to you were expended for your own convenience, to surround yourself with the good things of this life.

Testimony #17

I saw the angels looking upon you with yearning sadness, their faces half averted, loth to leave you. Yet their presence was not perceived by you, and your course was pursued without reference to your angel guard.

#104 The business and cares of your new position claimed your time and attention, and your duty to God was not considered. Jesus had purchased you by his own blood. You were not your own. Your time, your strength, the means you handled, all belonged to your Redeemer. He had been your constant friend, your strength and support, when every other friend had proved as a broken_[#17.p104] reed. You have repaid the love and bounty of God with ingratitude and forgetfulness.

Your only safety was in implicit trust in Christ, your Saviour. There was no safety for you away from the cross. And how weak human strength seemed in this instance! Oh! how evident that there is no real strength but that which God imparts to those who trust in him! One petition offered up to God in faith has more power than a wealth of human intellect.

You did not in your prosperity carry out the purposes and resolves you had made in adversity. The deceitfulness of riches turned you from your purposes. Cares increased upon you. Your influence became extended. As the afflicted realized relief from suffering, they glorified you, and you learned to love praise from the lips of poor mortals.

You were in a popular city, and thought it necessary for the success of your business, as well as to retain your influence, for your surroundings to be somewhat in accordance with your business. But you carried things too far. You were swayed too much by the opinions and judgment of others. You expended means needlessly, only to gratify the lust of the eye and the pride of life. You forgot that you were handling your Lord's money. When means were expended by you, which would only encourage vanity, you did not consider that the recording angel was making a record which you would blush to meet again. Said the angel, pointing to you, "You glorified yourself, but did not magnify me." You even gloried in the fact that it was in your power to purchase these things.

#105 A large sum has been expended in needless_[#17.p105] things which could only answer for show, and encourage vanity and pride that will cause you remorse and shame.

If you had borne in mind the claims Heaven had upon you, and made a right disposition of the means intrusted to your care, in helping the needy and in advancing the cause of present truth, you

would have been laying up treasure in Heaven, and would have been rich toward God.

Consider how much means you have invested where no one has been really benefited, no one fed or clothed, and none helped to see the error of their ways, that they might turn to Christ and live.

You have made large investments in uncertain enterprises. Satan blinded your eyes, so that you could not see that the enterprises in which you have invested so much, would yield you no returns. The eternal enterprise has not awakened your interest. Here you could expend means, and run no risks, and meet with no disappointments, and in the end receive immense profits. Here you could invest in the never-failing bank of Heaven. Here you could bestow your treasures where no thief approacheth, nor rust corrupteth. This enterprise is eternal, and is as much higher and nobler than any earthly enterprise as the heavens are higher than the earth.

Your children were not disciples of Christ. They were in friendship with the world, and their natural hearts wanted to be like worldlings. The lust of the eye and the pride of life controlled them, and its influence has extended to you.

You have sought more earnestly to please and gratify your children than to please and glorify^[#17.p106] God. You have forgotten^{#106} the claims God has upon you, and the wants of his cause. Selfishness has led you to expend money in ornaments, to gratify yourself and your children. You did not think that this money was not yours; that it was only lent you, to test and prove you, to see if you would shun the evils you had marked in others.

God made you his steward, and when he cometh and reckoneth with his servants, what account can you give of your stewardship?

Your faith and simple trust in God began to wane as soon as means flowed in upon you. You did not depart from God all at once. Your back sliding was gradual. You ceased the morning and evening devotion, because it was not always convenient. The wife of your son caused you trials of a peculiar, aggravating character, which had considerable to do in discouraging you from continuing in family devotions.

Look back to the days of your earlier experience; would these trials then have driven you from family prayer? Your house became a prayerless house. Your business was made primary; and the Lord and his truth were made secondary.

Here, in the neglect of vocal prayer, you lost an influence in your house which you could have retained. It was your duty to acknowledge God in your family irrespective of consequences. Your

Testimony #17

petitions should have been offered to God morning and evening. You should have been as priest of the household, confessing your sins and the sins of your children. Had you been faithful, God, who had been your guide, would not have left you to your own wisdom.

#107 Means were expended needlessly for show. [17,p107] This sin in others you had felt deeply grieved over. And while thus using means, you were robbing God. Then the Lord said:

"I will scatter. I will permit her for a time to walk in the way of her own choosing. I will blind judgment, and remove wisdom. I will show her that her strength is weakness, and her wisdom foolishness. I will humble her, and open her eyes to see how far she has departed from me. If she will not then turn unto me with her whole heart, and in all her ways acknowledge me, my hand shall scatter, and the pride of the mother and of the children shall be brought down, and poverty shall again be their lot. My name shall be exalted. The loftiness of man shall be brought down, and the pride of man shall be laid low."

This view was given me Dec. 25, 1865, in the city of Rochester, N. Y.

Last June, I was shown that the Lord was dealing with you in love—that he now invited you to turn to him, that you might live. I was shown that for years you have felt that you were in a backslidden state. If you had been consecrated to God, you might have done a good and great work in letting your light shine to others. To every one there is given a work to do for the Master. To each of his servants are committed special gifts or talents. "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Every servant has some trust for which he is responsible; and the varied trusts are proportioned to our varied capabilities.

#108 In dispensing his gifts, God has not dealt with partiality. He has distributed the talents according [17,p108] to the known powers of his servants, and he expects corresponding returns.

The Lord imparted to you in your earlier experience talents of influence, but did not give you talents of means, and therefore did not expect you in your poverty to bestow that which you had not to give. Like the widow, you did give what you could, although, had you considered your own circumstances, you would have felt excused from doing even as much as you did. In your sickness, God did not require from you that active energy of which disease had deprived you.

Though you were restricted in your influence and means, yet God accepted your efforts to do good, and to advance his cause, according to what you had, not according to what you had not. God does

not despise the humblest offering bestowed with readiness and sincerity.

You possess an ardent temperament. Earnestness in a good cause is praiseworthy. In your former trials and perplexity, you were obtaining an experience which was to be of advantage to others. You were zealous in the service of God. You loved to present to those who did not believe present truth, the evidences of our position. You could speak with assurance; for these things were a reality to you. The truth was a part of your being; and those who listened to your earnest appeals, had not a doubt of your honesty, but were convicted that these things were so.

In the providence of God your influence has been extended; and added to this, God has seen fit to prove you by adding talents of means. You are laid under double responsibility.

When your condition in life began to improve,^[#17,p109] you ^{#109} said, "As soon as I can get me a home, I will then donate to the cause of God." But when you had a home, you saw so many improvements to make, to have everything about you convenient and pleasant, that you forgot the Lord and his claims upon you, and were less inclined to help the cause of God than in the days of your poverty and affliction.

You were seeking friendship with the world, and separating further and further from God. You forgot the exhortation of Christ: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

"Let him that thinketh he standeth, take heed lest he fall."

There are three watchwords in the Christian life, which must be heeded if we would not have Satan steal a march upon us: Watch, Pray, Work. Prayer and watching thereunto are necessary for advancement in the divine life.

Never was there a time in your history more important than the present. Your only safety is to live like a watchman. "Watch and pray always." Oh! what a preventive against yielding to temptation, and the snares of the world.

How earnestly should you have been at work the past few years, when your influence was extensive.

Dear sister, praise of men, and the flattery current in the world, has had greater influence even upon you, than you have been aware of.

You, my sister, have not been improving your talents—putting them out to the exchangers.^[#17,p110] You possess naturally ^{#110} kindly affections and a generous heart. These have been exercised to a degree, but not as God requires. The mere having these excellent gifts

Testimony #17

is not enough; God requires them to be kept in constant exercise; for through these qualities he blesses those who need to be helped, and carries forward his work in the salvation of man.

God will not depend upon niggardly souls to take care of the worthy poor, nor to sustain his cause. Such are too narrow in mind, and would grudge the smallest pittance to the needy in their distress. They would also want the cause narrowed down to meet their limited ideas. To save means would be the prominent idea with them. Their means would be more valuable to them than precious souls for whom Christ died. Their lives, so far as God and Heaven are concerned, are worse than a blank. God will not trust his important work with them.

"Curse ye Meroz," said the angel of God, "curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." What had Meroz done? Nothing. This was their sin. The curse of God came upon them for what they had not done.

The man with a selfish, narrow mind, is responsible for his niggardliness, but those who have kindly affections, generous impulses, and a love for souls, are laid under weighty responsibilities; for if they leave these talents unemployed and wasting, they come under the head of unfaithful servants. The mere possession of these
#111 gifts is not enough. Those who have them should realize_[#17.p111] that their obligation and responsibility is increased.

The Master will require each of his stewards to give an account of his stewardship, that he may learn what they have gained with the talents entrusted to them. Those to whom rewards are given will impute no merit to themselves for their diligent trading; they will give all the glory to God. They speak of that which was delivered to them, as "Thy pound" (not their own). When they speak of their gain, they are careful to state whence it came. The capital was advanced by the Master. They have traded upon it successfully, and return the principal and interest to the Giver. He rewards their efforts as if the merit belonged to them, when they owe all to the grace and mercy of the bountiful Giver. His words of unqualified approval fall upon their ears: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

To you, my sister, are committed talents of influence, and talents of money; and your responsibility is great. You should move cautiously, and in the fear of God. Your wisdom is weakness, but the wisdom from above is strong. The Lord designs to enlighten your darkness, and again give you a glimpse of the heavenly treasure, that you may have some sense of the comparative value of both worlds,

and then leave you to choose between this world and the eternal inheritance.

I saw that there was yet opportunity to return to the fold. Jesus has redeemed you by his own blood, and he requires you to employ your talents in his service. You have not become hardened to [#17.p112] the influence of the Holy Spirit. The truth of God when presented, will meet a response in your heart. #112

I saw that you should study every move. You should do nothing rashly. Let God be your counselor. God loves your children, and it is right that you should love them; but it is not right to give them the place in your affections that God claims. They have kind impulses and generous purposes. They possess noble traits of character. If they would only see their need of a Saviour, and bow at the foot of the cross, they might exert an influence for good. They are now lovers of pleasure more than lovers of God. They now stand in the enemy's ranks, under the black banner of Satan. Jesus invites them to come to him, to leave the ranks of the enemy, and stand under the bloodstained banner of the cross of Christ.

This will look to them like a work they cannot perform, for it will require too much self-denial. They have no experimental knowledge of the way. Those who have engaged in their country's warfare, and been subjected to the hardships, and toils, and perils of a soldier's life, should be the last to hesitate and manifest cowardice in this great warfare for everlasting life. In this case they will be fighting for a crown of life, and an immortal inheritance. Their wages will be sure, and their gain, when the war is over, will be everlasting life, happiness unalloyed, and an eternal weight of glory.

Satan will oppose every effort they may make. He will present the world before them in its most attractive light, as he did to the Saviour of the world when he tempted him forty days in the [#17.p113] wilderness. Christ overcame all the temptations of Satan, and so may your children. They are serving a hard master. The wages of sin is death. They cannot afford to sin. They will find it expensive business. They will meet with eternal loss in the end. They will lose the mansions Jesus has gone to prepare for those who love him. They will lose that life which measures with the life of God. And this is not all. They must suffer the wrath of an offended God. They have withheld from him their service, and given all their efforts to his worst enemy. Your children have not yet had the clear light, and condemnation only follows the rejection of light. #113

If professed Christians were all sincere and earnest in their efforts to promote the glory of God, what a stir would be made in the enemy's ranks. Satan in his work is earnest and sincere. He does not

Testimony #17

want souls saved. He does not want his power upon them broken. Satan does not merely pretend. He is in earnest. He beholds Christ inviting souls to come to him that they may have life, and he is earnest and zealous in his efforts to prevent them from accepting the invitation. He will leave no means untried to prevent them from leaving his ranks, and standing in the ranks of Jesus Christ. Why cannot Christ's professed followers do as much for him as his enemies do against him? Why not do all they can? Satan does all he can to keep souls from Christ. He was once an honored angel in Heaven, and although he has lost his holiness, he has not lost his power. He exerts his power with terrible effect. He does not wait for his prey to come to
#114 him. He hunts for it. He goeth to and fro in the earth like a roaring lion seeking whom he may devour. He does not always wear the ferocious look of the lion, but when he can work to better effect he will transform himself into an angel of light. He can readily exchange the roar of the lion for the most persuasive arguments, and for the softest whisper. He has legions of angels to aid him in his work. He will conceal his snares, and allure by pleasing deception. He will charm and delude many by flattering their vanity. He will through his agents, present the pleasures of the world in an attractive light, and strew the path to hell with tempting flowers, and souls are charmed and ruined. For every step that they advance in the downward road, Satan has some special temptation to lead them still farther on the wrong track.

If your children were controlled by religious principles, they would be fortified against the vice and corruption surrounding them in this degenerate age. God will be to them a tower of strength if they will put their trust in him. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The Lord will be the guide of their youth if they will believe and trust in him.

My dear sister, the Lord has been very merciful to you and your family. You are laid under obligation to your Heavenly Father to praise and glorify his holy name upon the earth. In order to continue in his love you should labor constantly for humbleness of mind, and that meek and quiet spirit which is in the sight of God of great price.

Your strength in God will increase while you consecrate all
#115 to him; so that you can say with confidence, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword?" "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other

creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. E. G. W.

Epistle Number Five.

Bro. —: I have been shown in vision the dangers of youth. Your case was presented before me. I saw that you had not adorned your profession. You might have done good, and your example might have been a blessing to the youth with whom you have associated, but alas! you have not had your inmost soul converted to God. If you had taken the course a consistent Christian should, your relatives and your friends would have been influenced by your godly course to follow in your footsteps. My brother, your heart is not right with God; your thoughts are not elevated; you permit your mind to run in a wrong channel. Your morals have not taken a high, pure tone. Your habits have been such as to injure your bodily health, and have been death to spirituality. You cannot prosper in religious things until you are converted.

When you realize the transforming influence of the power of God upon the heart, it will be seen in your life. You have lacked a religious experience, but it is not too late for you now to ^{to}_[#17.p116] seek God with earnest, heart-felt cries, "What shall I do to be saved?" You can never be a true Christian until you are thoroughly converted. You have been a lover of pleasure more than a lover of God. You have been seeking after pleasure, but have you found real enjoyment in this course? You have sought to make yourself agreeable to young, inexperienced girls. You have had your mind so much upon them, you could not direct it upward to God and Heaven. #116

"Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded." This exhortation is applicable to you. You need to learn the ways, and will, and works, of God. You need pure and undefiled religion. Cease to do evil, and learn to do well. The blessing of God cannot rest upon you until you become more like Christ. You need to cultivate devotional feelings.

I am pained as I see the lack of godliness with the young. Satan takes the mind and turns it in a channel which is corrupt. A self-deception is upon many of the young. They think they are Christians, but have never been converted. Until this work shall be wrought in them, they will not understand the mystery of godliness. "There is no peace to the wicked." God requires truth and sincerity of heart. God sees and pities you, with the youth in general, who are eagerly following childish toys, and wasting short and precious time for things of no

Testimony #17

value. Christ has bought you at a dear price, and offers you grace and glory if you will receive it; but you turn from the precious promise of the gift of everlasting life, to the meager and unsatisfactory pleasures of earth. [#17.p117]

#117

Your labor in this direction will bring no profit, but great loss. The wages of sin is death. Life and Heaven are before you, but you seem not to know their value. You have not meditated upon the precious things of Heaven. If the inestimable love of Christ be turned from, if Heaven, and glory, and everlasting life, be considered of little value, what motive can we present to move? what inducement to charm? Will the foolish sports and a round of exciting pleasures attract the mind, and separate from God, and deaden the heart to his fear?

#118

Oh! I beg of you, who have so little interest in holy things, to closely investigate your own heart. Oh! what plea will you make before God for your worldly, unconsecrated life? You will, in that dread day, have no plea to make. You will be speechless. Think, oh, think, in your pleasure-seeking hours, all these things have an end. Did you have correct views of life, endless life with God, how quickly would you turn from a life of pleasure and sin; how quickly would you change your mind, and your course, and your company, and turn the strength of your affection to God and heavenly things. How resolutely would you scorn to yield to temptations which have deceived and captivated you. How earnest and zealous would be your efforts for the blessed life. How earnest and persevering would be your prayers to God for his grace to abide upon you, for his power to sustain you, and to help you resist the Devil. How diligent would you be to improve every religious privilege to learn the ways and will of God. How careful would you be in meditating upon the law of God, and in comparing [#17.p118] your life with its claims. How fearful would you be, lest you sin in word or deed; and how earnest to grow in grace and true holiness. Your conversation would not be on trifling things, but in Heaven. Then glorious and eternal things would open before you, and you would not rest until you should increase more and more in spirituality.

But earthly things claim your attention, and God is forgotten. I implore you to face right about, and to seek the Lord, that he may be found of you; call upon him while he is near. E. G. W.

Epistle Number Six.

Dear Bro. —: While at — — one year ago, we labored for your interest. I had been shown your dangers, and we were desirous of saving you; but we see you have not had strength to carry out the resolutions there made. I am troubled over the matter, and fear that I was not as faithful as I should have been in bringing all I knew of your case before you. Some things I withheld from you. While in Battle Creek in June, I was again shown that you were not making any advance, and the reason you were not is because you have not made a clean track behind you. You do not enjoy religion; you have departed from God and righteousness. You have been seeking happiness in the wrong way—in forbidden pleasures; and you have not moral courage to confess your sins, and forsake them, that you may find mercy.

[#17.p119]

#119

You did not put sin away; you did not view it heinous in the sight of God. You did not make thorough work; and when the enemy came in with his temptations, you did not resist him. Had you seen how offensive sin was in the sight of God, you would not have so readily yielded to temptation. You were not so thoroughly converted as to abhor your life of sin and folly. Sin yet seemed pleasant unto you. You were loth to yield up its delusive pleasures. Your inmost soul was not converted, and you soon lost that which you had gained.

Personal vanity in your case, as well as in many others, has been a special hindrance to you. You have ever had a love of praise. This has been a snare to you. Your professed friends have shown a special pleasure in your society, which has gratified you. Soft and sympathetic women have praised you, and appeared charmed with your society; and you have felt a fascinating power upon you in their company. You did not realize while spending your hours in pleasure-seeking, which belonged to your family, that Satan was weaving his net about your feet.

Satan has temptations laid for every step of your life. You have not been as economical of means as you should have been. You hate stinginess. This is all right; but you go to the opposite extreme, and your course has been marked with prodigality.

Christ taught a lesson to his disciples in feeding the five thousand. He wrought a great miracle, and fed that vast multitude with five loaves and two small fishes. After all had been satisfied, he did not then regard the fragments indifferently, [#17.p120] as if they were #120 beneath his dignity to notice. He who had power to work so notable a miracle, and to give food to so large a company, said to his disciples, "Gather up the fragments, that nothing be lost." This is a lesson to us all, which we should not disregard.

Testimony #17

You have a great work before you, and you cannot afford to waste another moment of time without taking hold of the work. Bro. —, I am alarmed for you; but I know that God loves you still, although your course has been wayward. If he did not have a special love for you, he would not present your dangers before me as he has. You have engaged in jesting and sporting with men and women who have not the fear of God before them. Weak-headed and unprincipled superficial women have retained you in their presence, and you were like a charmed bird. You seemed fascinated. Angels of God were upon your track, and have faithfully recorded every act, every instance of wrong, of departure from virtue's path.

Yes, every act, however secret you may have thought you were in its committal, has been open to God, to Christ, and to the holy angels. A book is written of all the doings of the children of men. Not an item of this record of acts can be concealed.

There is only one provision made for the transgressor. Faithful repentance and confession of sin, and faith in the cleansing blood of Christ, will bring forgiveness, and pardon will be written against his name.

O my brother, had you made thorough work one year ago, the past precious year need not have been to you worse than a blank. You knew your Master's will, but did it not. You are in a perilous condition. Your sensibilities have been blunted to spiritual things; you have a violated conscience. Your influence is not to gather, but to scatter. You have no special interest in religious exercises. You are not a happy man. Your wife would unite her interest with the people of God, if you would get out of her way. She needs your help. Will you take hold of this work together?

Last June, I saw that your only hope of breaking the chain of your bondage was a removal from your associates. You had yielded to Satan's temptations until you were a weak man. You were a lover of pleasure more than a lover of God. You were fast traveling the downward path. And I have been disappointed that you have continued in the same indifferent state in which you have been for years.

You have known and experienced the love of God; and it has been your delight to do his will. You have delighted in the study of the word of God. You have been punctual at the prayer-meetings. Your testimony has been from a heart which felt the quickening influences of the love of Christ.

But you have lost your first love. God now calls upon you to repent, to be zealous in the work. Your eternal happiness will be determined by the course you now pursue. Can you reject the invitations of mercy now offered? Can you choose your own way? Will you

cherish pride and vanity, and lose your soul at last? The word of God plainly tells us how few will be saved, and that the greatest number of even those who are called, will prove themselves unworthy of everlasting_[#17.p122] life. They will have no part in Heaven, but will have #122 their portion with Satan, and experience the second death.

Men and women may escape this doom if they will. It is true, Satan is the great originator of sin; yet this does not excuse any man for sinning; for he cannot force men to do evil. He tempts them to it, and makes sin look enticing and pleasant; but he has to leave it to their own wills whether they will do it or not. He does not force men to become intoxicated, neither does he take hold of them, and compel them by force to remain away from religious meetings; but he will present temptations in a manner to allure to evil, and man is a free moral agent to accept or refuse.

Conversion is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind, and bring it up to Heaven, to understand the unspeakable love of Christ and the charms of his grace, and the excellency of God, till his soul is imbued with divine love, and captivated with the heavenly mysteries. When he understands these things, his former life will appear disgusting and hateful. He hates sin. He breaks his heart before God, and embraces Christ as the life and joy of the soul. He renounces his former pleasures. He has a new mind, new affections, new interest, new will. His sorrows, and desires, and love, are all new. The lust of the flesh, the lust of the eye, and the pride of life, which have heretofore been preferred before Christ, are now turned from, and Christ is claimed as the charm of his life, his crown of rejoicing. Heaven, which possessed no charms, is now viewed in its riches and glory; and he_[#17.p123] #123 contemplates it as his future home, where he shall see, love, and praise Him who hath redeemed him by his precious blood. The works of holiness which appeared wearisome, are now his delight. The word of God, which was dull and uninteresting, is now chosen as his study, the man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal. His thoughts, his words, and his deeds are brought to this rule and tested. He trembles at the commands and threatenings, while he firmly grasps the promises, and strengthens his soul by appropriating them to himself.

The society of the most godly is now chosen by him, and the wicked, whose company he once loved, he no longer delights in. He weeps over the sins in them, at which he once laughed. Self-love and vanity are renounced, and he lives unto God, and is rich in good works. This is the sanctification God requires. Nothing short of this will he accept.

Testimony #17

I beg of you, my brother, to enter into an earnest search of your heart, and inquire, What road am I traveling, and where will it end? You have reason to rejoice that your life has not been cut off while you have no certain hope of eternal life. God forbid that you should longer neglect this work, and so perish in your sins. Do not flatter your soul with false hopes. You see no way to get hold again, but one so humble that you cannot consent to accept it.

#124 Christ presents to you, even to you, my erring brother, a message of mercy, "Come, for all things are now ready." God is ready to accept you, and pardon all your transgressions, if you will but^[#17.p124] come. Though you have been a prodigal, and have separated from God, and staid away from him so long, he will meet you even now. Yes, the Majesty of Heaven invites you to come to him, that you may have life. Christ is ready to cleanse you from sin when you lay hold upon him. What profit have you found in serving sin? what profit in serving the flesh and the Devil? Is it not poor wages you receive? Oh! turn ye, turn ye; for why will ye die?

You have had many convictions and many pangs of conscience. You have had so many purposes, and made so many promises; and yet you linger, you will not come to Christ, that you may have life. Oh! that your heart may feel, and be impressed with, a sense of this time, that you may now turn and live. Cannot you hear the voice of the true Shepherd in this message? How can you disobey? Trifle not with God, lest he leave you to your own crooked ways. It is life or death with you. Which will you choose? It is a fearful thing to contend with, and resist, God. You may have the love of God burning upon the altar of your heart as you have once felt it. You may commune with God as you have done. You may again experience the riches of his grace, and your countenance express his love, if you will make a clean track behind you.

#125 It is not required of you to confess to those who know not your sin and errors. It is not your duty to publish a confession which will lead unbelievers to triumph; but to those to whom it is proper, who will take no advantage of your wrong, confess according to the word of God, and let them pray for you, and God will accept your work, and^[#17.p125] will heal you. For your soul's sake, be entreated to make thorough work for eternity. Lay aside your pride, your vanity, and make straight work. Come back again to the fold. The Shepherd is waiting to receive you. Repent, and do your first works, and again come into favor with God. E. G. W.

Epistle Number Seven.

Bro. —: Last June, your case was presented before me in vision. I have been constantly pressed with labor, so that I could not possibly write out the things shown me of individual cases. I wish to write what I have to write, before I hear any account of matters in regard to your case; for Satan might suggest doubts to your mind. This is his work.

I was pointed back to your past life, and was shown that God had been very merciful to you, in enlightening your eyes to see his truth, rescuing you from your perilous condition of doubt and uncertainty, establishing your faith, and settling your mind, upon the eternal truths of God's word. He established your feet upon the Rock, and for a time you felt grateful and humble. For some time you have been separating yourself from God.

When you were little in your own eyes, then you were beloved of God. Music has been a snare to you. You are naturally troubled with self-esteem, and have exalted ideas of your own abilities. Teaching music has been an injury to you. Many women have confided their family^[#17.p126] difficulties to your ear. This has been an injury to you. It has exalted you, and led you to greater self-esteem. #126

In your own family, you have occupied a dignified, and rather haughty, position. There are defects in your wife, of which you are aware. They have led to bad results. She is not naturally a housekeeper. Her education in this direction has to be acquired. She has improved some, and should apply herself earnestly to make greater improvements. She lacks order, taste, and neatness, in housekeeping and dress. It would be pleasing to God if she should train her mind upon these things wherein she lacks. She does not have good government in her family. She is too yielding. She does not maintain her decisions. She is swerved by the desires and claims of her children, and yields her judgment to theirs. Instead of trying to improve in these respects, as it is her duty to do, she is glad of an opportunity, or an excuse, to release herself from her home cares and responsibilities, and permits others to perform the duties in her family that she should educate herself to love to do. She cannot perform her part as a wife and mother, until she shall educate herself in this direction. Practice, in these things, will give her experience, and confidence in her own ability to perform her duties aright. She lacks confidence in herself. She is timid, and fearing, and distrustful of herself. She has a very poor opinion of what she does, and this discourages her from doing. She needs encouragement. She needs words of tenderness and affection. She has a good spirit. She is good at heart. She is meek and

Testimony #17

#127 quiet. The Lord loves her. Yet she should make_[#17.p127] thorough efforts to correct these evils which tend to make her family unhappy.

You, Bro. —, have an organism different from your wife's. You have a love for order and neatness, and a nice taste, and have quite good government. You are opposite in your organizations. You, as a husband, are rather stiff and stern. You fail to take a course to encourage confidence and familiarity in your wife. The deficiencies in your wife have led you to regard her as inferior to yourself, and have also caused your wife to feel that you thus regarded her. God esteems her more highly than yourself; for your ways are crooked before him. For the sake of her husband and children, and for other reasons, she should seek to correct her deficiencies, and improve in those things wherein she now fails. She can do it, if she will try hard enough.

God is displeased with disorder, slackness, and a lack of thoroughness, in any one. These deficiencies are serious evils, and tend to wean the affections of the husband from the wife, when the husband loves order, well-disciplined children, and a well-regulated house. A wife and mother cannot make home agreeable and happy, unless she possesses a love for order, and preserves her dignity, and has good government; therefore, all who fail on these points should begin at once to educate themselves in this direction, and cultivate the very things wherein is their greatest lack. Discipline will do much for those who are lacking in these essential qualifications. Sr. — gives up to these failings, and thinks that she cannot do otherwise than she does. After she has made a trial, and fails to see decided improvement
#128 in_[#17.p128] herself, she is discouraged. This must not be. The happiness of herself and her family depend upon her arousing herself, and working with earnestness and zeal to make a decided reformation in these things. She must put on confidence and decision; put on the woman. Her nature is to shrink from anything untried. No one can be more ready and willing than herself to do, where she thinks she can succeed. If she fails in her new effort, she must try, try again. She can earn the respect of her husband and children.

I was shown that self-exaltation has caused Bro. — to stumble. He has exercised a certain dignity, savoring of severity, in his family, and toward his wife. This has shut her from him. She felt that she could not approach him, and has been, in her married life, more like a child, fearing a stern, dignified father, than a wife. She has loved, looked up to, respected, and idolized her husband, notwithstanding your lack of encouraging her confidence. Bro. —, you should, in your married life, pursue a course that would encourage your timid, shrinking wife to lean upon your large affections, which would give you a chance, in a delicate, affectionate manner, to correct

the errors existing in your wife, as far as you are capable of so doing, and to inspire her with confidence in herself.

I was shown that you had not possessed that love for your wife that you should. Satan has taken advantage of her defects and your errors, to work for the destruction of your family. You have suffered shame of your wife to come into your heart. Respect began to grow less and less^[#17.p129] for her whom you had vowed to love and cherish until death should part you. #129

Oct. 25, 1868, your case was again presented before me. I was shown that evil thoughts and unlawful desires have led to improper acts, and a violation of the commandments of God. You have dishonored yourself, your wife, and the cause of God. You could have exerted an influence for good in the cause of God. The pursuance of a wrong course in matters that you thought were of little consequence, led to greater evils.

Bro. —, you are now in danger of making total shipwreck of your faith. You have sinned greatly. Your sin has since been tenfold in seeking to cover up, and blind the eyes of those who have suspected you of wrong. All have not acted as prudently and with that love and care that the Lord would have been pleased to have them, in order to redeem you. But when you tried to put on an air of injured innocency, did you think that God could not see your wrong course? Did you think that He who made man out of the dust of the ground, and breathed into his nostrils the breath of life, could not discern the intents and purposes of the heart? You have thought that if you should confess your sin, you would lose your honor—your life, as it were. You thought that your brethren would have no confidence in you. You have not viewed matters in the right light. It is a shame to sin, but an honor to confess the sin, every time.

Angels of God have kept a faithful record of every act, however secret you may have thought you were in its committal. God discerns the purposes of man, and all his works. Every man will^[#17.p130] be rewarded according as his works have been whether good or evil. #130 That which a man sows will he also reap. There will be no failure in the crop. The harvest is sure and plentiful.

You have tried to blind your brethren in regard to your course. How could you do so, when you knew that you were not clear in the sight of God, but guilty before him? If you value your soul's salvation, make thorough work for eternity.

You will have to make a clean track behind you by thorough confession. You need a thorough conversion—a transformation of self by the renewing of your mind. Your self-esteem must be overcome. You must learn to esteem others better than yourself. Your exalted

Testimony #17

opinion of your acquirements must be given up, and you must obtain a meek and quiet spirit, which is in the sight of God of great price.

You have possessed a spirit which has led you from the path of rectitude, and now you are troubled. Doubts and fears and despair seize you. There is but one way out, and that is by the way of confession. Your only hope is in falling on the rock and being broken to pieces; if you do not, it will surely fall upon you and grind you to powder. You can now right your wrongs. You can now redeem the past. By a life of goodness and true humility, you can yet walk with acceptance before God in your family. God help you to work as for your life, in view of the Judgment.

Dear Bro. —, I feel deeply interested for you. You have been for some time walking in darkness. You have not arrived at your present state of darkness all at once. You have been leaving the light #131 [17,p131] gradually. You became exalted, and then, as you felt sufficient in your own strength, the Lord removed his strength from you.

You have been interested in music. This has given incautious, unwise women opportunity, and they have confided their troubles to you. You have felt your pride gratified, but it has been a snare to you. It has opened a door for the suggestions of Satan. You have not done as you should. You had no right to hear in families that which has been spoken to you. These communications have corrupted your mind, increased your self-esteem, and led to evil thoughts. You have permitted yourself to be as a confessor to some sentimental women who desired sympathy, and wished to lean upon others. Had they possessed sound judgment, and stood self-reliant, having an aim in life, loving to do others good, they would not have been in a condition where they needed to come to any one for sympathy.

You know not the deceptions of the human heart. You know not the devices of Satan. Some who have drawn largely upon your sympathy, have a sickly, diseased imagination, are love-sick, sentimental, ever eager to create a sensation, and make a great ado. Some are dissatisfied with their married life. There is not enough romance in it. Novel reading has perverted all the good sense they ever had. They live in an imaginary world. Their imagination creates a husband for themselves, such as exists only in romances found in novels. They talk of unrequited love. They are never contented or happy, because their imaginations are picturing to them a life that is unreal. When they face the realities, and come #132 [17,p132] down to the simplicity of real life, take up life's burdens in their families, as is women's lot, then they will find contentment and happiness.

You have cherished thoughts that were not right. These thoughts have borne fruit. "Out of the abundance of the heart the

mouth speaketh." Your words are not always chaste, pure, and elevated. "Let no corrupt communication proceed out of your mouth." Guile is too often found in your mouth—low expressions that proceed from a heart cherishing corrupt thoughts and evil desires.

You have been for some time turned from the path of rectitude and purity. You know your course has been displeasing to God. You know that these things cannot be hid. God will not permit his people to be deceived in your case.

You know that you are transgressing the law of God. Your great sin is in enlisting the sympathies of those who do not understand your crooked course, and by thus doing, dividing the judgment of the people who profess the truth.

We pity you. My heart aches for you. I see nothing before you but perdition. Nothing but utter shipwreck of faith.

Will you cover your sins and brave the matter out? God says you shall not prosper. He that confesseth and forsaketh his sins shall find mercy. Will you choose death? Will you shut the kingdom of Heaven against yourself because you will not yield your wicked pride?

Your only hope is in confessing your backslidings from God. God has let the light shine upon your pathway. Will you choose your own course of corruption? Will you cast the truth behind_[#17,p133] you ^{#133} because it will not sustain you in a course of iniquity? Oh! be entreated to "Rend your heart, and not your garments." Make thorough work for eternity.

God will be merciful to you. He will be entreated in your behalf. He will not despise a broken and contrite spirit. Will you turn? Will you live? Your soul is worth saving. Your soul is precious. We wish to help you.

I saw that you were not happy. You are not at rest. You feel distressed, and yet you refuse to take the only course you can take, that will bring you relief and hope. He that confesseth and forsaketh his sins, shall find mercy. Your condition is deplorable, and you are greatly injuring the cause of God. Your influence will destroy others besides yourself.

If you refuse to come to God and confess your backslidings that he may heal you, there is nothing to be hoped for you, or your poor family, in the future. Misery will follow upon the steps of sin. God's hand will be against you, and he will leave you to be controlled by Satan, and be led captive by him at his will. You know not to what lengths you may go. You will be like a man at sea without an anchor. The truth of God is an anchor. You are breaking away from the truth.

Testimony #17

Your eternal interests are being sacrificed to the lust of the flesh, the lust of the eyes, and the pride of life.

You are on the point of breaking the bonds which would save you from utter destruction. In seeking to save your life by concealing your wrongs you are losing it.

#134 If you now humble yourself before God, [17, p134] confess your wrongs, and return to him with full purpose of heart, yours can yet be a happy family. If you will not do this, but choose your own ways, your happiness is at an end.

You have a great work to do. You have been too slack in your deportment. Your words have not been elevated, chaste, and pure. You have been separating from the divine, and cultivating the lower order of your passions. The intellectual and noble powers of your mind have been brought down into subjection to the animal. You have not pursued a right course for some time. You have not abstained from every appearance of evil. You are not safe to pursue this course any longer.

You have not loved your wife as you should. She is a good woman. She has seen, in a small measure, your danger. But you closed your ear to her cautions. You have thought her jealous, but this is not her nature. She loves you, and will bear with you, and forgive you, and love you, notwithstanding the deep wrong you have done her, if you will only press to the light, and make clean work in the past.

You must have a thorough conversion; unless you do, all your past efforts to obey the truth will not save you, nor cover up your past wrongs. Jesus requires of you a thorough reformation, then he will help, and bless, and love you, and blot out your sins in his own most precious blood. You can redeem the past. You can correct your ways, and yet be an honor to the cause of God. You can do good when you take hold of the strength of God, and in his name work; work for your own salvation, and for the good of others. [17, p135]

#135 Yours can yet be a happy family. Your wife needs your help. She is like a clinging vine. She wants to lean upon your strength. You can help her, and lead her along. You should never censure your wife. Never reprove her, if her efforts are not what you think they should be. Encourage her by words of tenderness and love.

You have put your help in the house, before your wife. Your courteous acts have been more to others than to her. You can help your wife to preserve her dignity and self-respect. Never praise the work or acts of others before your wife, to make her feel her deficiencies. You have been harsh and unfeeling in this respect.

God loves your wife. She has suffered, and he has noticed all, marked it all, and will not hold you guiltless for the wounds you have caused.

It is neither wealth, nor intellect, that gives happiness. It is moral worth.

True goodness is accounted of Heaven as true greatness. The condition of the moral affections determine the worth of the man. A man may have property and intellect, and yet be valueless, because the glowing fire of goodness has never burned upon the altar of his heart, because his conscience has been seared, blackened and crisped with selfishness and sin.

When the lust of the flesh is controlling the man, and the evil passions of the carnal nature are permitted to rule, skepticism in regard to the realities of the Christian religion is encouraged, and doubts are expressed as though it was a special virtue to doubt.

The life of Solomon might have been remarkable until its close if virtue had been preserved. But ^[#17.p136]he surrendered this ^{#136} special grace to lustful passion. In his youth he looked to God for guidance. He trusted in him, and God chose for him, and wisdom was given to him—wisdom that astonished the world. His power and wisdom were extolled throughout the land. His love of women was his sin. This passion he did not control in his manhood. It proved a snare to him. His wives led him into idolatry, and the wisdom God had given him was removed when he began to descend the declivity of life, he lost his firmness of character, and became more like the giddy youth, wavering between right and wrong. He yielded his principles, and placed himself in the current of evil, and thus separated himself from God, the foundation and source of his strength. He was a man who had moved from principle. Wisdom had been more precious to him than the gold of Ophir. But alas! lustful passions got the victory. He was deceived and ruined through women. What a lesson for watchfulness! What a testimony as to the need of strength from God to the very last.

In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. It is not safe to permit the least departure from the strictest integrity. "Abstain from all appearance of evil."

When a woman relates her family troubles, or complains of her husband, to another man, she violates her marriage vows, she dishonors her husband, and breaks down the wall erected to preserve the sanctity of the marriage relation; she throws wide open the door, and invites Satan to enter with his insidious temptations. This just as Satan would have it. ^[#17.p137] ^{#137}

Testimony #17

If a woman comes to a Christian brother with a tale of her woes, her disappointments, and trials, he should ever advise her, if she must confide her troubles to some one, to select sisters for her confidants, and then there will be no appearance of evil, whereby the cause of God may suffer reproach.

Remember Solomon. Among many nations there was no king like him, beloved of his God. He fell. He was led from God and became corrupt through the indulgence of lustful passions. This is the prevailing sin of this age, and its progress is fearful. Professed Sabbath-keepers are not clean. There are those who profess to believe the truth who are corrupt at heart. God will prove them, and their folly and sin shall be made manifest. None but the pure and lowly can dwell in his presence. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

#138

E. G. W. [17, p138]

Epistle Number Eight.

Dear Friend ——: In the last vision given me, I saw that you had faults to correct. It is necessary for you to see these before you will make the required effort to correct them. I saw that you had much to learn before you could form a good, Christian character, which God can approve. From your childhood you have been a way-ward boy, disposed to have your own way, and to follow your own mind. You have not loved to yield your wishes and will to those who have the care of you. This is the experience you must obtain.

Your danger is increased by the spirit of independence and self-confidence, connected, as of course it must be, with inexperience, which young men of your age are apt to assume when they have not their own dear parents to watch over them, and stir the tender chords of affection in the soul. You feel that it is time for you to think and act for yourself. "I am a young man, and no longer a child. I am capable of judging, discriminating, and determining, between right and wrong. I have rights, and I will stand for them. I am capable of forming my

own plans of action. Who has authority to interfere with me?" These have been some of your thoughts, and you are encouraged in them by youth who are about your age.

You feel that you may assert your liberty, and act like a man. These feelings and thoughts lead to wrong action. You have not a submissive spirit. Wise is that young man and highly blest, who feels it to be his duty to look up to his parents, if_[#17,p139] he have them, if #139 not, to his guardian, or to those with whom he lives, as counselors, as comforters, and, in some respects, his rulers, who allows the restraints of his home to abide upon him. Independence of one kind is praiseworthy. To desire to bear your own weight, and not to eat the bread of dependence, is right. 'Tis a noble, generous ambition that dictates the wish to be self-supported. Industrious habits and frugality are necessary.

Dear —, you have been placed in unfavorable circumstances for the development of a good, Christian character; but you are now placed where you may build up a reputation, or blast it. The latter, we do not believe you will do. But you are not secure from temptation. In one single hour you may, by yielding to temptation, estrange hearts from you, lose the respect and esteem you have been acquiring from those around you, and also stain your Christian character, which will afterwards cost you tears of bitter repentance.

You have the lesson of submission to learn. You consider it beneath you to do duties about the house—chores and little errands. You have a positive dislike to these little requirements. You have a work to do, to cultivate a love for these very things to which you are so averse. Until you do this, you will not be acceptable help anywhere. You are doing more real service when engaged in these necessary small things, than when engaged in large business and in laborious work.

There is a case now in my mind, of one who was presented before me in vision, who neglected these little things, and could not interest himself_[#17,p140] in small duties, seeking to lighten the work of #140 females indoors; it was too small business. He has now a family, and possesses the same unwillingness to engage in these important, yet small, duties, which he ever did. The result is, great care rests upon his wife. Many things she has to do, or they will be left undone; and the amount of care, which comes upon her because of her husband's lack, is breaking down her constitution. He cannot now overcome this evil, as he could in his youth. He neglects the little duties, therefore cannot make a successful farmer, and keep everything up tidy and nice. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

Testimony #17

Naaman, the Syrian, consulted the prophet of God as to how he could be cured of a loathsome disease, the leprosy. He was bid to go and bathe in Jordan seven times. Why did he not immediately follow the directions of Elisha, the prophet of God? Why did he refuse to do as the prophet commanded? He went to his servants, murmuring. In his mortification and disappointment, he became passionate, and in a rage refused to follow the humble course marked out by the prophet of God. "I thought," said he, "He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." His servant said, "My father, if the prophet had bid thee do some ^{#141} *great thing*, wouldest_[#17,p141] thou not have done it? how much rather, then, when he saith to thee, Wash [merely], and be clean?" Yes, this great man considered it beneath his dignity to go to the humble river, Jordan, and wash. The rivers he mentioned and desired, were beautified by surrounding trees and groves, and idols were placed in these groves. Many flocked to these rivers to worship their idol gods, therefore it would have cost him no humility. But it was following the specified directions of the prophet which would humble his proud and lofty spirit. Willing obedience would bring the desired result. He washed, and was made whole.

Your case is similar in some respects to Naaman's. You do not consider that, in order to perfect a Christian character, you must condescend to be faithful in the littles. Although these things you are called to do, may be of small account in your eyes, yet they are duties which you will have to do just as long as you live. A neglect of these things will make a great deficiency in your character. You, my dear boy, should educate yourself to faithfulness in small things. You cannot please God unless you do this. You cannot gain love and affection unless you do just as you are bid with pleasure and willingness. If you wish those with whom you live to love you, you must show your love and respect for them.

It is your duty to lighten the cares of Sr. — all in your power. You see her pale and feeble, cooking for a large family. Every extra job she has to perform, is wearing her, and lessening her vitality. She has no young hands and feet to perform little errands. They ^{#142} received you into_[#17,p142] their family, as they told you and us at the time, expressly to do these things. Now if you neglect to do the very things they think will help them most, and choose to follow your will in an independent course of your own choosing, you must lose your place, and they must have one that will do the very things you con-

sider too small for you to do. You are now doing larger and heavier work than your strength will admit. You love to do the work of a man. You have a set will of your own which must be given up. You must die to self, crucify self, get the victory over self. You cannot be a true follower of Christ unless you take hold of this work resolutely.

I saw, —, that you do not naturally possess reverence and respect for those older than yourself. You should be faithful in the little errands and duties you are required to perform. You should not attend to these things as though they were a drug, and go murmuringly about them. You cannot see how unpleasant and unlovely you make yourself. You cannot thus be happy yourself, nor make others happy around you. You should bear in mind that God requires of you, as his servant, to be faithful, to be patient, kind, affectionate, obedient, and respectful. You cannot attain to Christian perfection without you possess perfect control of your own spirit. You allow feelings to arise in your heart, which are sinful, which are a great injury to you, and tend to encourage a hard, defiant spirit, unlike the spirit of Christ, whose life you are commanded to imitate. Dear —, commence anew, determined, by God's help, to follow the things which are true, lovely, and of good report. Let the fear of God, united_[#17,p143] with #143 love and affection for all around you, be seen in all your actions. Be faithful and thorough, rid yourself of everything like slackness. Have a place for everything, and put everything in its place. Be accommodating, kind, cheerful, and agreeable. Then you can win your way into the hearts of those you are with.

One thing ever bear in mind: No young man can be possessed of a right spirit who does not respect, and seek to lighten, the cares of women. It is the worst sign that can be found in a young man to consider it beneath him to lighten the labor of women. Such a man is marked. No woman would commit the keeping of her life to such a man; for he will never make a tender, careful, considerate, husband.

The boy is the type of the man. —, I entreat of you to face right about. Do everything in the shape of small duties, disagreeable though they may be to you, that needs to be done. Then will you have the approval of those around you, and, what is to be more highly prized, you will have the approval of God. You cannot be a Christian unless you are a faithful servant in that which is least. God will bless you, and help you, if you pray, and strive to do your best, to perform every duty.

Do you wish, when Jesus comes to take his faithful ones to himself, to have him say to you, "Well done, good and faithful servant"? Do you desire to have all imperfections removed from your character, that you may be found without fault before the throne of

Testimony #17

#144 God? If so, you have a work to do for yourself which no other can do for you. You have an individual responsibility^[#17,p144] before God. You can walk in the light, and receive strength from God daily to overcome every imperfection, and finally be among the faithful, true, and holy, in the kingdom of God.

Yield not to temptation. Satan will annoy you, seeking to control your mind, that he may lead you into sin. Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Remember that the eye of God is ever upon you. When you answer disrespectfully, God sees and hears you. The Judgment is to come, when all shall be judged according to the deeds done in the body.

You, —, will have a part to act in the Judgment. Jesus will either receive, or reject you. Flee to him for strength and grace. He will love to help you, to be the guide of your youth, and will so strengthen you that you can bless others with your influence. God loves you, and will save you if you come in his appointed way; but if you rebel, and choose your own course, it will be to your eternal loss. Pray much; for prayer is one of the most essential exercises. Without it you cannot maintain a Christian walk. It elevates, strengthens, and ennobles. It is the soul talking with God.

#145 —, do not think you can cease your efforts or vigilance for a moment; you cannot. Study God's word diligently, that you may not be ignorant of Satan's devices, and that you may learn the way of salvation more perfectly. Your will must be submerged in God's will. Seek not your own pleasure and happiness, but that of those around you; and in so doing you can but be happy. Come to Jesus with all your needs and^[#17,p145] wants, and in simple confidence crave his blessing. Trust in God, and seek to move from principle, strengthened and ennobled by high resolves and a determination of purpose found only in God.

You should not be easily provoked. Let not your heart become selfish; but let it expand with love. You have a work to do, do not neglect it; endure hardship as a good soldier. Jesus is acquainted with every conflict, every trial, and every pang of anguish. He will help you; for he was tempted in all points like as we are, yet he sinned not. Go to him, dear boy, with your burdens. Take no one into your confidence, and tell no one your difficulties, but ourselves. Make Jesus your burden-bearer, and seek a more thorough experience in religious things. God help and bless you, is my sincere prayer.

My tenderest sympathies are aroused for orphans. You indeed have no home. The grave has taken your father and your mother, and the home of your childhood others inhabit. You cannot have as

distinct recollection of your godly father as of your mother. You remember that you sometimes grieved her. You had not learned submission; you have yet but partially learned the lesson. But the prayers of your parents have found a lodgment in Heaven, that you may be among those who love and fear God.

Oh! this is a cold and selfish world. Your relatives, who should have loved and befriended you, if not for your own, for your parents' sake, have shut themselves up in their selfishness, and have no special interest for you. But God will be nearer and dearer to you, than any of your earthly relatives can be. He will be your friend, and ^[#17.p146] never leave you. He is a father to the fatherless. His friendship ^{#146} will prove sweet peace to you, and will help you to bear your great loss with fortitude.

Seek to make God your father, and you will never want a friend. You will be exposed to trials, yet be steadfast, and strive to adorn your profession. You will need grace to stand, but God has his eye of pity upon you. Pray much and earnestly, believing that God will help you. Guard against irritability, and petulance, and a spirit of tantalizing. Forbearance is a virtue which you need to encourage. Seek for piety of heart. Be a consistent Christian. Possess a love of purity and humble simplicity; and let these be interwoven with your life.

You should not only educate yourself to fear God, but to love all around you; and yours can be a useful and happy life, and your example can be such as to lead others to choose the humble path of holiness. Be right. Have moral courage at all times to do right, and honor your Redeemer. Dear boy, seek true holiness, I implore you.

E. G. W.

Epistle Number Nine.

Dear Sr. —: Some things have been shown me in reference to yourself. Dear sister, you have not a sense of your true state. You need a deep and thorough work of grace in your heart. You need to set your heart and your house in order. Your example in your family is not worthy of imitation. You come up to a low standard, but ^[#17.p147] fail to come to the standard elevated by our divine Lord. You ^{#147} love to visit and to talk. You talk much, and say many things unbecoming a Christian. You exaggerate in your statements, and frequently come far from the truth. Your words and acts will judge you in the last day. By your words and works you will be justified, or by the same condemned. Your education has not been of an exalted char-

Testimony #17

acter, therefore there is the greatest necessity of your now training and educating yourself to purity of thoughts and acts. You need to train your thoughts, that it may become easy to dwell upon pure and holy things. You should cultivate a love for spirituality and true godliness.

Your conversation is often of a low order. You deceive your own soul, which will prove fatal unless you arouse to see yourself as you are, and turn unto God with true humbleness of mind.

You are inclined to be deceptive. Your son has not an experimental knowledge of God, or of the sacred claims of truth. He is a most miserable representative of a Christian, Sabbath-keeping boy. He is flattered by his parents that he is a Christian. God forbid that we acknowledge such as being Christ-like. You do not discipline your boy. He is self-willed and bigoted. He has but very little sense of true courtesy, or even common politeness. He is rough and uncultivated, unloving and unlovable. You represent to others that he is a Christian, and by so doing you disgrace the cause of Jesus Christ. This boy is in a fair way of becoming an educated hypocrite. He has not control over

#148 himself, yet you flatter him that he is a Christian. [#17, p148]

The work of reform must commence with you. You should become chaste in conversation, and a keeper at home, loving your home duties, loving your husband and child. You should study to economize your time, so as not to overtax your strength. The light burdens of home duties which you have to bear, you can perform without over-taxation, if you exercise perseverance and proper diligence.

You have a work to do to control the tongue. It is a little member, and boasteth great things; but it needs the bridle of grace and the bit of self-control, to keep it from running at random. Your conversation is of a low order, and you indulge in much cheap talk. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

May the Lord convict you of these things as you read these lines. I entreat of you to put on the meek dignity of a wife and mother. There is a responsibility resting upon the father. Your efforts should be united to control your son, who is on the fast road to perdition. You should earnestly seek for the inward adorning, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. With patience, grace, and sweet humility, you can teach your poor, deceived boy the first principles of Christianity, and true politeness, or Christian courtesy. You are frequently hasty and boisterous. Oh! how important that you see the work to be done for you, before it shall be forever too late. Now Jesus invites you to come to him, and to learn of

him, for he is meek and lowly of heart. The ^[#17.p149] promise he has given you is sure, that you will find rest in him. You have a great work to do. Deceive not your own souls, but examine yourselves as in the light of eternity. It is impossible for you to be saved as you are. #149

Sr. —, your husband might be of some use in the church, if your influence was what it ought to be. Your example and influence disqualify him to exert a good and sanctifying influence in the church. Home influences more than counteract your husband's efforts for good. You are wholly unqualified for the wife of the elder of the church. God calls upon you to reform. Your husband has a work to do to set his heart and house in order. When he is converted, then can he strengthen his brethren.

As a family, you need to be sanctified through the truth. Sr. —, will you see the work to be done for you, and take hold of it without delay, that your influence may be saving? Work out your own salvation with fear and trembling. Walk in wisdom toward them that are without, redeeming the time. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any *virtue*, and if there be any *praise*, think on THESE things."

There are enough subjects, to meditate and converse upon, that are profitable. The conversation of the Christian should be in Heaven, from whence we look for the Saviour. Meditation upon heavenly things is profitable, and will ever be accompanied ^[#17.p150] with peace and comfort of the Holy Spirit. Our profession exalted. God is purifying unto himself a peculiar people, zealous of good works. He is sitting as a refiner and purifier of silver. When the dross and tin are removed, then his image shall be perfectly reflected in us. Then the prayer of Christ for his disciples will be answered in us, "Sanctify them through thy truth, thy word is truth." When the truth has its sanctifying influence upon our hearts and lives, we can render to God acceptable service, and can glorify him upon the earth, being partakers of the divine nature, having escaped the corruption that is in the world through lust. #150

Oh! how many will be found unready when the Master shall come to reckon with his servants. They have meagre ideas of what constitutes a Christian. Self-righteousness will then be of no avail. None can stand the test only those who shall be found having on the righteousness of Christ, imbued with his spirit, walking even as he walked, in purity of heart and life. The conversation must be holy, and then the words will be seasoned with grace.

Testimony #17

May the Lord help you as a family to get right, to be elevated in life, and in all your acts honor your profession. E. G. W.

Epistle Number Ten.

Dear Sr. —: I have learned of your affliction, and hasten to pen a few lines. My dear sister, I have the very best of evidence #151 that the Lord loves you. In the last view which was given_[#17.p151] me, I was shown your case, among others, that you had been affected in the past with the course of error which others had pursued, but you were ever anxious to know the right, you were strictly conscientious, extremely sensitive, viewing your case worse than it was.

You have been afflicted with disease for quite a length of time. You are a nervous dyspeptic. The brain is closely connected with the stomach, and its power has so often been called to aid the weakened digestive organs that it is in its turn weakened, depressed, or congested. While in this state, your mind is gloomy, naturally dwelling upon the dark side, imagining that the frown of God is upon you. You have thought that your life had been useless, filled with errors and wrong moves. Dear sister, your diseased state of health leads you to this despondency and discouragement. God's love is yet toward you. He has not left you. I saw that you should trust in God as a child trusts itself in the arms of its mother. God is merciful and kind, and is full of tender pity and compassion. He has not turned his face from you.

You are extremely sensitive. You feel deeply, and have not possessed the power to throw off care, perplexity, and discouragement of mind. I saw that God would be to you a very present help, if you will only trust yourself in his arms. You worry yourself out of the arms of your dear, loving Saviour. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" What a precious promise is this! We may claim much of our kind Heavenly Father. Great blessings are in reserve for us. We #152 may believe, we may trust, and glorify_[#17.p152] God by thus trusting in him. Even if we are overcome of the enemy, we are not cast off, forsaken, and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. If we sin we have an advocate with the Father, Jesus Christ the righteous.

I want to say, Sr. —, You need not cast away your confidence. Poor, trembling soul, rest in the promises of God. In thus doing, the enemy's fetters will be broken, his suggestions will be power-

less. Heed not the whisperings of the enemy. Go free, oppressed soul. Be of good courage. Say to your poor, desponding heart, "Hope thou in God; for I shall yet praise him who is the health of my countenance, and my God." I know that God loves you. Put your trust in him. Don't think of those things which bring sadness and distress; turn from every disagreeable thought, and think of precious Jesus. Dwell upon his power to save, his undying, matchless love for you, even you. I know that the Lord loves you. If you cannot rely upon your own faith, rely upon the faith of others. We believe and hope for you. God accepts our faith in your behalf.

You have tried to do right, Sr. —, and God is pitiful and compassionate to you. Be cheerful, and bid adieu to gloom and doubts. In indulging in these doubts, you dishonor God. There is peace in believing, and joy in the Holy Ghost. Believing brings peace, and trusting in God brings joy. Believe, believe! my soul says, Believe. Rest in God. He is able to keep that which you have committed to his trust. He will bring you off more than conqueror through Him who hath loved you. May the Lord bless you and strengthen your trembling faith, is our prayer. We commit these few lines to you, trusting they may do you good. #153

E. G. W.

Epistle Number Eleven.

Dear Bro. —: I was shown in the last vision that you would need to watch yourself with jealous care, or your peculiar temperament would control you. You erred while engaged in praying for Sr. —, and took upon yourself the same dictatorial, overbearing spirit which has been the curse of your life. You bore down on Bro. — when you should have been, considering your failures in the past, unassuming and modest. It will be very difficult for you to get out of the train of watching others, and noticing little things, and speaking out decidedly, and censuring. All this you have nothing to do with. Just as sure as you are overcome in a small degree in this direction, the door is open for a greater failure. There is no safety for you but constant control of yourself, and to possess your soul in patience. You cannot accomplish any great work, but may, if right, do a little good in the cause of God. But your influence need not injure; if you will be guarded and sanctified to God you may take a position to comfort and to speak a peaceful word, to bear testimony in regard to the great riches of God and the undying love of Jesus.

Let your heart be softened and melt under the divine influence of the Spirit of God. You should not talk so much about yourself,

Testimony #17

#154 for this will strengthen no one. You should not make_[#17.p154] yourself a center, and imagine you must be constantly caring for yourself and leading others to care for you. Get your mind off from yourself in a more healthy channel. Talk of Jesus, and let self go. You must be submerged in Christ, where this shall be the language of your heart, I live, yet not I, for Christ liveth in me. Jesus will be to you a present help in every time of need. He will not leave you to battle with the powers of darkness alone, oh! no; he has laid help upon One that is mighty to save to the uttermost.

Be not self-caring. Overcome your notions, your little peculiarities, and seek only to represent Jesus. In your talks in meeting, and in praying, do not be too lengthy. You have failed here. You can remedy this. Lengthy speaking and praying is injurious to you, and not beneficial to those who hear you. You have close work to be an overcomer. Yet you can do this, if you engage in the work calmly. Here you need to guard yourself. You are uneasy, hurried, nervous. This you may overcome.

You have an earnest, anxious desire to do right, and meet the approval of God. Continue your earnest, persevering efforts, and be not discouraged. Be patient. Never censure. Never let the enemy beguile you from your watch. Watch as well as pray. After you pray, watch thereunto. The effort is your own; no one can do this work for you. Take hold of the strength of God, and as fast as you see your
#155 errors in the past, redeem the time. E. G. W._[#17.p155]

Epistle Number Twelve.

Dear Bro. —: In the last vision I was shown that you do not understand yourself. You have a work to do for yourself which no other can do for you. Your experience in the truth is short, and you have not a thorough conversion. You esteem yourself highly when you will not bear the estimate you put upon yourself. I was pointed back to your past life. You have not been elevated. Your mind has dwelt upon subjects not calculated to lead to purity of actions. You have had habits which were corrupt, which has given tone to your morals by tainting them. You have been too familiar with the other sex, and have not possessed modesty of deportment. You would be well suited were there greater familiarity encouraged between males and females, much after Dr. —'s theory. Your influence at — was not good. You was not a proper person for that place. Your lightness, and trifling, vain conversation disqualified you to exert a good influence.

The character of your music was not of a nature to encourage elevated thoughts or feelings, but to degenerate the thoughts and feelings. Your influence has been improving for some weeks in the past, but you lack a firm principle. You lack in many things, and in some things you must know where you fail. The follies of your youth have left their impress upon you, and you can never recover what you have lost through impure habits. These things have benumbed your sensibilities so that sacred things are not clearly discerned. You cannot, with your present experience, resist temptation. You cannot endure [#17.p156] trials. You are not sanctified through the truth. You have taken hold of the truth, but the truth has not taken hold upon you, to transform you by the renewing of your mind. Oh! do not, I entreat of you, remain deceived in regard to your true condition. You are a self-deceived man. You have not felt deep conviction because of your sins, and in deep humility sought the Lord with anguish of heart, that your transgressions might be blotted out. You could not see that your ways were so sinful before God. The work is not in-wrought in your soul. A self-righteous garment you have clothed yourself with to cover up the deformity of sin; but this is not the remedy. You know not what true conversion is. The old man with you is not dead. You have a form of godliness, but not the cleansing power of God. You can, and do, talk and write smoothly. Your words, as far as they go, may possibly be correct, but the true language of the heart is not spoken. You know this. You are thus much acquainted with yourself. Your case is perilous; yet God pities you, and will save you if you fall all broken at his feet, feeling your vileness, and impurity, and rottenness of soul, without the transforming power of God.

#156

I do not wish to discourage you, but to lead you to investigate your motives and acts as in the light of eternity. Break away from Satan's snare. Do not, I beg of you, lead any person to think of you in an elevated light that you cannot bear, for when this deception shall be removed, and your true self appear as you are, there will be a reaction. You do have convictions of the Spirit of God, and feel the force of truth when you listen [#17.p157] to it; but these sacred, softening impressions wear away, and you are a forgetful hearer. You are not established, strengthened, and settled, in the truth. You have thought it best for your interest to adopt the truth, but you have not yet experienced its sanctifying influence. Now we would entreat of you, be not deceived, God is not mocked. It is not too late for you to become a Christian; but don't move by impulse. Weigh every move well, and don't deceive your own soul.

#157

E. G. W.

Testimony #17

Epistle Number Thirteen.

Dear Sister —: In the vision given me June 12, I was shown your case. You are in a sad state. Not so much because of actual disease, although you are not well, but of imaginary inability to perform. Several years ago I was shown you suffered your mind to dwell too much upon the boys. You frequently made them the theme of conversation, and your mind ran in a channel not profitable to your spiritual advancement. You have fallen into a train of thinking which has led to evil results. You have injured and abused your own body, and, brought upon yourself an imbecile state of mind. You have indulged in a love-sick train of thought and feeling until you are almost ruined, soul and body. Your indisposition to exercise and exert yourself is very bad for you. Useful employment in bearing home burdens, and engaging in useful labor, would overcome this sickly, sentimental state of feeling sooner than any other means. You have^[#17.p158] been sympathized with too much. To relieve you from all responsibility has been a very great mistake. You have come to that state where nearly all your thoughts are upon yourself. You are fretting yourself, and dwelling upon sad things, and contemplating your state as very bad, and even settling in your mind that you can never get well unless you are married. In your present state of mind, you are not fit to marry. There is no one who would wish you in your present helpless, useless condition. If one should fancy they loved you, they would be worthless, for no sensible man could think for a moment of placing his affections upon so useless an object.

The sad, gloomy state of your mind which leads you to weep, and feel that life is not desirable, is the result of your thoughts running in an impure channel, upon forbidden subjects, while you have habits that have been steadily and surely undermining your constitution, and preparing you for premature decay.

Had you never gone to —, you would have been far better. Your stay there injured you. You dwelt upon your infirmities, while you had society which was corrupting in its influence. Miss — was a corrupt, evil-minded woman. Her association with yourself increased the evil which was already upon you. Evil communications corrupt good manners.

At the present time you are not in an acceptable state with God; yet you imagine that you have no desire to live. But should you be taken at your expressed wishes, and your life cease, your case would be hopeless indeed. You are neither prepared for this world nor the next.^[#17.p159]

You imagine you cannot walk, you cannot ride, you cannot exercise, and you settle into a cold, dead apathy. You are no comfort to yourself, and a sad grief and anxiety to your indulgent parents. You can rally, you can do, you can shake off this terrible state. Your mother needs your aid; your father needs the comfort you can give him; your brothers need a kindly care from their elder sister; your sisters need your instruction; but here you sit upon the stool of indolence, dreaming of unrequited love. For your own soul's sake, have done with this folly. Read your Bible as you have never read it before. Engage in home duties, and lighten the cares of your overburdened, over-worked parents. You may not be able to do a great amount at first, but increase the task you set yourself every day. This is the most sure remedy for a diseased mind and an abused body.

If you possess earnestness and steadiness of purpose, your mind will come back, in a degree, to dwelling upon more healthful, pure subjects. Self-indulgence has degenerated by degrees into such a wantonness of will as knows not how to please itself. Instead of regulating your actions by reason and principle, you suffer yourself to be guided by every slight and momentary impulse of inclination, which makes you appear variable, and inconstant. It is in vain for others to seek to please you, for you cannot please yourself, even if all your wishes were indulged. You are a capricious child, and have become sick of yourself through very selfishness.

This wretched state is the result of unwise sympathy and flattery. You have had a very good^[#17,p160] mind, but it has become unbalanced by being directed in a wrong channel. You now amount to little else than a blank in society. This need not be. You can do for yourself that which no other can do for you. You have duties to perform. You have yielded to a helpless condition, and imagine you cannot do. The will is at fault; you have the power, but not the will. #160

You are pining for love. Jesus calls for your affections, which if you devote to him, will rid you of all this sickly, sentimental, impure, love, found in the pages of a novel. In Jesus you may love with fervor, with earnestness. This love may increase in depth, and it may expand without limit, and will not endanger health of body or strength of mind. You need love to God and to your neighbor. You must awake, you must shake off this deception which is upon you, and seek pure love.

Your only hope of this life and the better life is to seek earnestly for the true religion of Jesus. You have not a religious experience. You need to be converted. Your listless, indolent, selfish sadness will then give place to cheerfulness which will be beneficial to body and mind. Love to God would ensure love to your neighbor, and

Testimony #17

you would engage in the duties of life with a deep, unselfish interest. You want pure principles underlying your actions. Inward peace will bring even your thoughts into a healthy channel.

#161 Devote yourself to God, or you will never have the better life. You have duties to perform to your parents. You should not be discouraged if you at first become weary. It will not prove a lasting injury. Your parents frequently become^[#17,p161] exceedingly weary. It will not be half so injurious to you to become very weary in useful labor, as for your mind to be dwelling upon yourself, fostering ailments, and yielding to despondency.

A faithful accomplishment of home duties, filling the position you can occupy to the best advantage, be it ever so simple and humble, is truly elevating. The divine influence is needed. In this, there is peace and sacred joy. It possesses healing power. It will secretly and insensibly soothe the wounds of the soul and even the sufferings of the body. Peace of mind, which comes from pure and holy motives and actions, will give free and vigorous spring to all the organs of the body. Inward peace and a conscience void of offense toward God will invigorate, like dew distilling upon the tender plants. The intellect is strengthened and quickened.

The will is rightly directed and controlled, and is more decided, and yet free from perverseness. The meditations are pleasing because they are sanctified. The serenity of mind you may possess, will bless all with whom you associate. This calmness and peace will, in time, become natural, and will reflect its precious rays upon all around you, to be reflected back upon you again. The more you taste this peace and heavenly quietude of mind, the more it will increase. It is an animated, living pleasure which does not throw into a stupor, but awakens all the moral energies to increased activity. Perfect peace is an attribute of Heaven, which angels possess. May God help you to become a possessor of this peace.

#162 E. G. W.^[#17,p162]

Epistle Number Fourteen.

Dear Bro. and Sr. —: Your late visit and conversation with us have suggested many thoughts of which I cannot forbear placing a few upon paper. I was very sorry that — had not carried himself correctly at all times; yet, when we consider, you cannot expect perfection in youth at his age. Children have faults, and need a great deal of patient instruction.

That he should have feelings not always correct is no more than can be expected of a boy of his age. You must remember he has

no father or mother, nor any one to whom he can confide his feelings, his sorrows, and his temptations. Every person feels that he must have some sympathizer. — has been tossed about here and there, from pillar to post, and he may have many errors, careless ways, and a lack of reverence, with considerable independence. He is quite enterprising, and with right instruction, if treated with tenderness, I have the fullest confidence would not disappoint our hopes, nor cause us to decide the labor bestowed in vain, but would fully repay all the labor expended on him. I think — is a very good boy considering his disadvantages.

When we intreated you to take him we did it because we fully believed it was your duty, and that in doing this you would be blessed. We did not expect that you would do this merely to be benefited by the help you would receive from the boy, but to benefit him, to do a duty to the orphan and fatherless. Duty which belongs to every true Christian to be seeking and watching for, and anxious to perform. A duty, a sacrificing^[#17.p163] duty, which we believed it would do you good to engage in, if you did it cheerfully, with the view to be the instrument in saving a soul from the snares of Satan, of saving a son whose father devoted his precious life to pointing souls to the Lamb of God who taketh away the sin of the world. #163

From what was shown me, Sabbath-keeping Adventists have but a feeble sense of how large a place the world and selfishness hold in their hearts. If you have a desire to do good and glorify God, there are many ways in which you can do this. But you have not felt that this was the result of true religion. This is the fruit which every good tree will produce. To be interested in others, to make their cases your own, to manifest an unselfish interest for the very ones who stand most in need of help, you have not felt was required of you. You have not reached out to help the most needy, the most helpless. Had you children of your own, to call into exercise care, affection, and love, you would not be so much shut up to yourselves, and to your own interests. If those who have no children would expand their hearts to care for children who need love, care, and affection, and assistance with this world's goods, which God has made them stewards of, they would be far happier than they are to day. So long as there are youth exposed to the corrupting influences of these last days, who have no father's pitying care, nor a mother's tender love, it is somebody's duty to supply the place of father and mother to some of these. Learn to give them love, affection, and sympathy. All who profess to have a Father in Heaven who they hope will care for them, and finally take them to the home^[#17.p164] he has prepared for them, will have to feel a solemn obligation resting upon them to be friends to the friendless, #164

Testimony #17

fathers to the orphans, to aid the widows, and be of some practical use in this world, to benefit humanity. Many have not viewed things in a right light. If they live merely for themselves they will have no greater strength than this calls for.

The youth, who are growing up among us, are not cared for as they should be. Some one has duties which they are not willing and ready to see and perform. The fear of inconvenience, or of a little trouble, is sufficient for many to excuse themselves. The day of God will reveal unfulfilled duties—souls lost because the selfish would not take pains to interest themselves in their behalf.

I was shown that should professed Christians cultivate more affection, and kind regard in caring for others, they would be repaid fourfold. God marks. He knows for what object we live, and whether our living is put to the very best account for poor, fallen humanity, or whether our eyes are eclipsed to everything but our own interest, and to every one but our own poor selves. I entreat you, in behalf of Christ, and in behalf of your own souls, and in behalf of the youth, not to think so lightly of this matter as many do. It is a grave and serious thing, and affects your interest in the kingdom of Christ, inasmuch as the salvation of precious souls is involved. Why is it not your duty, which God enjoins upon you who are able, to expend something for the benefit of the homeless, ignorant even though they may be, and undisciplined? Shall you study to labor only in the direction where
#165 you will receive the_[#17,p165] most selfish pleasure and profit? It is not meet for you to neglect the divine favor that Heaven offers you, to care for those who need your care, and thus let God knock in vain at your door. He stands at your door in the person of the poor, the homeless orphans, and afflicted widows, who need love, sympathy, affection and encouragement. If ye do it not unto one of these, ye would not do it unto Christ were he upon the earth. Call to mind your former wretchedness, your spiritual blindness, and the darkness which enshrouded you before Christ, a tender, loving Saviour, came to your aid, and reached you where you were. If you let these seasons pass without giving tangible proofs of your gratitude for this wonderful and amazing love a compassionate Saviour exercised toward you, who were aliens from the commonwealth of Israel, there is reason to fear that still greater darkness and misery will come upon you. Now is your sowing time. You will reap that which you have sown. Avail yourselves of every privilege of doing good while you may. They are as a passing shower, which will water and revive you. Lay hold of every opportunity within your reach of doing good. Idle hands will reap a small harvest. For what else do older persons live but to care for the young, and help the helpless. God has committed them to us

who are older, and have experience, and he will call us to account if our duties in this direction are neglected. What though our labor may not be appreciated, and prove a failure many times, and a success but once. This once will outweigh all the discouragements previously borne.

But few have a true sense of what is comprised in the word Christian. It is to be Christlike; to_[#17.p166] do others good; to be divested of all selfishness; and to have our lives marked with acts of disinterested benevolence. Our Redeemer throws souls into the arms of the church, for them unselfishly to care for, and train for Heaven, and thus be co-workers with him. But the church too often thrusts them away, upon the Devil's battlefield, saying, "It is not my duty," and bring up some trifling excuse. "Well," says another, "neither is it my duty," and finally it is nobody's duty, and the soul is left uncared for, to perish. It is the duty of every Christian to engage in this self-denying, self-sacrificing enterprise. Cannot God return into their granaries, and increase their flocks, so that instead of loss there shall be increase? "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." But every man's work is to be tested, and brought into judgment, and he be rewarded as his works have been. "Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" #166

Read on, and notice the rich reward promised to those who do this. "Then shall thy light break forth as the MORNING, and THINE HEALTH shall spring forth speedily."

Here is an abundantly precious promise for all_[#17.p167] who will interest themselves in the cases of those who need help. How can God come in and bless and prosper those who have no special care for any one only themselves, and who do not use that which he has intrusted to them, to glorify his name on the earth. #167

Sr. Hannah More is dead, and died a martyr to the close selfishness of God's people who profess to be seeking for glory, honor, immortality, and eternal life. Exiled from believers the past cold winter, because there were no hearts bountiful enough to receive this self-sacrificing missionary. I blame no one. I am not judge. But when the Judge of all the earth shall make investigation, somebody will be found to blame. We are all narrowed up and consumed in our own

Testimony #17

selfishness. May God tear away this cursed covering and give us bowels of mercy, hearts of flesh, tenderness and compassion, is my prayer, offered from an oppressed, anguished, burdened soul. I am sure that a work must be done for us or we shall be found wanting in the day of God.

In regard to —, don't, I intreat of you, forget that he is a child, with only a child's experience. Do not measure him, a poor, weak, feeble boy, with yourselves, and expect of him accordingly. I fully believe it is in your power to do the right thing by this orphan. You can present inducements to him so that he will not feel that his task is cheerless, unrelieved by a ray of encouragement. You, Bro. and Sr. —, can enjoy yourselves in each other's confidence, you can sympathize with each other, interest and amuse each other, and tell your trials and burdens to each other. You have something to cheer you, while he is alone. He is a thinking boy, but has no one to
#168 [17, p168] confide in, or to give him an encouraging word amid his discouragements and severe trials which I know he has as well as those more advanced in years.

If you shut yourselves up to each other, it is selfish love, unattended with Heaven's blessing. I have strong hope that you will love the orphan for Christ's sake; that you will feel that your possessions are but worthless, unless employed to do good. Do good; be rich in good works, willing to distribute, ready to communicate, laying up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life. None will reap the reward of everlasting life but the self-sacrificing.

A dying father and mother left jewels to the care of the church, to be instructed in the things of God, and fitted for Heaven. When they shall look about for these jewels, and one is found missing, through neglect, what shall the church answer, for they are responsible in a great degree for the salvation of these orphan children.

In all probability you have failed, in not gaining the boy's confidence and affection by giving him more tangible proofs of your love by holding out some inducements. If you could not expend money, you could at least encourage in some way, by letting him know you were not indifferent to his case. That the love and affection is to be all on one side, is a mistake. How much affection have you educated yourselves to manifest? You are too much shut up to yourselves, and do not feel the necessity of surrounding yourselves with an atmosphere of tenderness and gentleness, which comes from true nobility of soul. Bro. and Sr. — left their children to the care of the
#169 [17, p169] church. There were plenty of relatives who were wealthy, and wished for these children; but they were unbelievers, and if allowed to

have the care, or become the guardians, of the children, would lead their hearts away from the truth into error, and endanger their salvation. This made their relatives dissatisfied, and they have done nothing for the children. The confidence of the parents in the church should be considered, and not be forgotten because of selfishness.

We have the deepest interest for these children. One has already developed a beautiful Christian character, is married to Eld. —, and now, in return for the care and burdens borne for her, is a true burden-bearer in the church. She is sought unto for advice and counsel by the less experienced, and they seek not in vain. She possesses true Christian humility, with becoming dignity, which can but inspire respect and confidence in all who know her. These children are as near to me as my own. I shall not lose sight of them, nor cease my care for them. I love them sincerely, tenderly, and affectionately.

E. G. W.

APPEAL TO MINISTERS.

I was shown, Oct. 2, 1868, the great and solemn work before us of warning the world of the coming Judgment. Our example in carrying out our faith and good works generally, in accordance with the truth we profess, is saving a few, and condemning the many, leaving them with no excuse in the day when ^{#170}the cases of all will be decided. The righteous are to be prepared for everlasting life, and sinners, who will not become acquainted with the ways and will of God, are appointed to destruction.

Ministers are not all cleansed and sanctified through the truths they preach to others. Some have but faint views of the sacred character of the work. They fail to trust in God, and to have all their works wrought in him. Their inmost souls have not been converted and consecrated. They have not in their daily life experienced the mystery of godliness. They are handling immortal truths, weighty as eternity, but are not careful, earnest, and thorough, to have these truths in-wrought in their souls, making them a part of themselves. They are not so wedded to the principles which these truths inculcate that it is impossible to separate any part of the truth from them. The truth does not have a controlling influence over them in all they do.

Sanctification of heart and life is alone acceptable with God. Said the angel, as he pointed to the ministers who are not right, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Be ye clean that bear the vessels of the Lord." God calls for integrity of soul; truth in the inward parts, transforming the entire

Testimony #17

man, by the renewing of the mind through the influences of the Divine Spirit. There is not devotion given to the work. Ministers have not all of them put their hearts into the work. They move as listlessly as though a temporal millennium was allowed them in which to work for^[#17,p171] souls. They shun burdens and responsibilities, care and privations. Self-denial, suffering, and weariness, are not pleasant or convenient. It is the study of some to save themselves, and not wear. Convenience is studied, and how to please themselves, their wives, and their children, and the work they have entered upon is nearly lost sight of.

God calls for humiliation of soul and humble confessions from the ministers who have not had their works wrought in him. I was cited to men who engage in worldly enterprises. They know that if they would gain their object, they must suffer fatigue. They sacrifice ease, love of home, and endure privations. They are persevering, energetic, and ardent. Our ministers do not all of them manifest half the zeal shown by those who are securing earthly gain. They are not as intent upon their purpose, nor as earnest in their efforts; they are not as persevering, and are not as willing to deny themselves, as those who engage in worldly pursuits.

Compare these two enterprises. One is certain, eternal, enduring as the life of God; the other is a thing of this life, changeable, perishable; and if they succeed in their ambitious pursuits, that which they gain frequently stings like an adder, and drowns them in perdition. Oh! why should there be so great a contrast in the efforts of those who are engaged—the one class in worldly enterprises, the other in the eternal? The one laboring for a treasure here, that is perishable, and in the effort suffering much pain for that which is frequently a source of much evil; while the^[#17,p172] effort put forth for the salvation of precious souls will be approved of Heaven, and the reward will be the heavenly riches. There are no risks to run here, and no losses to be sustained; the profits are sure and immense.

Ministers, who are in Christ's stead beseeching souls to be reconciled to God, should by precept and example manifest an undying interest to save souls. They should manifest earnestness, perseverance, self-denial, and a spirit of sacrifice, which should as far exceed the diligence and earnestness of those securing earthly gain, as the soul is more valuable than the trash of earth, and the subject more elevated than earthly enterprises. All earthly enterprises are of trifling importance, when compared with the work of saving souls. They are not enduring, although they cost so much. One soul saved will shine in the kingdom of Heaven throughout eternal ages.

Some ministers are asleep, and the people are also asleep; but Satan is wide awake. There is but little sacrificing for God or the truth. Ministers must set the example. In their labors, they should show that they esteem eternal things of infinite value, and earthly things as nothing in comparison. There are ministers who are preaching present truth, who must be converted. Their understandings must be invigorated, their affections purified, their hearts' affections centered in God. They should present the truth before the imagination in a manner which will arouse the intellect to appreciate its excellence, purity, and exalted sacredness. In order to do this, they should keep before their imaginations objects_[#17.p173] which are elevated, which #173 purify, quicken, and exalt the mind. They must have the purifying fire of truth burning upon the altar of their hearts, to influence and characterize their lives; then, go where they will, amid darkness and gloom, they will illuminate those in darkness with the light dwelling in them and shining round about them.

Ministers must be imbued with the spirit of their Master, as he was when he was upon earth. He went about doing good, blessing others with his influence. He was a man of sorrows, and acquainted with grief. Ministers should have clear conceptions of eternal things, and of God's claims upon them; then they can impress others, and excite in them a love for contemplating heavenly things.

Ministers should become Bible students. Are the truths which they handle mighty? then they should seek to handle them skillfully. Their ideas should be mighty, and their spirits fervent, or they will weaken the force of the truth which they handle. By tamely presenting the truth, without being stirred by it themselves, merely repeating the theory of truth, they can never convert men. If they should live as long as did Noah, their efforts would be without effect. Their love for souls must be intensified, and their zeal fervent. Their listless, unaffected, unfeeling manner of presenting the truth will never arouse men and women from their death-like slumber. They must show in their manners, in their acts and words, in their preaching and praying, that they believe that Christ is at the door. Men and women are in the last hours of probation,_[#17.p174] and yet careless and #174 stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to people who are asleep! A great work must be accomplished for ministers, in order for them to make the preaching of the truth a success.

The word of God should be thoroughly studied. All other reading is inferior to this. A careful study of the word of God will not entirely exclude all other reading of a religious nature. If the word of God is studied prayerfully, all reading which will have a tendency to

Testimony #17

divert the mind from it will be excluded. If we study the word of God with an interested, prayerful heart, to understand it, new beauties will be seen in every line. God will reveal precious truth so clearly that the mind will have a continual feast, and will derive sincere pleasure, as its comforting and sublime truths are unfolded.

Visiting from house to house forms an important part of the minister's labors. His efforts in this direction should be to converse with every member of the family, whether they profess the truth or not. It is the duty of the minister to ascertain the condition of all; and he should live so near to God that he can counsel and exhort and reprove, carefully, in wisdom. He should have the grace of God in his own heart, and the glory of God constantly in view. All lightness and trifling is positively forbidden in the word of God. His conversation should be in Heaven. His words should be seasoned with grace. All #175 flattery should be put away; for that is Satan's work. [#17.p175] Poor, weak, fallen men generally think enough of themselves, and need no help in this direction. Flattering your ministers is all out of place. It perverts, and does not lead to meekness and humility; yet men and women love praise of one another. Ministers too frequently love praise. Their vanity is gratified by hearing it. Many have been cursed with it. Reproof is more to be prized than flattery.

All who are preaching the truth do not realize that their testimony and example is deciding the destiny of souls. If they are unfaithful in their mission, and become careless in their work, souls will be lost as the result. If they are self-sacrificing and faithful in the work which the Master has given them to do, they will be instrumental in the salvation of many souls. Some permit trifles to divert them from the work. Bad roads, rainy weather, or little matters at home in their families, are sufficient excuses for them to leave the work of laboring for souls. Frequently the work is left at the most important time. When an interest has been raised, and the minds of the people are agitated, the interest is left to die out because they choose a more pleasant and easy field. Those who pursue this course show plainly that they do not have the burden of the work upon them. They wish to be carried by the people. They are not willing to endure privations and hardships, which ever characterize the life of a true shepherd. Some have no experience in taking hold of the work as though it was of vital importance. They have not entered upon the work with earnest, zeal- #176 ous interest, [#17.p176] and engaged their whole souls in the matter, as though they were doing work which would have to bear the test of the Judgment. They work too much in their own strength. They do not make God their trust, and therefore errors and imperfections mark all their efforts. They do not give the Lord an opportunity to do anything

for them. They do not walk by faith, but by sight. They will go no faster or further than they can see. To venture something for the truth's sake, they do not seem to understand has any part in their religious experience.

Some go from their homes to labor in the gospel-field, but do not act as though the truths which they speak were a reality to them. Their actions show that they have not experienced the saving power of the truth themselves. When out of the desk, they appear to have no burden or weight of the truth. They labor sometimes apparently to profit, but more frequently to no profit. Such feel entitled to the wages they receive, as much as though they had earned them; notwithstanding their unconsecration has cost more labor, anxiety, and pain of heart, to those laborers who have the burden of the work upon them, than all their efforts have done good. Such are not profitable workmen. But all such will have to bear this responsibility themselves.

It is frequently the case that ministers are inclined to visit almost entirely among the churches, devoting their time and strength where their labor will do no good. The churches are frequently in advance of most of the ministers who are laboring among them,^[#17.p177] #177 and would be in a more prosperous condition if the ministers would keep out of their way, and give them an opportunity to work. Their efforts to build up the churches only bring them down. They present the theory of the truth over and over, and there is not power from God to vitalize the truth they present. They have but little burden. They manifest much listless indifference. The spirit is contagious, and the churches lose their interest and burden for the salvation of others. The ministers, by their preaching and example, have lulled the people to carnal security. If these ministers would leave the churches, go out into new fields, and labor to raise up churches, they would then understand their ability, and what it costs to bring souls out to take their position upon the truth. They would then realize how careful they should be that their example and influence might never discourage or weaken souls that had required so much hard, prayerful labor to convert to the truth. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

The churches give of their means to sustain the ministers in their labors. What have they to encourage them in their liberality? Some ministers labor from month to month, and accomplish so little that the churches become disheartened; because they cannot see that anything is being done to convert souls to the truth. The churches are not made more spiritual or fervent in their love to God and his truth. Those who are handling sacred things^[#17.p178] #178 should be wholly consecrated to the work. They should possess an unselfish interest in the

Testimony #17

work and a fervent love for perishing souls. If they do not have this, they have mistaken their mission, and should cease their labor of teaching others; for they do more harm than they can possibly do good.

Some ministers display themselves, but do not feed the flock. The people are perishing for meat in due season. There is a disposition to shrink from opposition. Some fear to go into new places because of the darkness and the conflicts they think they may expect. This is cowardice. The people must be met where they are. They need stirring appeals and practical, as well as doctrinal, discourses. Precept backed up by example will have a powerful influence.

A faithful shepherd will not study his ease and his convenience, but will labor for the interest of the sheep on every hand. In this great work, he will forget self. In his search for the lost sheep, he will not realize that he himself is weary, cold, and hungry. He has one purpose in view: to save the lost and wandering sheep at whatever expense it may be to himself. His wages will not influence him in his labor, nor swerve him from his duty. He has received his commission from the Majesty of Heaven, and he expects his reward when the work intrusted to him is done.

Those who engage in the business of school-teaching, prepare for the work. They qualify themselves by attending school. They interest their minds in study. They are not allowed to engage in the work of teaching children^[#17,p179] and youth in the sciences, unless they are capable of instructing them. Those who apply for a situation as teacher, have to pass an examination before competent persons. It is an important work to deal with young minds, and instruct them correctly in the sciences. But of how much greater importance is the work of the ministry!

Many engage in the important business of interesting men and women to enter the school of Christ, to learn how they may form characters for Heaven, who need to become students themselves. Some who engage in the ministry, do not feel the burden of the work upon them. They have received incorrect ideas of the qualifications of a minister. They have thought it required but little close study in the sciences or in the word of God, to make a minister. Some ministers who are teaching present truth, are not acquainted with their Bibles. They are so deficient in Bible-reading and study, that it is difficult for them to quote a text of Scripture correctly, from memory. They sin against God by blundering along in the awkward manner they do. They mangle the Scripture. They make the Bible say things that are not written therein.

Some who have all their lives been led by feeling, have thought that an education or thorough knowledge of the Scriptures was of no consequence if they only had the Spirit. God never sends his Spirit to sanction ignorance. Those who have not knowledge, and are so situated that it is impossible for them to obtain it, the Lord may, and does, pity and bless, and sometimes condescends to make^[#17.p180] #180 his strength perfect in their weakness. He makes it the duty of such to study his word. A lack of knowledge in the sciences is no excuse for the neglect of Bible study; for the words of inspiration are so plain that the unlearned may understand them.

Those who are handling solemn truths for these perilous times, of all men upon the face of the earth, should understand their Bibles, and become acquainted with the evidences of our faith. Unless they possess a knowledge of the word of life, they have no right to undertake to instruct others in the way to life. Ministers should give all diligence to add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. Some of our ministers graduate before they have scarcely learned the first principles of the doctrine of Christ. Those who are ambassadors for Christ, who stand in his stead, beseeching souls to be reconciled to God, should be qualified to present our faith intelligently, and be able to give the reasons of their hope with meekness and fear. Said Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

Ministers who are engaged in teaching unpopular truth, will be beset by men who are urged on by Satan, who, like their master, can quote Scripture readily; and shall the servants of God be unequal to the servants of Satan in handling the words of inspiration?^[#17.p181] #181 They should, like Christ, meet Scripture with Scripture. Oh! that those who minister in holy things, would awake, and, like the noble Bereans, search the Scriptures daily. Brethren in the ministry, I entreat of you to study the Scriptures, with humble prayer for an understanding heart, that you may teach the way of life more perfectly. Your counsel, prayers, and example, must be a savor of life unto life, or you are unfit to point out the way of life to others.

The Master requires every one of his servants to improve upon the talents he has committed to them. How much more will he require of the ministers who profess to understand the way to life, and take upon themselves the responsibility of guiding others therein.

The apostle Paul exhorted Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that

Testimony #17

thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be *able* to teach others also."

The glorious results that attended the ministry of the chosen disciples of Christ, were the effects of bearing about in their bodies the dying of the Lord Jesus. Some of those who testified of Christ were unlearned and ignorant men; but grace and truth reigned in their hearts, inspiring and purifying their lives, and controlling their actions. They were living representatives of the mind and spirit of Christ. They were living epistles, known and read of all men. They
#182 were persecuted and hated by all men who would not receive_[#17.p182] the truth they preached, and who despised the cross of Christ.

Wicked men will not oppose a form of godliness, nor reject a popular ministry which presents no cross for them to bear. The natural heart will raise no serious objection to a religion in which there is nothing to make the transgressor of the law tremble, or bring to bear upon the heart and conscience the terrible realities of a Judgment to come. It is the demonstration of the Spirit, and the power of God which raises opposition, and leads the natural heart to rebel. The truth that saves the soul, must not only come from God, but his Spirit must attend its communication to others, otherwise it falls powerless before opposing influences. Oh! that the truth would fall from the lips of God's servants with such power as to melt and burn its way to the hearts of the people!

Ministers must be endued with power from on high. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, condemning its exciting pleasures and corrupting charms, it will then be plainly seen that there is no concord between Christ and Belial. The natural heart cannot discern the things of the Spirit of God. An unconsecrated minister, presenting the truth in an unimpassioned manner, when his own soul is not stirred by the truths he speaks to others, will only do harm. He lowers the standard every effort he makes.

Selfish interest must be swallowed up in deep anxiety for the
#183 salvation of souls._[#17.p183] Some ministers have labored, not because they dared not do otherwise, because the woe was upon them, but having in view the wages they were to receive. Said the angel, "Who is there, even among you, that would shut the doors for naught? neither do ye kindle fire upon my altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand."

It is all wrong to buy every errand that is done for the Lord. The treasury of the Lord has been drained by those who have not benefited the cause, but have injured it. If ministers give themselves

wholly to the work of God, and devote all their energies to build up the cause, they will have no lack. As regards temporal things, they have a better portion than their Lord, and better than his chosen disciples whom he sent forth to save perishing man. Our great Exemplar, who was in the brightness of his Father's glory, was despised and rejected of men. Reproach and falsehood followed him. His chosen disciples were living examples of the life and spirit of their Master. They were honored with stripes and imprisonment; and it was finally their portion to seal their ministry with their blood.

When ministers are so interested in the work that they love it as a part of their existence, then they can say, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things, we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." #184

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

MORAL POLLUTION.

I HAVE been shown that we live amid the perils of the last days. Because iniquity abounds, the love of many waxes cold. The word many refers to the professed followers of Jesus Christ. They are affected by the prevailing iniquity, and they backslide from God. But it is not necessary that the followers of Christ should be affected by the prevailing iniquity. The cause of this declension is, that they do not stand clear from this iniquity. The fact that their love to God is waxing cold because iniquity abounds, shows that they are, in some sense, partakers in this iniquity, or it would not affect their love for God, and their zeal and fervor in his cause. #185

Testimony #17

A terrible picture has been presented before me, of the condition of the world. Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue, and true goodness, are nearly discouraged by its boldness, strength, and prevalence. The iniquity which abounds, is not merely confined to the unbeliever and scoffer. Would that this were the case; but it is not. Many men and women who profess the religion of Jesus Christ, are guilty. Even some who profess to be looking for the appearing of Jesus Christ, are no more prepared for that event than Satan himself. They are not cleansing themselves from all pollution. They have so long served their lust, that it is natural for their thoughts to be impure, and their imaginations corrupt. It is as impossible to turn the course of the Niagara river, and send its waters pouring up the falls, as to change their minds to dwell upon pure and holy things.

Youth and children of both sexes, engage in moral pollution, and practice this disgusting, soul-and-body-destroying vice. Many professed Christians are so benumbed by the practice of this terrible vice, that you cannot arouse their moral sensibilities to understand that it is sin, and its sure results, if continued, will be utter shipwreck of body and mind. Man, the noblest being upon the earth, formed in the image of God, transforms himself into a beast! He makes himself gross and corrupt. Every Christian will have to learn to restrain his passions, and be controlled by principle. Unless he does this, he is unworthy of the Christian name. [#17, p186]

#186

Some who make a high profession, do not understand the sin of self-abuse, and its sure results. Long-established habit has blinded their understanding. They do not sense the exceeding sinfulness of this degrading sin, which is enervating the system, and destroying their brain nerve power. Moral principle is exceedingly weak, when it conflicts with established habit. The solemn messages from Heaven cannot forcibly impress the heart that is not fortified against the indulgence of this soul-and-body-destroying vice. The sensitive nerves of the brain have lost their healthy tone by morbid excitation to gratify an unnatural desire for sensual indulgence. The electric power of the brain nerves communicates with the entire system. The brain nerves are the only medium through which Heaven can communicate to man, and affect his inmost life. Whatever injures or disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind. In consideration of these facts, how important that ministers, and people who profess godliness, should stand forth clear and untainted from this soul-debasing vice.

My soul has been bowed down with anguish as I have been shown the weak condition of God's professed people. Iniquity abounds, and the love of many waxes cold. There are but few professed Christians who regard this matter in the right light, and hold proper government over themselves when public opinion and custom do not condemn them. How few restrain their passions because they feel under moral obligation to do so, and because the fear of God is before their eyes.^[#17,p187] The higher faculties of man are enslaved by appetite and corrupt passions. Some will acknowledge the evil of sinful indulgences, yet will excuse themselves by saying they cannot overcome their passions. #187

This is a terrible admission for any person who names Christ, that they cannot control a loathsome, low habit, which is enervating soul and body. "Let every one that nameth the name of Christ depart from iniquity." Why is this weakness? It is because the animal propensities have been indulged, and strengthened by exercise, until they have gained the ascendancy over the higher powers. Men and women lack principle. They are dying spiritually, because they have pampered the natural appetites, by indulgence, so long. Their power of self-government seems gone. The lower passions of their nature have taken the reins, and that which should be the governing power has become the menial servant of corrupted passion. The soul is held in lowest bondage. Sensuality has quenched the desire for holiness, and withered spiritual prosperity.

My soul mourns for the youth who are forming characters in this degenerate age. I also tremble for their parents; for I have been shown that as a general thing they do not understand their obligations to train up their children in the way they should go. Custom and fashion are consulted, and the children soon learn to be swayed by these, and are corrupted; while their indulgent parents are themselves benumbed, and asleep to their danger. But very few of the youth are free from corrupt habits. They are excused from physical exercise to a great degree. The parents fear they will overwork, and therefore bear burdens themselves^[#17,p188] which their children should bear. Overwork is bad; but the result of indolence is more to be dreaded. Idleness leads to the indulgence of corrupt habits. Industry does not weary and exhaust one-fifth part as much as the pernicious habit of self-abuse. If simple, well-regulated labor exhausts your children, be assured, parents, there is a cause, aside from their labor, which is enervating their systems, and producing a sense of constant weariness. Give your children physical labor, which will call into exercise the nerves and muscles, The weariness attending such labor will lessen #188

Testimony #17

their inclination to indulge in vicious habits. Idleness is a curse. It produces licentious habits.

Many cases have been presented before me, and I have been let into their inner lives. My soul has been sick and disgusted with the rotten-heartedness of human beings who profess godliness, and talk of translation to Heaven. I have asked myself frequently, Whom can I trust? Who is free from iniquity?

My husband and myself attended a meeting in ——. Our sympathies were enlisted for a brother who was a great sufferer with the phthisic. He was pale and emaciated. He requested the prayers of the people of God. He said that his family were sick, and that he had lost a child. He spoke, with feeling, of his bereavement. He said that he had been waiting for some time to see Bro. and Sr. White. He had believed that if they would pray for him, he would be healed. After the meeting closed, the brethren called our attention to the case. They said that the church was assisting them. His wife was sick, and his
#189 child had died. The brethren had met at his house, and^[#17.p189] united in praying for the afflicted family. We were much worn, and had the burden of labor upon us during the meeting, and wished to be excused.

I had resolved not to engage in prayer for any one, unless the Spirit of the Lord should dictate in the matter. I had been shown that there was so much iniquity abounding, even among professed Sabbath-keepers, that I did not wish to unite in prayer for those of whose history I had no knowledge. I stated my reason. I was assured by brethren that, as far as they knew, he was a worthy brother. I conversed a few words with the one who had solicited our prayers that he might be healed. I could not feel free. He wept. Said he had waited for us to come, and felt assured that if we would pray for him he would be restored to health. We told him we were unacquainted with his life; that we had rather those who knew him would pray for him. He importuned us so earnestly that we decided to consider his case, and present it before the Lord that night; and if the way seemed all clear, we would comply with his request. That night we bowed before God and presented his case before him. We entreated that we might know the will of God concerning him. All we desired was that God might be glorified. Would the Lord have us pray for this afflicted man? We left the burden with the Lord, and retired to rest. In a dream the case of that brother was clearly presented. His course from his childhood up was shown, and if we should pray, the Lord would not hear us; for he regarded iniquity in his heart. The next morning the brother came for us to pray for him. We took him aside, and told him we were sorry
#190 ^[#17.p190] to be compelled to refuse his request. I related my dream,

which he acknowledged was true. He had practiced self-abuse from his boyhood up. He had continued the practice during his married life. He said he would try to break himself of this sin. This man had a long-established habit to overcome. He was in the middle age of life. His moral principles were so weak when brought in conflict with long-established indulgence, that they were overcome. The animal had gained the ascendancy over the higher nature. I asked him in regard to health reform. He could not live it, he said. His wife would throw graham flour out of doors, if it was brought into the house. This man had been helped by the church. Prayer also, had been offered in their behalf. Their child had died, and the wife was sick, and the husband and father would leave his case upon us, for us to bring before a pure and holy God, that he might work a miracle for him and make him well. The moral sensibilities of this man were benumbed.

When the young adopt vile practices while the spirit is tender, they will never obtain force to develop, fully and correctly, physical, intellectual, and moral character. Here was a man debasing himself daily, and yet, dares to venture into the presence of God, and ask an increase of strength which he has vilely squandered, and which if granted, he will consume upon his lust. What forbearance has God! If he should deal with man according to his corrupt ways before him, who could live in his sight? What if we had been less cautious, and carried the case of this man before God while he was practicing iniquity, would the Lord have heard? would he have answered? "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity, "If I regard iniquity in my heart, the Lord will not hear me." #191

This is not a solitary case. Even the marriage relation was not sufficient to preserve this man from the corrupt habits of his youth. I wish I could be convinced that such cases as the one I have presented are rare; but I know they are frequent. Children born to parents who are controlled by corrupt passions, are worthless.

What can be expected of such children, but that they will sink lower in the scale than their parents? What can be expected of the rising generation? Thousands are devoid of principle. These very ones are transmitting to their offspring their own miserable, corrupt passions. What a legacy! Thousands drag out their unprincipled lives, tainting their associates, and perpetuating their debased passions, by transmitting them to their children. They take the responsibility of giving to them the stamp of their characters.

I come again to Christians. If all who profess to obey the law of God were free from iniquity, my soul would be relieved; but they

Testimony #17

are not. Even some who profess to keep all the commandments of God are guilty of the sin of adultery. What can I say to arouse the benumbed sensibilities? Moral principle strictly carried out, becomes the only safeguard of the soul. If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and increase the force of the lower passions, and has a tendency to deaden the moral or
#192 higher, [17, p192] powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to Heaven. The less feverish the diet, the more easily can the passions be controlled. The gratification of taste should not be consulted irrespective of physical, intellectual, or moral health.

Indulgence of the baser passions will lead very many to shut their eyes to the light; for they fear they shall see sins which they are unwilling to forsake. All may see if they will. If they choose darkness rather than light, their criminality will be none the less. Why do not men and women read, and become intelligent upon these things, which so decidedly affect their physical, intellectual, and moral strength? God has given you a habitation to care for, and preserve in the best condition for his service and glory. Your bodies are not your own. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

TESTIMONY
FOR
THE CHURCH,
No. 18.

BY ELLEN G. WHITE.

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

1871.

Christian Temperance.

Delivered in Battle Creek, March 6, 1869, and reported by U. Smith.

"KNOW ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi, 19, 20.

We are not our own. We do not belong to ourselves. But we have been purchased with a dear price. We have cost an immense sum, even the sufferings and death of the Son of God. If we can understand this, and fully realize it, then shall we feel great responsibility resting upon us to keep ourselves in the very best condition of health, that we may render to God perfect service.

But when we take any course which decreases our strength, expends our vitality, beclouds the intellect, and destroys the powers of the mind, we sin against God. In pursuing this course we are not glorifying him in our bodies and spirits which are his; but are committing a great wrong in his sight.

#2 Has Jesus given himself for us? Has this_[#18.p2] dear price been paid to redeem us? And is it so, that we are not our own? Is it true that all the powers of our being, our bodies, our spirits, all that we have, and all we are, belong to God? Is this so? It certainly is. And when we realize this, what obligation does it lay us under to God to preserve ourselves in that condition that we may honor him upon the earth in our bodies and in our spirits which are the Lord's.

We believe without a doubt that Christ is soon coming. This is not a fable to us. It is a reality. We have no doubt, neither have we had a doubt for years, that the doctrines we hold to-day are present truth, and that we are preparing for the Judgment. We are preparing to meet Him who is to appear in the clouds of heaven with the holy retinue of angels, to escort Him on his way, to give the faithful and the just the finishing touch of immortality. When he comes he is not to cleanse us of our sins. He is not then to remove from us the defects in our characters. He will not then cure us of the infirmities of our tempers and dispositions. He will not do this work then. Before that time this work will all be accomplished, if wrought for us at all. Then those who are holy will be holy still. They are not to be made holy when the Lord comes. Those who have preserved their bodies, and their spirits,
#3 in holiness, and in sanctification, and honor, will_[#18.p3] then receive the finishing touch of immortality. And when he comes, those who

are unjust, and unsanctified, and filthy, will remain so forever. There is then no work to be done for them which shall remove their defects, and give them holy characters. The Refiner does not then sit to pursue his refining process, and remove their sins, and their corruption. This is all to be done in these hours of probation. It is *now* that this work is to be accomplished for us.

We embrace the truth of God with our different organizations, and as we come under the influence of truth, it will accomplish the work for us which is necessary to be accomplished, and give us a moral fitness for the kingdom of glory, and for the society of the heavenly angels. We are now in God's workshop. We are, many of us, rough stone from the quarry. As we lay hold upon the truth of God, its influence must affect us. It must elevate us. It must remove from us every imperfection. It must remove from us sins of whatever nature. And it must fit us, that we may be prepared to see the King in his beauty, and finally to unite with the pure and heavenly angels in the kingdom of glory. This work is to be accomplished for us here. Here we are, with these bodies and spirits, which are to be fitted for immortality.

We are in a world that is in opposition to righteousness, holiness, a growth in grace,^[#18.p4] and to purity of character. Everywhere ^{#4} we look we see deformity and sin. We see corruption. We see defilement on every hand. And what is the work that we are to undertake here just previous to immortality? It is to preserve our bodies holy, our spirits pure, that we may stand forth unstained amid the corruptions teeming around us in these last days. And if this work is to be performed for us, we need to engage in it heartily, and engage in it at once. We want to take hold of the work now. We want to understand it just as it is. Selfishness should not come in here to control us. We want the Spirit of God to have perfect control of us. It should influence us in all our actions. And if we have a right hold on Heaven, a right hold of the power that is from above, we shall feel the sanctifying influence of the Spirit of God upon our hearts.

When we have tried to present to our brethren and sisters the health reform, and have spoken to them of the importance of their eating, and drinking, and in all that they do, to do it to the glory of God, many, by their actions, have said, "It is nobody's business whether I eat this or that. Whatever we do, we are to bear the consequences ourselves." Dear friends, you are greatly mistaken. You are not the only sufferers from a wrong course. The society you are in bears the consequences of your wrongs, in a great ^{#5} ^[#18.p5] degree, as well as yourselves. If you are suffering from your intemperance in eating or in drinking, we that are around you, or associated with you,

Testimony #18

are affected by your infirmities. We have to suffer on account of the course you pursue, which is wrong. If it has an influence to lessen your powers of mind or body, we are affected by it. We have to feel it. When in your society, instead of your having a buoyancy of spirit, you are gloomy, and cast a shadow upon the spirits of all around you. If we are sad, and depressed, and in trouble, you could, if in right conditions of health, have a clear brain to show us the way out, and speak a comforting word to us. If your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss? Does not your influence seriously affect us? We may have a good degree of confidence in our own judgment, yet we want to have counsellors; for in many counsellors there is safety. We desire that our course should look consistent and proper to those we love, and we wish to seek their counsel, and have them able to give it with a clear brain. But what care we for your judgment, if your brain nerve-power has been taxed to the utmost to take care of improper food, or an enormous quantity of even healthful food, placed in your stomachs, and the vitality withdrawn from the brain? ^[#18,p6] What care we for the judgment of such persons? They see through a mass of undigested food. Therefore your course of living affects us. It is impossible for you to pursue any wrong course without others suffering beside yourself.

#6

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." In running the race, in order to obtain that laurel which was considered a special honor, those who engaged in running were temperate in all things. They were temperate, that their muscles, and their brains, and every part of them, should be in the very best condition to run. If they were not temperate, they would not have that elasticity that they would have if they were temperate in all things. If temperate, they could run that race successfully. They were more sure of receiving the crown. But notwithstanding all their efforts in the direction of temperance, and to subject themselves to a careful diet, in order to be in the best condition, yet they ^[#18,p7] only ran at a venture. They might do the very best they could, and yet after all not receive the token of honor; for another might be a little in advance of them, and take the prize. One only received the prize. But we can all run in the heavenly race, and all receive the prize. It is not an uncertainty. It is not to run at a risk.

#7

We must put on the heavenly graces, with the eye directed upward to the crown of immortality, keeping the Pattern ever before us. He was a Man of Sorrows, and acquainted with grief. The self-denying life of our divine Lord we are to keep constantly in view. His life of poverty, humbleness, and self-denying, we must not forget. And then as we seek to imitate him, keeping our eye upon the mark of the prize, we can run this race with certainty, knowing that if we do the very best we can we shall certainly secure the prize. Men ran to obtain a corruptible crown, one that would perish in a day. All this self-denial practised by those who ran these races was to obtain a corruptible crown, which was only a token of honor from mortals here.

But we are to run the race, at the end of which is a crown of immortality and everlasting life. Yes, a far more exceeding and eternal weight of glory will be awarded to us as the prize when the race is run. "We," says the apostle, "an incorruptible." And if they could be temperate in all things,^[#18.p8] who engaged in this race here upon earth #8 for a temporal crown, cannot we be temperate in all things, who have in view an incorruptible crown, an eternal weight of glory, and a life which measures with the life of God? When we have this great inducement before us, cannot we run, with patience, this race that is set before us, looking unto Jesus the author and finisher of our faith? He has pointed out the way for us. He has marked it for us by his own footsteps all the way along. It is the path that he traveled. You may, with Christ, experience the self-denial, and the suffering, and walk in this pathway imprinted by his own blood.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection." There is work to do here, for every man, woman, and child. Satan is constantly at work, that he may have control of your bodies and spirits. But Christ has bought you, and you are his property. And now it is for you to work in union with Christ, in union with the holy angels that minister unto you. It is for you to keep the body under, and bring it into subjection. Unless you do this, you will certainly lose everlasting life, and the crown of immortality.

And yet some will say, "What business^[#18.p9] is it to anybody #9 what I eat? or what I drink?" I have shown you what relation your course had to others. You have seen that it has much to do with the influence you exert in your families. It has to do with your manner of acting. It has much to do with moulding the characters of your children.

As I said before, It is a corrupted age in which we live. It is a time when Satan seems to have almost perfect control of minds that are not fully consecrated to God. Therefore there is a very great re-

Testimony #18

sponsibility resting upon parents and guardians who have children to bring up. Parents have taken the responsibility of bringing these children into existence. And what now is their duty? Is it to let them come up just as they may? and just as they will? Let me tell you, a weight of responsibility rests upon these parents. Whether you eat, or whether you drink, or whatever you do, do all to the glory of God. Do you do this when you are preparing food for the table, and when you place it upon your tables, and call your family to partake of it? Are you placing only the food before these children that you know will make the very best blood? Is it that food that will preserve their systems in the least feverish condition? Is it that which will place them in the very best relation to life and health? Is this the food that you are studying

#10 [#18,p10] to place before your children? Or are you careless and reckless of their future good? and provide for them unhealthful, stimulating, irritating food? Let me tell you that the children from their very birth are born to evil. Satan seems to have control of them. He seems to take possession of their young minds, and they are corrupted. Why do fathers and mothers act as though a lethargy was upon them? They do not mistrust that Satan is sowing evil seed in their families. They are as blind, and careless, and reckless, in regard to these things as it is possible for them to be. Why do they not awake, and study these things? Why are they not reading up? Says the apostle, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience," &c. Here is work resting upon every one who professes to follow Jesus Christ, to live upon the plan of addition.

Chapter after chapter has been opened to me. I can select family after family of children in this house that are, every child of them, as corrupt as hell. And some of them profess to be followers of Jesus Christ. And you, the parents, are as indifferent as though you had had a shock of paralysis.

I have said that some of you are selfish. You have not understood what I have meant. You have studied what food would taste

#11 best.[#18,p11] Taste and pleasure, instead of the glory of God, and to advance in the divine life, and perfect holiness in the fear of God, have ruled. It is to consult your own pleasure, your own appetites; and while you have been doing this, Satan has been gaining a march upon you, and, as it generally happens, has frustrated your efforts every time. Some of you fathers have taken your children to the physicians to see what was the matter with them. I could have told you in two minutes what was the matter. Your children are corrupt. Satan has obtained control of them. He has come right in past you, while you, who are as God to them, to guard them, were at ease, stupefied, and asleep. God has commanded you to bring them up in the fear and nur-

ture of the Lord. But Satan has passed right in before you, and has woven strong bands around them. And yet you sleep on. May Heaven pity these parents, and these children, for they, every one of them, need his pity.

Had you taken your position upon the health reform; had you added to your faith virtue, to virtue knowledge, and to knowledge temperance, things might have been different. But you have only partially aroused, opened your eyes a little, and then composed yourself to sleep again, over the iniquity and corruption that is in your very houses. Do you think angels can come into your dwellings? ^{#12} Do you think your children are susceptible of holy influences with these things in your midst? Yet I can count family after family that are almost entirely under the control of Satan. I know these things are true, and I want the people to arouse before it shall be eternally too late, and the blood of souls, even the blood of the souls of their own children, be found upon their garments.

The minds of some of these children are so weakened that they have but one-half, or one-third, of the brilliancy of intellect that they might have had had they been virtuous and pure. They have thrown it away in self-abuse. Right here in this church, corruption is teeming on every hand. Now and then there is a sing, or some gathering of pleasure. Every time I hear of these, I feel like clothing myself in sackcloth. "Oh! that my head were waters, and mine eyes a fountain of tears." "Spare thy people, O Lord." I feel distressed. I have an agony of soul that is beyond anything that I can describe to you. You are asleep. Would the lightning and thunder of Sinai arouse this church? Would they arouse you, fathers and mothers, to commence the work of reformation in your own houses? You should be teaching your children. You should be instructing them how to shun the vices and corruptions of this age. Instead of this, many are studying how to get something ^{#13} good to eat. You place upon your tables the meat, the butter, and the eggs. The children partake of these things. The parents are feeding them with the very things that will excite their animal passions, and then they come to the meeting and pray, and ask God to bless their children, and save them. How high do your prayers go? You have a work to do first. When you have done all for your children which God has left for you to do, then you can with confidence claim the special help God has promised to give you.

You should study temperance in all things. You must study it in what you eat, and in what you drink. And yet you say it is nobody's business what I eat, or what I drink, or what I place upon my table. It is somebody's business, unless you take your children and shut them up, or go into the wilderness where you will not be a burden upon

Testimony #18

others—where your unruly, vicious children will not corrupt the society in which they mingle.

Those who have adopted the health reform, many of them, have left off every hurtful thing; but does it follow that because they have left off these things, they can eat just as much as they please? They sit down to the table, and instead of considering how much they should eat, they give themselves up to appetite, and eat to great excess. And^[#18,p14] it is all they can do, and all they should do, the rest of that day, to let the stomach worry away with its burden imposed upon it. All the food that is put into the stomach that the system cannot derive benefit from, is a burden to nature in her work. It hinders the living machine. The system is clogged. It cannot successfully carry on the work of life. The vital organs are unnecessarily taxed. The brain nerve-power is called to the stomach to help the digestive organs carry on their work of disposing of an amount of food which does the system no good. So you see you have lessened the power of the brain by drawing so heavily upon it to help the stomach get along with its heavy burden. And after it has accomplished the task, what are the sensations you have experienced as the result of this unnecessary expenditure of vital force? A feeling of goneness, a faintness, as though you must eat more. Perhaps this feeling comes just before meal time. What is the cause of this? Nature has worried along with her work, and is so thoroughly exhausted in her efforts in consequence, that you have this sensation of goneness. And you think that the stomach says, More food, when, in its faintness, it is distinctly saying, Give me rest. The stomach needs rest to gather up its exhausted energies for another^{#15} work. But instead of your allowing it any period^[#18,p15] of rest, you think the stomach needs more food, and so you heap another load upon nature, and refuse it all the rest it needs. It is like a man laboring in the field all through the former part of the day until he is weary. He comes in at noon. He says that he is weary and exhausted; but you tell him to go to work again and he will obtain relief. This is the way you treat the stomach. It is thoroughly exhausted. And you call the vitality from other parts of the system to the stomach in the effort of digestion.

You have felt a numbness around the brain. You have felt disinclined to take hold of any special labor, which required exertion. You have felt as though you did not want to engage in labor, mental or physical, to any extent, until you have rested from the sense of this burden imposed upon your system. Then, again, there is this sense of goneness. But you say it is more food that is wanted. You place a double load of food for the stomach to take care of. Even if you are most strict in the quality of your food, do you glorify God in your bodies

and spirits, which are his, by partaking of such a quantity of food? Those who place so much food upon the stomach, and thus load down nature, could not appreciate the truth, should they hear it dwelt upon. They could not arouse the benumbed sensibilities of the brain to realize the value of the atonement, and the ^{#[18,p16]} great sacrifice that has ^{#16} been made for fallen man. It is impossible for such to appreciate the great, precious, and exceedingly rich reward that is in reserve for the faithful over-comers. The animal part of our nature should never be left to govern the moral and intellectual.

And what influence does overeating have upon the stomach? The stomach is debilitated, the digestive organs weakened, and disease, with all its train of evils, is brought on as the result. If they were diseased before, they are now increasing the difficulties upon them, and lessening their vitality every day they live. They call their vital powers into unnecessary action to take care of the food that they place in their stomachs. What a terrible condition is this to be in! We know something of dyspepsia by experience. We have had it in our family. And we feel that it is a much-to-be-dreaded disease. And when a person becomes a thorough dyspeptic, he is a great sufferer, mentally and physically, and his friends must also suffer, unless they are as unfeeling as brutes. And yet will you say, It is none of your business what I eat, or what course I pursue? Does anybody around the dyspeptic suffer? Just take a course that shall irritate them in any way. How natural to be fretful! They feel bad. Their little children appear to them to be very bad. They cannot speak calmly to their ^{#[18,p17]} children. They ^{#17} cannot, without especial grace, act calmly in their families. All around them are affected by the disease upon them. All around them have to suffer the consequences of their infirmity. They cast a dark shadow. Then, does not your eating and drinking affect others? It certainly does. And you should be very careful to preserve yourself in the best condition of health, that you may render to God perfect service, and do your duty in society and to your family. Then, even health reformers can eat immoderately of a healthy quality of food. They can err in the quantity. Some in this house err in the quality. They have never taken their position upon health reform. They have chosen to eat and drink what they pleased, and when they pleased. They are injuring their systems in this way. They are tearing down their systems, and injuring their families, by placing upon their tables a feverish diet, which will increase the animal passions of their children, and lead them to care but little for heavenly things. The parents are thus strengthening the animal, and lessening the spiritual, powers of their children. And what a heavy penalty will they have to pay in the end! And then they wonder that the children are so morally weak!

Testimony #18

Parents have not given their children the right education. They have frequently manifested the same imperfections which are upon_[#18,p18] the children. They have eaten improperly, which has called the nervous energies of the being to the stomach, therefore they could not have vitality to expend in other directions. They could not properly control their children, because of their own impatience. Neither could they teach them the right way. Perhaps they would take hold of them roughly, and give them an impatient blow. I have said that to shake a child would shake two evil spirits in, while it would shake one out. If a child is wrong, to shake it only makes it worse. It will not subdue it. When the system is not in a right condition, the circulation broken up, and the nervous power has all that it can do to take care of the bad quality of food, or too great quantity even of that which is good, parents have not self-command. They cannot reason from cause to effect. Here is the reason that, in every move they make in their families, they create more trouble than they cure. They do not seem to understand and reason from cause to effect, and they go to work just like blind men. They seem to act as though it would especially glorify God for them to move like wild men, and if anything wrong should occur in their families, to put it down with roughness and violence. Who are our children? They are only our younger brothers and sisters of the family that God acknowledges as his. We are dealing with the members of_[#18,p19] the Lord's family. And while the care of them is committed to us, how careful should we be that we bring them up for the Lord, so that when the Master comes we can say, "Here, Lord, are we, and the children that thou has given us." Shall we then be able to say, We have tried to do our work, and we have tried to do it well?

I have seen mothers of large families, who in the family could not see the work that lay right in their pathway, just before them. They wanted to be missionaries, and do some great work. They were looking out for themselves some high position, but neglecting to take care of the very work at home which the Lord had left them to do. How important that the brain be clear! How important that the body be as free as possible from disease, in order that we may do the work which Heaven has left for us to do, and to perform it in such a manner that the Master can say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." My sisters, do not despise the few things which the Lord has left you to do. Let each day's actions be such that you will not be ashamed to meet the record made by the recording angel, in the day of the final settlement of accounts.

But what about an impoverished diet? [#18,p20] I have spoken #20
of the importance of the quantity and quality of food being in strict
accordance with the laws of health. We would not recommend an
impoverished diet. I have been shown that many take a wrong view of
the health reform, and live upon an impoverished diet. They subsist
upon a cheap, poor quality of food, prepared without care or reference
to the nourishing of the system. It is important that the food should be
prepared with care, that the appetite, when not perverted, can relish it.
The idea should never be given that it is of but little consequence
what we eat, because we, from principle, leave meat, butter, mince
pies, spices, lard, and that which irritates the stomach and destroys
health. There are some who go to extremes. They must eat just such
an amount, and just such a quality, and confine themselves to two or
three things. They allow only a few things placed before them, or their
families, to eat. In eating a small amount of food, and that not of the
best quality, they do not take into the stomach that which will suitably
nourish the system. And the system cannot convert poor food into
good blood. An impoverished diet will impoverish the blood. I will
mention the case of Sr. Hartshorn, of Amherst, N. H. That case was
presented to me to show an extreme. Two classes were presented be- #21
fore me: First, those who were not living up to [#18,p21] the light God
had given them. They started in the reform because somebody else
did. They did not understand the system for themselves. There are
many of you who profess the truth, who have received it because
somebody else did, and you could not, for your life, give the reason.
This is why you are as weak as water. Instead of your weighing your
motives in the light of eternity, instead of your having practical
knowledge of the principles underlying all your actions, instead of
your having dug down to the bottom, and built upon right foundations
for yourself, you are walking in the sparks kindled by somebody else.
And you will fail in this, as you have in the health reform. Now if you
had moved from principle, you would not have done this. There are
two classes. One class cannot be impressed with the necessity of eat-
ing and drinking to the glory of God. The indulgence of appetite af-
fects them in all the relations of life. It is seen in their families, in
their church, the prayer-meeting, and in the conduct of their children.
It has been the curse of their lives. You cannot make them understand
the truths of these last days. God has bountifully provided for the sus-
tenance and happiness of all his creatures; and if his laws were never
violated, and all acted in harmony with the divine will, health, peace,
and happiness, would be experienced, instead of misery and continual
evil. [#18,p22] #22

Testimony #18

Another class have taken hold of the health reform, who are very severe. They take a position, and will stand stubbornly in that position. They carry nearly everything over the mark. This Sr. Harts-horn was one of these. She was not sympathizing, and loving, and affectionate, like our divine Lord. Justice was nearly all she could see. She carried matters further than Dr. Trall. Her patients had to even leave her, because they could not get enough to eat. Her impoverished diet was giving her impoverished blood.

Flesh-meats will depreciate the blood. Cook meat with spices, and eat it with rich cakes and pies, and you have a bad quality of blood. The system is too heavily taxed in disposing of this kind of food. Mince pies, which should never find a place in any human stomach, and the pickles, which never should have any place there, will give a miserable quality of blood. And then a poor quality of food, cooked in an improper manner, and not sufficient in quantity, cannot make good blood. Flesh-meats, and rich food, and an impoverished diet, will produce the same results.

Now in regard to milk and sugar: I know of persons who have become frightened at the health reform, and said they would have nothing to do with it because it has spoken against a free use of these things. Changes should be made with great care. And we_[#18,p23] should seek to move cautiously and wisely. We want to take that course which can recommend itself to the intelligent men and women of the land. Large quantities of sugar and milk eaten together are injurious. They impart impurities to the system. Animals from which milk is obtained, are not always healthy. They may be diseased. A cow may be apparently well in the morning, and die before night. Then she was diseased in the morning, and her milk was diseased, but you did not know it. The animal creation is diseased. Flesh-meats are diseased. Could we know that animals were in perfect health, I would recommend people to eat flesh-meats sooner than to eat large quantities of sugar and milk. It would not do you the injury that sugar and milk do. Sugar clogs the system. It hinders the working of the living machine. There was one case in Montcalm County to which I will refer. The individual was a noble man. He stood six feet, and was of noble appearance. I was called to visit him in his sickness. But previous to this, I conversed with him in regard to his manner of living. I do not like the looks of your eyes, said I. He was eating large quantities of sugar. I asked him why he did this? He said that he had left off meat, and did not know what would supply its place as well as sugar. His food did not satisfy him. It was simply because his wife did not know_[#18,p24] how to cook. Some of you send your daughters, who have nearly grown to the size of women, to school to learn the sci-

ences before they know how to cook. It is of the first importance to teach them to cook. Here was a woman who did not know how to cook. She had not learned to prepare healthful food. The cooking was poor in that house. The wife and mother was deficient in this important branch of education, and as the result, poorly-cooked food not being sufficient to sustain the demands of the system, sugar was eaten immoderately, which brought on a diseased condition of the entire system. This man's life was sacrificed unnecessarily to bad cooking. When I went to see the sick man, I tried to tell them as well as I could how to manage, and soon he began to improve slowly. He imprudently exercised his strength when not able, ate a small amount not of the right quality, and was taken down again. This time there was no help for him. His system appeared to be a living mass of corruption. He died a victim to poor cooking. He tried to make sugar supply the place of good cooking, and it only made matters worse.

I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of sugar and milk. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the^[#18,p25] active motion of the living machinery, affects^{#25} the brain very directly. And from the light I have, a large use of sugar is more injurious than meat. These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those we would teach and help.

In regard to an impoverished diet, our sisters often do not know how to cook. To such I would say, I would go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art, an intelligent, skillful cook. I would pursue this course if I was forty years old. It is your duty to know how to cook. It is your duty to teach your daughters to cook. And when you are teaching them the art of cookery, you are building around them a barrier that will preserve them from folly, and from vice, which they may otherwise be tempted to engage in. I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life, and nourish brain, bone, and muscle, fills the most important place among the helpers in my family.

Mothers, there is nothing that leads to such evils as to lift the burdens from off your daughters, and give them nothing especial to do, and let them choose their own employment, perhaps a little crocheting, or some fancy^[#18,p26] work, to busy themselves. Let them have^{#26} exercise of the limbs and muscles. If it wearies them, what then? Are you not wearied in your work? Will weariness hurt your children unless overworked more than it hurts you? Weariness will not hurt

Testimony #18

them. They can recover from their weariness in a good night's rest, and be prepared to engage in labor the next day. It is a sin to let them grow up in idleness. The sin and ruin of Sodom was abundance of bread and idleness.

We want to work from the right standpoint. We want to act like men and women that are to be brought into Judgment. And when we take health reform, take it from a sense of duty, not because somebody else has adopted it. I have not changed my course a particle since I adopted the health reform. I have not taken one step back since the light from Heaven upon this subject first shone upon my pathway. I broke away from everything at once—from meat, butter, from the three meals, while engaged in exhausting brain labor, writing from early morn till sundown. I came down to the two meals a day, without changing my labor. I have had five shocks of paralysis. I have been a sufferer from disease. I have been with this my left arm bound to my side for months, because the pain in my heart was so great. When #27 making these changes in my diet, I refused to_[#18,p27] yield to taste, and let that govern me. Shall that stand in my way of securing a greater growth of strength, that I may therewith glorify my Lord? Shall that stand in my way for a moment? Never! I suffered keen hunger. I was a great meat-eater. But when faint I placed my arms across my stomach, and said, I will not taste a morsel. I will eat simple food, or I will not eat at all. Bread was distasteful to me. I could seldom eat a piece as large as a dollar. Some things in the reform I could get along with very well. But when I came to the bread, I was especially set against it. When I made these changes I had a special battle to fight. The first two or three meals, I could not eat. I said to my stomach, You may wait until you can eat bread. In a little while I could eat bread, and graham bread too. This I could not eat before. But now it tastes good, and I have had no loss of appetite.

When writing Spiritual Gifts, volumes three and four, I would become exhausted by excessive labor. I then saw that I must change my course of life, and by resting a few days I came out all right again. I left off these things from principle. I took my stand on health reform from principle. And since that time, brethren, you have not heard me advance an extreme view of health reform that I have #28 had to take back. I have advanced nothing but what I stand to_[#18,p28] to -day. I recommend to you healthful, nourishing diet.

I do not regard it a great privation to leave off those things which leave a bad smell in the breath, and bad taste in the mouth. Is it self-denial to leave these things, and get into a condition where everything is as sweet as honey? and no bad taste is left in the mouth? and no feeling of goneness in the stomach? These I used to have much of

the time. I have fainted away with my child in my arms, time and again. I have none of this now; and shall I call this a privation, when I can stand before you as I do this day? There is not one woman in a hundred that can endure the amount of labor that I do. I moved out from principle, not from impulse. I moved because I believed Heaven would approve of the course I was taking to bring myself into the very best condition of health, that I might glorify God in my body and spirit which are his.

We can have a variety of food, wholesome food, cooked in a healthful manner, so that it can be made palatable to all. And, if you, my sisters, do not know how to cook, I advise you to learn. It is of vital importance to you that you know how to cook. There are more souls lost from poor cooking than you have any idea of. This produces sickness, disease, and bad tempers. The system is deranged, and heavenly things cannot be ^[#18,p29] discerned. More depends upon cooking ^{#29} than you are aware of. There is more religion in a loaf of good bread than many of you think. There is more religion in good cooking than many of you have any idea of. We want you to learn what good religion is, and carry it out in your families. When I have been from home sometimes, the bread, and the food generally, brought upon the table, I knew would hurt me. But I would have to eat a little to sustain life. I have suffered for want of proper food. It is a sin in the sight of Heaven to have such food. For a dyspeptic stomach you may place upon your tables fruits of different kinds, but not too many at one meal. You may have a variety in this way, and it will taste good, and after you have eaten your meals, you will feel well.

I am astonished to learn that, after all the light that has been given in this place, many of you eat between meals! You should never let a morsel pass your lips, between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next meal. I eat enough to satisfy the wants of nature; but my appetite, when I get up from the table, is just as good as when I sat down. And when the next meal comes, I am ready to take my portion, and no more. Should I eat a double amount now and then, because it tastes good, how could I bow down, and ask God to help me in my work of writing, ^[#18,p30] ^{#30} when I could not get an idea on account of my gluttony? Could I ask God to take care of that unreasonable load upon my stomach? That would be dishonoring him. That would be asking to consume upon my lust. Now I eat just what I think is right, and then I can ask him to give me strength to perform the work that he has given me to do. And I have known that my prayers have been answered. I have known that Heaven has heard my prayer, when I have offered this petition.

Testimony #18

Again, when we eat immoderately, we sin against our own bodies. And Sabbath days, in the house of God, sitting under the burning truths of his word, gluttons will sit and sleep. They cannot keep their eyes open. And there they sit, and cannot comprehend nor understand the solemn discourses given. Do you think such are glorifying God in their bodies and spirits, which are his? No; they dishonor him. And the dyspeptic—what has made him dyspeptic, is taking this course. You have let appetite control you, not observing regularity, but eaten between meals. And perhaps your habits are sedentary. You have not had the vitalizing air of Heaven to help in the work of digestion. You have not had exercise that would be beneficial to your health. You feel as though you would like to have somebody tell you
#31 how much to eat. This is not the way it should be. We are to^[#18,p31] act from a moral and religious standpoint. We are to be temperate in all things, because an incorruptible crown is before us, and an heavenly treasure.

And now I would say to my brethren and sisters, I would have that moral courage to take my position, and see that I had moral courage to govern myself. I should not want to put that on somebody else. You sit down and eat too much, and then you are sorry. You have eaten too much, and so you keep thinking upon what you eat and drink. Just eat that which is for the best, and go right away, and feel clear in the sight of Heaven, and not have remorse of conscience. We do not believe in removing temptations entirely away from children, or any human beings. We all have a warfare before us, and must stand in a position to resist the temptations of Satan. We want to know that we possess the power in ourselves that we can do this.

And while we would caution you not to overeat, even of the best quality of food, we would also caution those that are extremists not to raise their false standard, and then endeavor to bring everybody up to it. There are some who are starting out as health reformers who are not good for any other enterprise, and not having sense enough to take care of their own families, or keep their proper place in the
#32 church. And what do^[#18,p32] they do? Why they fall back as physicians in the health reform, as though they could make that a success, and take the lives of human beings into their own hands. They assume the responsibilities of their practice, taking the lives of men and women into their hands, when they really do not know anything about the business.

My voice shall be raised against novices engaged in practicing the health reform, and undertaking to treat disease. God forbid that we should be the subjects for them to experiment upon! We are too few. It is altogether too inglorious a warfare for us to die in. We

cannot afford to let them kill us in this way. Let those try to treat disease who know something about the human system. God deliver us from such dangers! We do not need such teachers and physicians. The heavenly Physician was full of compassion. This spirit is needed with those who deal with the sick. Some who undertake to become physicians, are bigoted, selfish, and mulish. You cannot teach them anything. It may be they have never done anything worth doing. They may not have made life a success. They know nothing really worth knowing, and yet they have started up to practice the health reform. We cannot afford to let such persons kill off this one and the other. No; we cannot afford it!

We want to be just right every time. We_[#18,p33] want to bring #33 our people up to the right position on the health reform. "Let us," says the apostle, "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We must be right, to stand in the last days. We need clear brains, sound minds in sound bodies. We should begin to work in earnest for our children, for every member of our families. Shall we take hold of the work, and work from the right standpoint? Jesus is coming; and if you pursue a course to blind yourselves to the soul-elevating truths of these last days, how can you be sanctified through the truth? How can you be prepared for immortality? May the Lord help us, that we may commence to work here as never before.

We have spoken of having a series of meetings here. We have spoken of taking hold here for the people. But we dare not put our arms under to lift you. We want you to commence this work of reformation in your own houses. We want those that have been on the background to come right up. We want you to begin to work. And when we see that you have hold of the labor for yourselves, we will come in and lift. We hope to reform your children, that they may be converted to Christ, and that the spirit of reformation may spread all through your midst. But when you appear twice dead, and ready to be plucked up by the roots, we dare not_[#18,p34] undertake the work. We #34 would rather go to an unbelieving congregation where there are hearts to receive the truth. The burden of the truth is upon us. There are enough to hear the truth; and we long to be where we can speak it to them. Will you help us by going to work for yourselves?

May the Lord help you to feel as you have never felt before. May the Lord help you to die to self, and get the spirit of reformation in your houses, that the angels of God may come into your midst to minister unto you, and that you may be fitted up for translation to Heaven.

Testimony to the Church in ———.

At the time of the yearly Conference at Adams Center, N. Y., Oct. 25, 1868, I was shown that the brethren in ——— were in great perplexity and distress because of the course pursued by ——— and ———. Those who have the cause of God at heart, can but feel jealous for its prosperity. I was shown that these men were not reliable. They were extremists. They would run the health reform into the ground. They were not pursuing a course which would tend to correct, or reform, those who are intemperate in their diet; but their
#35 influence would disgust believers and unbelievers, and drive^[#18,p35] them further from reform, instead of bringing them nearer to it.

Our views differ widely from the world in general. They are not popular. The masses will reject any theory, however reasonable it may be, if it lays a restriction upon the appetite. The taste is consulted instead of reason and health. All who leave the common track of custom, and advocate reform, will be opposed, accounted mad, insane, radical, let them pursue ever so consistent a course. But when men advocate reform, and carry the matter to extremes, and are inconsistent in their course of action, men and women are not to blame if they do become disgusted with the health reform. These extremists do a greater work of injury in a few months than they can undo in their whole lives. By them the entire theory of our faith is brought into disrepute, and they can never bring those who witness such exhibitions of so-called health reform to think there is anything good in it. These men are doing a work which Satan loves to see go on.

Those who advocate unpopular truth, should be the most consistent in their lives, and should be extremely careful to shun everything like extreme. They should not labor to see how far they can take their position from other men; but, otherwise, to see how near
#36 they can come to those they wish^[#18,p36] to reform, that they may help them to the position which they so highly prize. If they feel thus, they will pursue a course which will recommend the truth they advocate to the good judgment of candid, sensible men and women. They will be compelled to acknowledge that there is a consistency in the subject of health reform.

I was shown the course of ——— in his own family. He has been severe and overbearing. He adopted the health reform, as advocated by Bro. ———, and, like him, took extreme views of the subject; and not having a well-balanced mind, he has made terrible blunders, the results of which time will not efface. He commenced to carry out the theory he had heard advocated by Bro. ———, aided by

items gathered from books. He made a point, like Bro. —, of bringing all up to the standard he had erected. He brought his own family to his rigid rules, but failed to control his own animal propensities. He failed here to bring himself to the mark, and to keep his body under. If he had correct knowledge of the system of health reform, he knew that his wife was not in a condition to give birth to healthy children. His own unsubdued passions had borne sway without reasoning from cause to effect. Before the birth of his children, he did not treat his wife as a woman in her condition should be treated. He carried out his [#18.p37] rigid rules for her, according to Bro. —'s ideas, which #37 proved a great injury to her. He did not provide the quality and quantity of food that was necessary to nourish two lives instead of one. Another life was dependent upon her, and her system did not receive the vitality it needed, from nutritious, wholesome food, to sustain her strength. There was a lack in the quantity and quality. Her system required changes, variety, and a quality of food that was more nourishing. Her children were born with feeble nutritive powers, and impoverished blood. The mother, from the food she was compelled to receive, could not furnish a good quality of blood, and she gave birth to children filled with humors.

The course pursued by the husband, the father of these children, deserves the severest censure. His wife suffered from want of wholesome, nutritious food. She did not have sufficient food and clothing to make her comfortable. She has borne a burden which has been galling to bear. He became, to his wife, God, conscience, and will. There are natures which will rebel against this assumed authority. They will not submit to such surveillance. They become weary of the pressure, and rise above it. It was not so in this case. She has endured his being conscience for her, and tried to feel that it was for the best. But outraged nature could not [#18.p38] be so easily subdued. Her #38 demands were earnest. The cravings of her nature for something more nourishing, led her to use entreaty; but without effect. Her wants were few, but they were not considered. Two children have been sacrificed to his blind errors and ignorant bigotry. Should men of intelligent minds treat dumb animals in regard to food, as he has treated his wife, the community would take the matter into their own hands, and bring them to justice.

In the first place, — — should not have committed so great a crime as to bring into being offspring who, reason must teach him, would be diseased, because they must receive a miserable legacy from their parents. They have transmitted to them a bad inheritance. The blood of the children must be filled with scrofulous humors, from both parents, especially the father, whose habits have been such as to

Testimony #18

corrupt the blood, and enervate his whole system. Not only must these poor children take the scrofula taint in a double sense, but what is worse, they will bear the mental and moral deficiencies of the father, and the lack of noble independence, moral courage and force, in the mother. The world is already cursed by the increase of beings of this stamp, who must fall lower in the scale than their parents, in physical, mental, and moral strength, for their condition and surroundings are not even^[#18.p39] as favorable as were those of their parents.

— is not capable of taking care of a family. He should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. This man cannot sustain a family as they ought to be sustained. Some of them exist, and that is about all.

No persons professing to be Christians should enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. In the increase of their family they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God at their first union, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food^[#18.p40] and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway, and will not submit to control, although feebleness, misery and death, are the result of its reign. Women are forced to a life of hardship, pain and suffering, because of the uncontrollable passions of men who bear the name of husband—more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths, and clothes upon their backs. Such accumulated misery fills the world.

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love. Many a woman has had her fine and tender sensibilities outraged because the marriage relation allowed him, whom she called husband, to be brutal in his treatment of her. His love she found was of so base and low a quality that she was disgusted.

Very many families are living in a most unhappy state, because the husband and father allows the animal in his nature to pre-
 dominate over the intellectual and moral. The result is that a sense of
 languor and depression is frequently felt, but the cause is seldom di-
 vined as being the result of their own improper course of action. We
 are under solemn obligations to God to keep the^[#18,p41] spirit pure, and #41
 the body healthy, that we may be of benefit to humanity, and render to
 God perfect service. The apostle warns, "Let not sin therefore reign in
 your mortal body, that ye should obey it in the lusts thereof." He urges
 us onward, by telling us that "Every man that striveth for the mastery
 is temperate in all things." He exhorts all who call themselves by the
 name of Christian, to present their bodies "a living sacrifice, holy and
 acceptable unto God." He says, "I keep under my body, and bring it
 into subjection, lest that by any means when I have preached to oth-
 ers, I myself should be a castaway."

There is an error generally committed in making no differ-
 ence in the life of a woman previous to the birth of her children than if
 she were in other conditions. At this important period the labor of the
 mother should be lightened. Great changes are going on in her system.
 Her system requires a greater amount of blood, and therefore requires
 an increase of food of the most nourishing quality, to convert into
 blood. Unless she has an abundant supply of nutritious food, she can-
 not retain her physical strength, and her offspring is robbed of vitality.
 The clothing demands attention. Care should be taken to protect the
 body from a sense of chilliness. She should not call vitality unneces-
 sarily to the surface, to supply the want of sufficient^[#18,p42] clothing. If #42
 the mother is deprived of an abundance of wholesome, nutritious
 food, she will lack in the quantity and quality of blood. Her circula-
 tion will be poor, and her child will lack in the very things where she
 has lacked. There will be an inability in the offspring to appropriate
 food that will nourish the system, and which it can convert into good
 blood. The prosperity of mother and child depends much upon good,
 warm clothing, and a supply of nourishing food. There is an extra
 draft upon the vitality of the mother, which must be considered and
 provided for.

But on the other hand, the idea that women, because of their
 special conditions, may let the appetite run riot, is a mistake based on
 custom, but not sound sense. The appetite of women in this condition
 may be variable, fitful, and difficult to gratify. And custom allows her
 to have anything she may fancy, without consulting reason whether
 such food can supply nutrition for her body, and for the growth of her
 child. The food should be nutritious, but should not be of an exciting
 quality. Custom says if she wants flesh-meats, pickles, spiced food, or

Testimony #18

mince pies, let her have them. Appetite alone is to be consulted. This is a great mistake, and does much harm. The harm cannot be estimated. If ever there is necessity of simplicity of diet and special care #43 as to the^[#18.p43] quality of food eaten, it is in this important period.

Women who possess principle, and are well instructed, will not depart from simplicity of diet at this time of all others. They should consider that another life is dependent upon them, and should be careful in all their habits, and especially in diet. They should not eat that which is innutritious and exciting, simply because it tastes well. There are too many counselors to persuade to do things they ought not, and which reason would tell them is not the best way.

Children are born to parents, diseased, because of the gratification of the appetite. The system did not demand the variety of food upon which the mind dwelt. Because once in the mind it must be in the stomach, is a great error, which Christian women should reject. Imagination should not be allowed to control the wants of the system. Those who allow the taste to rule, will suffer the penalty of the transgressions of the laws of their beings. And the matter does not end here; their innocent offspring will be sufferers also.

The blood-making organs cannot convert spices, mince pies, pickles, and diseased flesh-meats into good blood. And if so much food is taken into the stomach that the digestive organs are compelled to overlabor, in order to dispose of it, and free the system from the #44^[#18.p44] substances which are irritating, the mother does injustice to herself, and is laying the foundation of disease in her offspring. If she chooses to eat as she pleases, and what she may fancy, irrespective of consequences, she will bear the penalty, but not alone. Her innocent child must suffer because of her indiscretion.

Great care should be exercised to have the surroundings of the mother pleasant and happy. The husband and father is laid under special responsibility to do all in his power to lighten the burden of the wife and mother. He should bear, as much as possible, the burden of her condition. He should be especially attentive to all her wants, affable, courteous, kind, and tender. Not half the care is taken of some women while they are bearing children, that there is taken of animals in the stable.

—— ——— has been very deficient. His wife was not provided with wholesome food, and a plenty of it, and proper clothing, while in her best condition of health. Then, when she needed extra clothing and extra food, and that of a simple, yet nutritious, quality, it was not allowed her. Her system craved material to convert into blood; but he would not provide it. A moderate amount of milk and sugar, a little salt, white bread raised with yeast, for a change, graham

flour prepared by other hands than her own, in a ^[#18.p45] variety of #45
ways, plain cake with raisins cooked in it, rice pudding with raisins,
prunes, and figs, occasionally, and many dishes I might mention,
would have answered the demand of appetite. If he could not obtain
some of these things mentioned, a little domestic wine would have
done her no injury, but would have been better than for her to have
done without it. In some cases, even a small amount of the least hurt-
ful meat would do less injury than to suffer strong cravings for it.

I was shown that both ——— and ——— have dis-
honored the cause of God. They have brought a stain upon the cause,
which will never be fully wiped out.

I was shown the family of our dear Bro. ———. If this brother
had received proper help at the right time, every member of his family
would have been alive to-day. It is a wonder that the laws of the land
have not been enforced in this instance of maltreatment. That family
were perishing for food—the plainest, simplest food. They were starv-
ing in a land of plenty. A novice was practicing upon them. The
young man did not die of disease, but of hunger. Food would have
strengthened the system, and kept the machinery in motion.

In cases of severe fever, abstinence from food, for a short
time, will lessen the fever, and make the use of water more effectual.
^[#18.p46] The one who is acting physician needs to understand the real #46
condition of the patient, that he should not be restricted in diet for a
great length of time until his system becomes enfeebled. While the
fever is raging, food may irritate and excite the blood to a greater de-
gree; but as soon as the strength of the fever is broken, nourishment
should be given in a careful, judicious manner. If food is withheld too
great a length of time, the stomach's craving for it will create fever,
which a proper allowance of food, of a proper quality, will relieve. It
gives nature something to work upon. If there is a great desire ex-
pressed for food, even during the fever, to gratify that desire with a
moderate amount of simple food, would be less injurious than for the
patient to be denied. When the patient can get his mind upon nothing
else but food, nature will not be overburdened with a small portion of
simple food.

Those who take the lives of others in their hands, must be
men who have been marked as making life a success. They must be
men of judgment and wisdom. They must be men who can sympa-
thize, and feel to the depths—men whose whole being is stirred when
they witness suffering. Some men who have been unsuccessful in
every other enterprise in life, take up the business of a physician.
They take the lives of men and women in their hands, when they have
had no experience. ^[#18.p47] They will read a plan somebody has fol- #47

Testimony #18

lowed with success, and adopt it, and will practice upon those who have confidence in them, and actually destroy the spark of life that is left in them, yet do not, after all, learn anything, but will go on as sanguine in the next case, observing the same rigid treatment. Some may have a power of constitution to withstand the terrible tax imposed upon them, and live. Then the novices take the glory to themselves when none is due them. Everything is due to God and a powerful constitution.

Bro. — has been occupying an unworthy position in standing as a prop for —. He has been mind for him, and has stood by to sustain and back him up. These two men are fanatics on the subject of health reform.

Bro. — knows much less than he thinks he does. He is deceived in himself. He is selfish and bigoted in carrying out his views. He is not teachable. He has not had a subdued will. He is not a man of humble mind. Such a man has no business to be a physician.

He may have some little knowledge of practice by reading; but this is not enough. Experience is necessary. We, as a people, are too few to sacrifice our lives so cheaply and ingloriously as to submit to be experimented upon by such men. Many precious ones would fall a sacrifice to their rigid views^[#18,p48] and notions—altogether too many—before they would give up, confess their errors, and learn wisdom by experience.

Bro. — is too set, and willful, and unteachable, for the Lord to use, to do any special work in his cause. He is too set and stubborn to let a few sacrificed lives change his course. He would maintain his views and notions all the more earnestly.

These men will yet learn, to their sorrow, that they might better be teachable, and not take the extreme views, and drive them, whatever the result may be. The community will be just as well off, and a little safer upon the whole, if both these men obtain employment in some other business, where life and health will not be endangered by their course of action.

It is a great responsibility to take the life of a human being in hand. Then to have that precious life sacrificed through mismanagement, is dreadful. The case of Bro. —'s family is terrible. These men may excuse their course; but that will not save the cause of God from reproach, nor bring back that son who suffered and died for the want of food. A little good wine and food would have brought him up from a bed of death, and given him back to his family. The father would soon have been numbered with the dead, if the same course^[#18,p49] had been continued which had been pursued toward the^[#18,p49] son.

But the presence and timely counsel of Dr. Lay, from the Health Institute, saved him.

It is time that something was done, that novices may not be allowed to take the field, and advocate health reform. Their works and words can be spared; for they do more injury than the wisest and most intelligent men, with the best influence they can exert, can counteract. It is impossible for the best qualified advocates of health reform to fully relieve the minds of the public from the prejudice received through the wrong course of these extremists, and to place the great subject of health reform upon the right basis in the community where these men have figured. The door is also closed in a great measure, so that unbelievers cannot be reached by the present truth upon the Sabbath, and the soon-coming of our Saviour. The most precious truths are cast aside by the people as unworthy of a hearing. These men are referred to as representatives of health reformers and Sabbath-keepers in general. A great responsibility rests upon those who have thus proved a stumblingblock to unbelievers.

Bro. ——— needs a thorough conversion. He does not see himself. If he possessed less self-esteem, and more humility of mind, his knowledge could be put to a practical use. He has a work to do for himself which_[#18.p50] no other can do for him. He will not yield his views nor judgment to any man living unless compelled to do so. He has traits of character which are most unfortunate, which should be overcome. He is more accountable than ——— ———. His case is worse than his; for he possesses more intellect and knowledge. ——— ——— has been the shadow of his mind. #50

Bro. ——— has a very set will. His likes and dislikes are very strong. If he starts on a wrong track, and follows the bent of his mind, not moving in wisdom, and his error is presented before him, and he knows he is not right, he will have such a reluctance to acknowledge that he has been in error, and has pursued a wrong course, that he will frame some kind of an excuse to make others believe he is, after all, about right. This is the reason he has been left to follow his own judgment and wisdom, which are foolishness.

In his father's family he has not been a blessing, but a cause of anxiety and sorrow. His will was not subdued in childhood. He has such a reluctance to acknowledge frankly that he has made mistakes and done wrong, that, to get out of a difficulty, he would set the powers of his mind at work to invent some excuse that he flattered himself was not a direct lie, rather than to humble himself sufficiently to confess his wrong. This habit has been brought along with him into his religious experience. He has a peculiar faculty_[#18.p51] of turning away #51

Testimony #18

a point by pleading forgetfulness when, many times, he chooses to forget.

His relations and friends might have been brought into the truth, if he had been what God would have him to be. His set ways have made him disagreeable. He has used the truth as subject to quarrel over. He has talked Bible subjects in his father's family, which he was opposed to, and used the most objectionable subjects to quarrel over, instead of seeking in all humbleness of mind, and with an undying love for souls, to win to the truth, and bring to the light.

When he has pursued a wrong course, evidently unbecoming a disciple of the meek and lowly Jesus, and known that his words and acts were not in accordance with the sanctifying influence of truth, he has mulishly stood in his own defense, until his honesty has been questioned. He has made the most precious truth for these last days, disgusting to his friends and relatives. He has proved a stumblingblock to them. His evasions, his bigotry, and the extreme views he has taken, have turned more souls away from the truth, than his best endeavors have brought to the truth.

His combativeness, firmness, and self-esteem, are large. He cannot bless any church with his influence until he is converted. He can see the faults of others, and question the course of this one and that one, if they do^[#18,p52] not fully endorse what he may present; but if any one receives what he advocates, he cannot, and will not, see their faults and errors. This is not right. He may be correct upon many points, but he has not the mind which dwelt in Jesus Christ. When he can see himself as he is, and will correct the defects in his character, then he will be in a position to let his light so shine before men that they, by seeing his good works, may be led to glorify our Father who is in Heaven. His light has shone in such a manner that men have pronounced it darkness, and turned from it in disgust. Self, in him, must die, and he must possess a teachable spirit, or he will be left to follow his own ways, and be filled with his own doings.

"And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

"Speak evil of no man, to be no brawlers [not talking the truth in a boasting, triumphant manner]; but gentle, shewing all meekness unto all men."

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

#53 Bro. — wants *his* mind to control others;^[#18,p53] and unless

he can have this privilege, he is dissatisfied. He is not a peacemaker. His course will cause more confusion and distrust in a church than any ten can counteract. His peculiar temperament is such that he will be picking flaws, and finding fault with all around but himself. He will not prosper until he learns the lesson that he ought to have learned years ago, humbleness of mind. At his age he will learn this lesson at much cost to self. He has all his life been trying to build up himself, save himself, preserve his own life, and he has lost his labor every time.

What Bro. — needs is, to take away the deceptive gloss from his eyes, and to look, with eyes enlightened by the Spirit of God, into his own heart to test his motives, to weigh every move, and let not Satan put a false coloring upon his course of action. His position is extremely perilous. He will turn soon, either decidedly to the right, or he will go on deceiving others, and deceiving himself. Bro. — needs to have his inmost soul converted. He needs to be subdued, transformed by the renewing of his mind. Then he can do good. But he can never come into the light until he encourages a spirit of humble confession, and takes hold with earnest decision to right his wrongs, and, as far as he can, do away the reproach he has brought upon the cause of God. [#18.p54]

#54

Moral Pollution.

DEAR BRO. AND SR. —: It has been some length of time since I have taken my pen to write, with the exception of penning urgent letters which could not be delayed. I have had a discouraging weight upon my spirits for months, which has nearly crushed me. That which discourages me the most, is, the fear that all I may write will do no more good than our earnest, anxious, wearing labor, the past winter and spring, in —. The hopeless view I have taken of matters and things at —, has kept my pen nearly still, and my voice nearly silent. My hands have been weakened, and my heart depressed, to see nothing gained by the protracted effort there. I am nearly hopeless in regard to our efforts' being successful to awaken the sensibilities of our Sabbath-keeping people to see the elevated position God requires them to occupy. They do not view religious things from an elevated standpoint. This is just your condition.

The Lord has given me a view of some of the corruptions existing everywhere. Wickedness, crime, and sensuality, exist even in high places. Even in the churches professing to keep God's commandments, there are sinners and hypocrites. It is sin, not trial and sufferings, which separates God from his [#18.p55] people, and renders the soul

#55

Testimony #18

incapable of enjoying and glorifying him. It is sin that is destroying souls. Sin and vice exist in Sabbath-keeping families. Moral pollution has done more to degenerate the race than every other evil. It is practiced to an alarming extent, and brings on disease of almost every description. Even very small children, infants, being born with natural irritability of the sexual organs, find relief momentarily in handling them, which only increases the irritation, and leads to a repetition of the act, until a habit is established which increases with their growth. These children are generally puny and dwarfed, and are prescribed for by physicians, and they are drugged.

But the evil is not removed. The cause still exists. Parents do not generally suspect that their children understand anything about this vice. Parents are the real sinners in very many cases. They have abused their marriage privileges, and indulged their animal passions, which have strengthened with indulgence. And as the baser passions have strengthened, the moral and intellectual have become weak. The spiritual has been overborne by the brutish. Children are born with the animal largely developed. The parents have given to their children their own stamp of character. The unnatural action of the sensitive organs produces irritation. They^[#18,p56] are easily excited, and momentary relief is experienced in exercising them. But the evil is constantly increasing. The drain upon the system is sensibly felt. The brain force is weakened. The memory becomes deficient. And children born to these parents will almost invariably take naturally to the disgusting habits of secret vice. The marriage covenant is sacred. But what an amount of crime and lust it covers. Those who feel at liberty, because married, to degrade their bodies by beastly indulgence of the animal passions will have their degraded course perpetuated in their children. The sins of the parents will be visited upon their children, because the parents have given them the stamp of their own lustful propensities.

Those who have become fully established in this soul-and-body-destroying vice, can seldom rest until their burden of secret evil is imparted to those with whom they associate. Curiosity is at once aroused, and the knowledge of vice is passed from youth to youth, from child to child, until there is scarcely one to be found ignorant of the practice of this degrading sin.

Your children have learned and practiced self-abuse until the draught upon the brain has been so great, especially in the case of your eldest son, that their minds have been seriously injured. The brilliancy of youthful intellect is dimmed. The moral and^[#18,p57] intellectual powers have become weakened, while the baser parts of their nature have been gaining the ascendancy.

As this is the case with your son, he turns with loathing from religious and devotional things. He has been losing his power of self-restraint. He has less and less reverence for sacred things, and less respect for any thing of a spiritual character. You have charged this to your surroundings. You have not known the real cause. Your son can be said to bear the impress of the satanic, instead of the divine. He loves sin and evil, rather than true goodness, purity, and righteousness. It is a deplorable picture.

The effect of such debasing habits upon the minds of all is not the same. There are some children, who have the moral powers largely developed, who, by associating with children that practice self-abuse, become initiated into this vice. The effects upon such will be too frequently to make them melancholy, irritable, and jealous, yet such may not lose their respect for religious worship, and may not show special infidelity in regard to spiritual things. They suffer keenly at times, with feelings of remorse. They feel degraded in their own eyes, and lose their self-respect.

Brother and sister, you are not clear before God. You have failed to do your duty at home, in your own family. You have not ^[#18.p58] controlled your children. You have greatly failed to know and ^{#58} do the will of God, and the blessing of God has not rested upon your family. Bro. —, you have been selfish. You have had large self-esteem. You have thought you possessed a good degree of humility, but you have not understood yourself. Your ways are not right before God. Your influence and example have not been in accordance with your profession. You have much fault to find with others. You see the deviations in them, but are blind to the same in yourself.

Sr. — has been far from God. Her heart has not been subdued by grace. Her love of the world, and of the things that are in the world, has closed her heart to the love of God. The love of dress, of appearance, has kept her from good, and led her to place her mind and affections upon these frivolous things. Unbelief has been gaining strength in her heart, and she has had less and less love for the truth, and could see but little attraction in the simplicity of true godliness.

She has not encouraged a growth of the Christian graces. She has not had love for humility or devotion. She has taken the errors of those who professed to be devoted to the truth, and made their lack of spirituality, their errors, and their sins, an excuse for her world-loving disposition. She has watched the course of those who were ^[#18.p59] con- ^{#59} nected with the —, and who were forward to take upon them the burdens of the church, and would offset her failures to their wrongs, saying that she was no worse than they. Such an individual in good standing did this or that, and she had as good a right as they. Bro. —

Testimony #18

—, or some other one, did not live the health reform any better than she. They purchased and ate meat, and they were in high standing in the church, and she was excusable, of course, with such an example, if she did the same. This is not the only case of shielding neglect to follow the light the Lord has given, behind some others. This is to the shame of men and women of intelligent minds, that they have no standard higher than the low standard of imperfect human beings. The course of those around them, however imperfect, is considered by them a sufficient excuse for them to follow in the same course. Many will be swayed by the influence of Bro. —, or some other leading brother. If these depart from the counsel of God, their example is at once gladly seized by the unconsecrated. They now are free from restraint. They now have an excuse. And their unconsecrated hearts glory in the opportunity of indulging their desires, and taking a step nearer the fellowship with the spirit of the world, to enjoy its pleasures, or to gratify the appetite. They place upon their tables those things which are not the most healthful, and which they have been taught to abstain from, that they may preserve to themselves a better condition of health.

#60

There has been a war in the hearts of some, from the commencement of the introduction of health reform. They have felt the same rebellion as did the children of Israel when their appetites were restricted in their journeying from Egypt to Canaan. Professed followers of Christ, who have consulted their own pleasure, and their own interest, their own ease, their own appetites, all through their lives, are not prepared to change their course of action, and live for the glory of God, imitating the self-sacrificing life of their unerring Pattern. A holy and perfect example is given for Christians to follow and imitate. The words and works of Christ's followers are the channel through which the pure principles of truth and holiness are conveyed to the world. They are the salt of the earth, the light of the world.

Sister —, you cannot realize the many blessings you have lost by making the failings of others a balm to soothe your conscience for a neglect of your duty. You have been measuring yourself by others. Their crooked paths, their failings, have been your text-book. But their errors and follies and sins, do not make your disobedience to

#61 God less sinful.

We regret that those who should be a strength to you in your efforts to overcome your love of self, your pride of heart, your vanity, and love of the approbation of worldlings, have only been a hindrance, by their own lack of spirituality and true godliness. We cannot tell you how much we regret that those who should be self-denying Christians are so far from coming up to the standard. Those who

should be steadfast, abounding in the work of God, are weakened by Satan, because they remain at such a distance from God. They obtain not the power of his grace, through which they might overcome the infirmities of their nature, and, by obtaining signal victories in God, show those of weaker faith the way, and the truth, and the life. It has been that which has caused us the greatest discouragement, to see those in — who have had years of experience in the cause and work of God, shorn of their strength, by their own unfaithfulness. They are outgeneraled by the enemy in nearly every attack. God would have made these persons strong, like faithful sentinels at their post, to guard the fort, had they walked in the light he had given them, and remained steadfast to duty, seeking to know and do the whole will of God. Satan will, I have no doubt, through his delusions, deceive these delinquent souls, and make them believe they are, after all, about right. They have committed^[#18,p62] no grievous, outbreaking sins, and they must, after all, be on the true foundation, and God will accept their works. They do not see that they have especial sins to repent of. And they see no sins which call for especial humiliation, humble confession, and rending of heart. #62

The delusion upon such is strong, indeed, when they are so deceived, and mistake the form of godliness for the power thereof, and flatter themselves that they are rich and have need of nothing. The curse of Meroz rests upon them: "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty."

My sister, excuse not your defects because others are wrong. You will not dare plead in the day of God as an excuse for your lack of forming a character for Heaven, that others did not manifest devotion and spirituality. The same lack which you discovered in others was in yourself. And the fact that others were sinners makes your sins none the less grievous. Both they, and you, if you continue in your present state of unfitness, will be separated from Christ, and be punished, with Satan and his angels, with everlasting destruction from the presence of the Lord and from the glory of his power.

The Lord made ample provisions for you, that if you would seek him, and follow the^[#18,p63] light he would give you, you should not fall by the way. The word of God was given to you as a lamp to your feet, a light to your path. If you stumble it is because you have not consulted your guide, the word of God, and made that precious word the rule of your life. God has not given you, as a pattern, the life of any human being, however good, and apparently blameless his life may be. To do as others do, and act as others act, if followed, will leave you with a vast multitude at last outside the holy city, who have #63

Testimony #18

done just as you have done, followed a pattern the Lord did not leave them, and are lost, just as you will be lost.

That which others have done, or may do in the future, will not lessen your responsibility or guilt. A pattern has been given you; a faultless life, characterized by self-denial and disinterested benevolence. If you disregard this correct, this perfect Pattern, and take an incorrect one, which has been clearly represented in the word of God, that you should shun, the failure of your life, the imperfection of your course of action, will receive their merited reward.

One of the greatest reasons of the declension on the part of the church at —, is their measuring themselves by themselves and comparing themselves among themselves. There are but few who #64 have the living principle in the soul, and who serve God with an^[#18.p64] eye single to his glory. Many at — will not consent to be saved in God's appointed way. They will not take the trouble to work out their own salvation with fear and trembling. The latter they do not experience; and, rather than to be at the trouble of obtaining an individual experience through individual effort, they will run the risk of leaning upon others, and trusting in their experience. They cannot consent to watch and pray, to live for God, and him only. It is more pleasant to live in obedience to self. The church at — are filled with their own backslidings, and they need not dream of prosperity until those who name the name of Christ are careful to depart from all iniquity; until they learn to refuse the evil and choose the good. We are required to watch and pray without ceasing; for the snare is set in our path, and we find some device of Satan in the time and manner we least expect. If at that particular time we are not watching unto prayer, we are taken by the enemy, and meet with decided loss. What a responsibility has rested upon you, as parents! How little have you felt the weight of this burden! Your pride of heart, love of show, and the indulgence of your appetite, have occupied your minds. These things have been first with you. The incoming of the foe has not been perceived. He has planted #65 his standard in your house, and stamped his detestable^[#18.p65] image upon the characters of your children. You were so blinded by the god of this world that you could not discern the advantage Satan had gained, nor his workings right in your family. You have been so deadened to spiritual and divine things, that you could not discern the workings of Satan.

You have brought children into the world who have had no voice in regard to their existence. You have made yourselves responsible in a great measure for their future happiness, their eternal well-being. You have a burden upon you, whether you are sensible of it or not, to train these children for God. To watch with jealous care the

first approach of the wily foe, and be prepared to raise a standard against him. Build a fortification of prayer and faith about your children, and exercise diligent watching thereunto. You are not secure a moment against the attacks of Satan. You have no time to rest from watchful, earnest labor. You should not sleep a moment at your post. This is a most important warfare. Eternal consequences are involved. It is life or death with you and your family. Your only safety is to break your hearts before God, and seek the kingdom of Heaven as little children. You cannot be overcomers in this warfare if you continue to pursue the course you have done. You are not very near the kingdom of Heaven.

There are some who have not professed^[#18.p66] Christ, who are nearer the kingdom of God than very many professed Sabbath-keepers in ——. You have not kept yourselves in the love of God, and taught your children the fear of the Lord. You have not taught them the truth diligently, when you rise up, and when you sit down, when you go out, and when you come in. You have not restrained them. You look to other children, and solace yourselves by saying, "My children are no worse than they." This may be true; but does the neglect of others to do their duty, lessen the force of the requirements God has especially enjoined upon you as parents? God has made you responsible to bring these children up for him, and their salvation depends in a large degree upon the education they receive in their childhood. This responsibility others cannot take. It is yours, solely yours, as parents. You may bring to your aid all the helps you can to assist you in the work; but after you have done this, and brought to your aid all the help you can employ to aid you in this solemn and important work, there is a power above every human agency, to work with you, in, through, and by, means it is your privilege to use. God will come to your aid, and upon his power you can rely. This power is infinite. Human agencies may not prove successful; but God can make the^[#18.p67] human agencies fruitful by working in them, and by them. #66

You have a work to do to set your house in order. Pure and sinless angels cannot delight to come into your dwelling, where there is so much sin and iniquity practiced. You are asleep at your post. Things of minor importance have occupied your minds, and the things of weightier importance have not engaged your attention. It should be the first business of your life to seek the kingdom of Heaven and the righteousness of God; then you have the promise that all things shall be added. Here is where you have failed in your family. Had you been agonizing, that you and yours might enter in at the strait gate, you would have earnestly gathered every ray of light that the Lord has permitted to shine upon your pathway, and would have cherished and #67

Testimony #18

walked in it. You have not regarded the light that has been graciously given you. You have had a spirit of rising up against the light the Lord has given upon health reform. You have seen no importance in it, why you should receive it. You have not felt willing to restrict your appetite. You could not see the wisdom of God in giving light in regard to the restriction of appetite. All that you could discern was the inconvenience attending the denial of the taste. The Lord has let his light
#68 shine upon us in these last days, that the gloom and^[#18.p68] darkness which have been gathering in past generations, because of sinful indulgences, might be dispelled in some degree, and the train of evils which have been the result of intemperate eating and drinking to gratify appetite, might be lessened.

The Lord, in his wisdom, designed to bring his people into a position where they would separate from the world in spirit and practice, then their children would not so readily be led away into idolatry, and become tainted with the prevailing corruptions of this age. It is God's purpose that believing parents and their children should stand forth as living representatives of Christ, candidates for everlasting life. All who are partakers of the divine nature will escape the corruption that is in the world through lust. It is impossible for those who indulge the gratification of appetite to attain to Christian perfection. You cannot arouse the moral sensibilities of your children while you are not careful in the selection of their food. The tables that parents usually prepare for their children are a snare to them. The diet is not simple, and it is not prepared in a healthful manner. The food is frequently rich and fever-producing, having a tendency to irritate and excite the tender organs of the stomach. The animal passions are strengthened, while the moral and intellectual are weakened. The
#69 lower order of passions bears sway, while the moral^[#18.p69] and intellectual are servants to the baser passions. You should study to prepare a simple yet nutritious diet. Rich cakes, rich pies, prepared with spices, of any kind, and flesh-meats, are not the most healthful and nourishing diet. Eggs should not be placed upon your table. They are an injury to your children. Fruits and grains, prepared in the most simple form, are the most healthful, and will impart the greatest amount of nourishment, and, at the same time, the intellect will be unimpaired.

Regularity in eating is very important for health of body and serenity of mind. Your children should be allowed to eat only at regular meal time. They should not be allowed to digress from this established rule. When you, Sr. —, absent yourself from home, you cannot control these important matters. Already has your eldest son enervated his entire system, and laid the foundation for permanent disease.

Your second child is fast following in his tracks, and not one of your children is safe from this evil.

You may be unable to obtain the truth, in regard to the habits of your children, from them. Those who practice secret vice will lie and deceive. Your children may deceive you, for you are not in a condition where you can know if they attempt to lead you astray. You have been blinded by the enemy so long that you have scarcely a ray of ^{#70}light to discern darkness. There is a great, a solemn, and important work for you to do at once, to set your own hearts and house in order. Your only safe course is, to take right hold of this work. Do not deceive yourselves into the belief that, after all, this matter is placed before you in an exaggerated light. I have not colored the picture. I have stated facts which will bear the test of the Judgment. Awake! awake! I beseech you, before it shall be too late for wrongs to be righted, and you and your children perish in the general ruin. Take hold of the solemn work, and bring to your aid every ray of light you can gather that has shone upon your pathway, and that you have not cherished, and, together with the aid of the light now shining, commence an investigation of your life and character as if before the tribunal of God. "Abstain from fleshly lusts which war against the soul," is the exhortation of the apostle. Vice and corruption are abounding on every hand, and unless there is more than human strength to rely upon to stand against so powerful a current of evil, you will be overcome, and borne down with the current to perdition. Without holiness no man shall see God.

The Lord is proving and testing his people. Angels of God are watching the development of character, and weighing moral worth. Probation is almost ended, and you ^{#71}are unready. Oh! that the word of warning might burn into your soul. Get ready! get ready! Work while the day lasts, for the night cometh when no man can work. The mandate will go forth, He that is holy, let him be holy still, and he that is filthy, let him be filthy still. The destiny of all will be decided. A few, yes, only a few, of the vast number who people the earth, will be saved unto life eternal, while the masses who have not perfected their souls in obeying the truth, will be appointed for the second death. O Saviour, save the purchase of thy blood, is the cry of my anguished heart. I am in terrible fear for you, and for many who profess to believe the truth in ——. Oh! search, search diligently your own hearts, and make thorough work for the Judgment.

I am pained at heart, when I call to mind how many children of Sabbath-keeping parents are ruining soul and body with this vice. There is a family near you who reveal their evil habits in their bodies, as well as their minds. ——s' children are on the direct road to

Testimony #18

perdition. They are debased. They have instructed very many in this vice. The eldest boy is dwarfed, physically and mentally, through indulging in the practice of this degrading vice. What little intellect he has left is of a low order. If he continues in this vicious practice he will eventually^[#18.p72] become idiotic. Every indulgence of children who have attained their growth, is a terrible evil, and will produce its terrible results, enervating the system, and weakening the intellect. But in those who indulge this corrupting vice before attaining their growth, the evil effects are more plainly marked, and recovery from the effects of such sinful indulgence more nearly hopeless. The frame is weak and stunted; the muscles are flabby; the eyes become small, and appear at times swollen; the memory is treacherous; the inability to concentrate the thoughts upon study increases; the memory becomes sieve-like. To the parents of these children, I would say, you have brought children into the world which are only a curse to society. Your children are unruly, passionate, quarrelsome, and vicious. Their influence upon others is corrupting. These children bear the stamp of the baser passions of the father. The stamp of his character is placed upon his children. His hasty, violent temper is reflected in his children. These parents should have long ago removed to the country, separating themselves and children from the society of those they could not benefit, but only harm.

Steady industry upon a farm would have proved a blessing to these children, and constant employment, as their strength could bear, would have given them less opportunity^[#18.p73] to corrupt their own bodies by self-abuse, and would have prevented them from instructing a large number in this hellish practice. Labor is a great blessing to all children, especially to that class whose minds are naturally inclined to vice and depravity. These children have communicated more knowledge of vice in ——— than all the united efforts of ministers and people professing godliness can counteract. Many, who have learned of your children will go to perdition rather than control their passions and cease the indulgence of this sin. One corrupt mind can sow more corrupt seed in a short period of time than many in a whole life time can root out. Your children are a by-word in the mouths of blasphemers of the truth. These are the children of Sabbath-keepers. They are worse than the children of worldlings in general. They possess less refinement and self-respect. Bro. ——— has been no honor to the cause of God. His impetuous temper, and general influence, have not had a tendency to elevate, but to bring down to a low level. He has brought the cause of God into disrepute by his lack of judgment and refinement. It would have been far better for the cause of truth had this family removed long ago to a less important post, where their influence

would have been less felt, because they would be more secluded. These children have lived in the light of truth, and have had privileges ^[#18.p74] that but few children have had, yet all this time they have not ^{#74} been benefited. They have been growing more and more hardened in depravity. A removal would be better for the family, for steady employment upon land would be a blessing to father and children if they would profit by the advantages of farming life. Their removal would be a blessing to the church and to society.

I saw that the family of Bro. — need a great work done for them. — and — have gone to great lengths in this crime of self-abuse; especially is this true of — who has gone so far in the practice of this sin that his intellect is affected, his eye sight is weakened, and disease is fastening itself upon him. Satan has almost full control of this poor boy's mind. His parents are not awake to see the evil and its results. His mind is debased, his conscience is hardened, his moral sensibilities are benumbed, and he will be a ready victim to be led into sin and crime by evil associates. Bro. and Sr. —, arouse yourselves, I beg of you. You have not received the light of health reform, and acted upon it. If you had restricted your appetites you would have been saved much extra labor and expense; and what is of vastly more consequence, you would have preserved to yourselves a better condition of health, and a greater degree of physical and intellectual strength to ^[#18.p75] appreciate eternal truths; you would have a clearer ^{#75} brain to weigh the evidences of truth, and be better prepared to give to others a reason of the hope that is in you. Your food is not of that simple, healthful quality to make the best kind of blood. Foul blood will surely becloud the moral and intellectual, and arouse and strengthen the baser passions of your nature. Neither of you can afford a feverish diet, for it is at the expense of the health of the body, and the prosperity of your own souls, and the souls of your children.

You place upon your table food which taxes the digestive organs, and excites the animal passions, and weakens the moral and intellectual. Rich food and flesh-meats are no benefit to you. Could you view just the nature of the meat you eat, the animals, when living, from which the flesh is taken when dead, you would turn with loathing from your flesh-meats. The animals whose flesh you eat, are frequently so diseased, that, if left alone, they would die of themselves; but, while the breath of life is in them, they are killed and brought to market. You take directly into your system humors and poison of the worst kind, and yet you realize it not. You love the indulgence of appetite. You have a lesson to learn: Whatsoever you eat or drink, or whatsoever you do, to do all to the glory of God.

Testimony #18

#76 I entreat of you, for Christ's sake, to set^[#18,p76] your house and hearts in order. Let the truth of heavenly origin elevate and sanctify you, soul, body, and spirit. Abstain from fleshly lusts which war against the soul. Bro. —, your eating has an influence to strengthen the baser passions. You do not control your body, as it is your duty to do in order to perfect holiness in the fear of God. Temperance in eating must be practiced by you before you can be a patient man. Remember you have given to your children, in a great degree, the stamp of your own character. You should guard yourself; and not be harsh, or severe, or impatient. Deal with them decidedly, yet patiently, lovingly, pityingly, as Jesus has dealt with you. Be careful how you censure. Bear with your children, yet restrain them. This has been too much neglected by you. You have not corrected them in the right manner, not having perfect control of your own spirit. A great work must be done for you, my dear brother and sister.

Bro. —, if you had gone on from strength to strength, following in the light the Lord has given, he would now have chosen you as an instrument of righteousness. You have talents; you have ability; you can work for God's glory; but you have not, Bro. —, made an entire surrender of yourself to God. Oh! that, even now, you would seek the righteousness of Christ, seek meekness, that you may be hid in the day of the Lord's fierce^[#18,p77] anger! Bro. and Sr. —, you should take hold unitedly and perseveringly to right the wrong of your mismanagement of your children. Sr. — has been too indulgent; yet unitedly and in love, you can do much, even now, to bind your children to your hearts, and instruct them in the good and right way.

Bro. and Sr. — have a work to do in setting their own hearts and house in order. They should cultivate harmonious action. The transforming influence of the Spirit of God can do a great work for you both, and will unite your hearts and efforts in the work of reform in your own family. All repining, murmuring, and a hasty irritability, should be done with. Its effects are to weaken you both, and to destroy the influence you must have if you succeed in training your children for Heaven. Satan now has the field. He has the control of the minds of your children. These poor children are his captives. They practice self-abuse. Their minds take a low turn. Their moral sensibilities seem paralyzed. They have practiced this vice, and gloried in their iniquities. Such boys are capable of poisoning an entire neighborhood or community, and their pernicious influence will endanger all who are brought in contact with them in school capacity. Your children are corrupt, body and mind.

#78 Vice has placed its marks upon your eldest ^[#18,p78] children. They are tainted, deeply tainted, with sin. The animal propensities

predominate, while the moral and intellectual are very weak. The lower, baser passions have gained strength by exercise, while conscience has become hardened and seared. This is the influence which vice will have upon the mental powers. Those who give themselves up to work the ruin of their own bodies and minds, do not stop here. Eventually they will be found ready for crime in almost any form, for their consciences are seared. Parents have not been half aroused to realize their responsibility in becoming parents. They are remiss in their duty. They do not teach their children the sinfulness of these dangerous, virtue-destroying habits. Until parents arouse, there is no hope for their children.

I might mention the cases of many others, but will forbear, except in a few instances.

—— — is a dangerous associate. He is a subject of this vice. His influence is bad. The grace of God has no influence upon his heart. He has a good intellect, and his father has trusted much to this to balance him. But mental power alone is not a guaranty of virtuous superiority. The absence of religious principles makes —— — base and corrupt at heart, and sly in his doings of wrong. His influence is pernicious everywhere. He is infidel in his principles, ^[#18,p79] and glories in his skepticism. When with those of his own age, or those younger than himself, he talks knowingly of religious things, and jests at sacred things. He sneers at truth, and the Bible; pretends knowledge, which has its influence to corrupt minds and lead young men to feel ashamed of the truth. #79

The company of such companions should be wholly avoided; for this is the only sure course of safety. Young girls are enamored with the society of —— —; even some who profess to be Christians prefer such society.

The young —— is a boy who can be moulded if surrounded by correct influences. This boy needs right example. If the young who profess Christ would honor him in their lives they could exert an influence to counteract the pernicious influence of such youth as —— —. But the youth generally have no more religion than those who have never named the name of Christ. They do not depart from iniquity. A smart, intelligent boy, like —— —, can have a powerful influence for evil. If this intelligence were controlled by rectitude and virtue, it would be powerful for good; but if it is swayed by depravity, its evil cannot be estimated upon his associates, and it will assuredly sink him in perdition.

A good intellect corrupted makes a very bad heart. A brilliant intellect sanctified ^[#18,p80] by the Spirit of God exerts a hidden #80

Testimony #18

power, diffuses light and purity upon all with whom the happy possessor associates.

If a boy of mental abilities, as —— ——, would surrender his heart to Christ, this would be his salvation. His intellect would, by the means of pure religion, be brought into a healthy channel. His mental and moral powers would grow vigorously and harmoniously. The conscience illuminated with divine grace, would be quick and pure, controlling the will and desires, leading to frankness and uprightness in every act of life. Without the principles of religion this boy will be cunning, artful, sly, in an evil course, and will poison all he associates with. I warn all the youth to beware of this young man, if he continues to slight religion and the Bible. You cannot be too guarded in his society.

—— —— is being corrupted by associating with those boys who have not the right influence. The —— boy and —— —— are not profitable associates for ——. —— is easily influenced in the wrong direction. —— is not the best place for him. ——'s habits are not pure; self-abuse is practiced by him, and this crime, indulged by him, and loving the company of evil associates, will weaken his desires which help to form a correct and virtuous character, and secure

#81 Heaven at last. The youth, who desire immortality, must stop [#18,p81] where they are, and not allow an impure thought or an impure act. Impure thoughts lead to impure actions. If Christ is the theme of contemplation, the thoughts will be widely separated from every subject which will lead to impure acts. The mind will strengthen by exercise in dwelling upon elevating subjects. It will become healthy and vigorous if trained to run in the channel of purity and holiness. The mind, if trained to dwell upon spiritual themes, will, by cultivation, naturally take that turn. But this attraction of the thoughts to heavenly things cannot be without the exercise of faith in God, and an earnest, humble reliance upon him for strength, and that grace which is sufficient for every emergency.

Purity of life and a character moulded after the divine Pattern are not obtained without earnest effort and fixed principles. A wavering, vacillating mind will not succeed in attaining Christian perfection. Such will be weighed in the balances and found wanting. Satan is seeking for his prey like a roaring lion. He will try his wiles upon every unsuspecting youth, and there is no safety anywhere only in Christ. It is through his grace alone that Satan can be successfully repulsed. Satan tells the youth there is time enough yet; that they may #82 indulge in sin and vice this once, and never again; but [#18,p82] that one indulgence will poison your whole life.

Do not venture on forbidden ground once. Let the earnest, heart-felt cry of the youth be raised to Heaven in this perilous day of evil, when the allurements to vice and corruption are on every hand. "Wherewithal shall a young man cleanse his way?" May his ears be opened and his heart inclined to obey the instruction given in the answer, "By taking heed thereto, according to Thy word." The only safety for the youth in this age of pollution is to make God their trust. Without divine help they will be unable to resist human passions and appetites. In Christ is the very help needed; but how few will come to him for that help. Said Jesus, when upon the earth, "Ye will not come to me, that ye might have life." In Christ all can conquer. You can say with the apostle, "Nay in all these things we are more than conquerors through Him that hath loved us." Again, "But I keep under my body, and bring it unto subjection."

I have written out quite fully the case of Bro. — and family, because this one illustrates the true state of very many families, and God would have these families take this as though written especially for their benefit. There are many more cases I might designate, but I have named enough already. The young girls are not as a general thing ^[#18.p83] clear of the crime of self-abuse. They practice it, and as the result their constitutions are being ruined. Some, just entering womanhood, are in danger of paralysis upon the brain. Already the moral and intellectual powers are weakened and benumbed, while the animal passions are gaining the ascendancy and corrupting body and soul. The youth, whether male or female, cannot be Christians unless they cease this hellish, soul-and-body-destroying vice entirely. #83

Many of the young are eager after books. They read everything they can obtain. Exciting love stories and impure pictures, have a corrupting influence. Novels are eagerly perused by the youth, and their imagination becomes defiled. Photographs are circulated in the cars for sale with females in a state of nudity. These disgusting pictures are found in the daguerrean saloons, and hung in pictures upon the walls of those who deal in engravings. This is an age when corruption is teeming. The lust of the eye and corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These vile images, seen through defiled imagination, corrupt the morals, and prepare the deluded, infatuated beings, to give loose rein to lustful passions, and then follow sins and crimes, dragging ^[#18.p84] beings formed in the image of God #84 down to a level with the beasts, and sinking them at last in perdition. Avoid reading and seeing things which will suggest to your imagination impure thoughts. Cultivate the moral and intellectual powers. Let

Testimony #18

not these noble powers become enfeebled and perverted by much reading of even story books. I know of strong minds that have been unbalanced, and partially benumbed, or paralyzed, by intemperance in reading.

I appeal to parents to control the reading matter for their children. Much reading does them only harm. Especially do not permit upon your table the magazines and newspapers wherein are found love stories. It is impossible for the youth to possess a healthy tone of mind, and correct religious principles, unless they enjoy the perusal of the word of God. This book contains the most interesting history, points out the way of salvation through Christ, and is their guide to a higher and better life. They would all pronounce it the most interesting book they ever perused, if their imagination had not become perverted by exciting stories of a fictitious character. You who are looking for your Lord to come the second time to change your mortal bodies, and fashion them like unto his most glorious body, must come up upon a higher plane of action. You must work from a higher stand-
#85 point than [#18,p85] you have hitherto done, or you will not be of that number that shall receive the finishing touch of immortality.

E. G. W.

Epistle Number One.

BRO. —: At Adam's Center, I was shown that you greatly lacked an unselfish spirit while at the Institute. You did not exert the influence you should. You might have let your light shine there; but you did not. You often neglected your duty for amusements. You failed to take care, and to bear responsibility. You do not enjoy active exercise. You love your ease. You and hard work are at variance. This is selfish. You allowed the property of the Institute to run down, and be destroyed, when it was your business to see that it was kept up, that everything was in order, and preserved with greater interest and care than if they were your own. You were an unfaithful steward. Every time you permitted yourself to engage in amusements, playing croquet, or any thing of the kind, you were using time for which you were paid, which did not belong to you. You would be just as excusable should you take money which you had not earned, and appropriate it to yourself.

#86 Brethren Loughborough, Andrews, [#18,p86] Aldrich, and others, did not know you. They estimated you too highly. You could not fill the place they employed you to fill. They erred in judgment when they paid you such a high price for the labor you performed. You did

not earn the money that was paid to you. You were very slow, and lacked greatly in energy. You were not enough interested and awake to see and do. Things were terribly neglected by you.

Bro. —, you are far from God. You are in a state of back-sliding. You do not possess noble, moral courage. You yield to your own desires. You do not deny self. You have been one that was seeking after happiness. You have attended places for amusement which God did not approve, and in thus doing have weakened your own soul. My brother, you have much to learn. You indulge your appetite, eat more food than your system can convert into good blood. It is sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable. Many feel that if they leave meat and the grosser articles of food, that of simple food they may eat until they cannot well eat more. This is a mistake. There are many professed health reformers that are nothing less than gluttons. They lay upon the digestive organs so great a burden that the vitality of the system is exhausted in the effort to dispose of it. It has a depressing ^[#18,p87] influence upon the intellect to burden the stomach with food; for the brain nerve-power is called upon to assist the stomach in its work. Over-eating, of even the simplest food, weakens the vitality of the brain. It benumbs the sensitive nerves. Over-eating has a worse effect upon the system than over-working; for the energies of the soul are more effectually prostrated by intemperate eating than by intemperate working. The digestive organs never should be burdened with a quantity or quality of food which will tax the system to appropriate. All that is taken into the stomach, above what the system can use to convert into good blood, will clog the machinery; for it is substance which cannot be made into either flesh or blood, and its presence burdens the liver, and produces a morbid condition of the system. The stomach is over-worked in its efforts to dispose of it, and then there is a sense of languor, which is interpreted to mean hunger, and without allowing the digestive organs time to rest from their severe labor, to recruit their energies, another immoderate amount is taken into the stomach, to set the weary machinery in motion again. #87

The system receives less nourishment from too great a quantity of food than from a less quantity, taken at regular periods, and of the right quality.

My brother, your brain is benumbed. A ^[#18,p88] man who dis- #88
poses of the quantity of food that you do, should be a laborious man. Exercise is important to digestion, and to a healthy condition of the body and mind. You need physical exercise. You move and act as if you were wooden, as though you had no elasticity. This is what you need. Healthy, active exercise will invigorate the mind. Violent exer-

Testimony #18

cise should not be engaged in immediately after a full meal; neither should the student engage in study; for this would be a violation of the laws of the system. Immediately after eating, there is a strong draught upon the nervous energy, calling into active exercise the brain force, concentrating it upon the field of labor, which is the stomach; therefore, when the mind or body is taxed heavily after eating, the process of digestion is hindered. The electricity of the system, which is wanted to carry on the work in one direction, is called away and set to work in another.

You need to exercise temperance in all things. Cultivate the higher powers of the mind, and there will be less strength of growth of the animal. It is impossible for you to increase in spiritual strength while your appetite and passions are not under perfect control. Says the inspired apostle, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." [#18.p89] #89

My brother, arouse yourself, I pray you, and let the work of the Spirit of God reach deeper than the external. Let it reach away down to affect the deep springs of every action. It is principle that is wanted, firm principle, and vigor of action in spiritual, as well as temporal, things. Your efforts lack earnestness.

Oh! how many are low in the scale of spirituality, because they will not deny their appetite. The brain nerve-energy is benumbed and almost paralyzed by being over-taxed through over-eating. Such will go to the house of God upon the Sabbath, and they cannot hold their eyes open. The most earnest appeals fail to arouse their leaden, insensible intellect. The truth may be presented with deep feeling, but it does not awaken the moral sensibilities, or enlighten the understanding. Have such studied to glorify God in all things?

It is impossible to have clear conceptions of eternal things, unless the mind is trained to dwell upon elevated themes. All the passions must be brought under perfect subjection to the moral powers. When men and women profess strong and earnest faith and spirituality, I know that their profession is false, if they have not brought all their passions under control. God requires it. The reason that such spiritual darkness prevails is because the mind is content to take #90 [#18.p90] a low level, and is not directed upward in a pure, holy, heavenly channel.

I saw, in regard to your family, that you were not happy. Your wife has been disappointed. You have been disappointed. Your wife expected to find in you a person of more noble, refined organization. She has been very unhappy. She has a large amount of pride. Her family connections, upon her mother's side, are naturally conscien-

tious, yet proud and aristocratic. She partakes largely of these traits of character. She is not demonstrative. It is not natural for her to make advances, and manifest affection and love. She looks upon the manifestation of affection between husband and wife, as childish and weak. She has felt that if she encouraged affection, it would not be answered by the fine elevated sentiment of love, but by the lower order of passions; that these would be strengthened, but not pure, holy, deep love.

Your wife should make strong efforts to come out of her retired, dignified reserve, and cultivate simplicity in all her actions. And when your higher order of faculties are aroused and strengthened by exercise, you will understand better the wants of women; that the soul craves for love of a higher, purer order than exists in the low order of the animal passions. These passions have been strengthened by encouragement and ^{#[18,p91]} exercise. If now in the fear of God you ^{##91} keep your body under, and seek to meet your wife with pure, elevated love, the wants of her nature will be met. Take your wife to your heart. Esteem her highly.

You have taken a position above your wife, and have been exalted. You have not understood yourself. You have had a high appreciation of your religious experience and advancement in the divine life. These things have hindered, instead of helping, your wife. She feared for you; feared that you did not really understand yourself, and that you would go too fast. Your union has not been happy. You have been unsuited to each other. Your wife has a timid, fearful, shrinking nature. You have utterly failed to understand her. She is in fear and hesitancy in regard to moving out, because she fears going too fast. She needs confidence in herself and should encourage independence.

Bro —, you fail to encourage the confidence of your wife. You are lacking in courteousness and constant, kindly regard for her. You sometimes manifest love, but it is a selfish love. It is not a principle with you, reaching down deep, and underlying all your actions. It is not an unselfish love which prompts a continual forethought for her, and a care to have her in your society, showing her that you prefer her company above all others. You have sought for your own ^{#[18,p92]} ^{##92} amusements leaving her at home lonely and often sad. You pursued this course before moving to this place, and have continued to do so since, in a less degree for want of opportunity or excuse.

Your wife would scorn to let you know that she marked the deficiencies in you. She has kept a fear of you. Had you possessed a genuine love, which such a nature as hers requires, you would have found an answering cord in her heart. You are too cold and stiff. You have, at times, manifested affection, but it has not awakened love in

Testimony #18

return, because you have not been courteous and attentive, and manifested a kind regard for your wife by consulting her happiness. You have, too many times, felt at liberty to saunter off in pursuit of your own pleasure, without consulting her pleasure or happiness at all.

True, pure love is precious. It is heavenly. It is deep and abiding. It is not spasmodic in its manifestations. It is not a selfish passion. It is heavenly in its influence. It bears fruit. It will lead to a constant effort to make your wife happy. If you have this love, it will come natural to make this effort. It will not appear to be forced. If you go out for a walk, or to attend a meeting, it will be as natural as your breath to choose your wife to accompany you, and to seek to make her
#93 happy in your society. You regard her spiritual attainments ^[#18,p93] inferior to your own. I saw that God was better pleased with her spirit than with that possessed by yourself. You are not worthy of your wife. She is too good for you. She is a sensitive plant and frail; she needs to be tenderly cared for.

She earnestly desires to do the will of God. She has a proud spirit, but is timid, shrinking from reproach. It is as death to her to be a subject of observation or remark. Let your wife be loved, honored, and cherished, in fulfillment of the marriage vow, and she will come out of that reticent, diffident position, which is natural to her.

Only let a woman realize that she is appreciated by her husband, and is precious to him, not merely because she is useful, and convenient in his house, but because she is a part of himself, and she will respond to his affection, and reflect back the love bestowed upon her. Let your wife be the object of your special and hearty attention. When you feel as God would have you, you will feel lost without the society of your wife. You think her faith not worth having, yet it will bring answers sooner than the faith you possess.

Bro. —, you fail to understand the heart of a woman. You do not reason from cause to effect. You know that your wife is not so cheerful and happy as you wish to see her, but you do not investigate
#94 the cause. ^[#18,p94] You do not analyze your deportment to see if the difficulty does not exist in yourself. Love your wife. She is hungering for deep, true, elevating love. Let her have tangible proof that her care and interest for you, which is shown in attention to your comfort, is appreciated and returned. Seek her opinion and approval in things in which you engage. Respect her judgment. Do not feel that you know all that is worth knowing.

A house with love in it, where love is expressed in words, and looks, and deeds, is a place where angels love to manifest their presence, and hallow the scene by rays of light from glory. There the humble household duties have a charm in them. None of her life du-

ties will be an unpleasant task to her. She can perform them with a cheerfulness of spirit, and will be like a sunbeam to all around her; and she will be making melody in her heart to the Lord.

Your wife feels that she has not your heart's affections. You have given her occasion to feel thus. You perform the necessary duties devolving upon you as head of the family, but there is a lack. There is a serious lack of love's precious influence, which leads to kindly attentions. Love should be seen in the looks and manners, and heard in the tones of the voice.

Your wife does not venture to open her heart to you, for as soon as she utters a sentiment^[#18.p95] differing from you, you repel it. #95
 You talk so strong that she has no courage to say another word. You are not one in heart. You take a position above your wife, and maintain a bearing as though her judgment or opinion was of no account. You consider your spiritual attainments far in advance of hers. My brother, you do not know yourself. God looks at the heart, not at the words or profession. The externals do not weigh with God as with men. A humble heart and a contrite spirit God values. Our Saviour is acquainted with the life conflicts of every soul. He judgeth not according to appearances, but righteously.

Your spirit is strong. When you take a position you do not weigh the matter well, and consider what must be the effect of your maintaining your views, and in an independent manner weaving them into your prayers and conversation, when you know that your wife does not take the same views that you do. Instead of kindly—I might say gentlemanly—avoiding the subjects where you know you differ, in respect for the feelings of your wife, you have been forward to dwell upon objectional points, and have manifested a persistency in expressing your views regardless of any around you. You have felt that others had no right to see matters differently from yourself. These fruits do not grow upon the Christian tree.^[#18.p96] #96

In the case of Sr. —, you did not view things in their true light. If she had been healed in answer to yours and others' prayers, it would have proved the ruin of more than two or three of you. A wise God had oversight of this matter. He could read the motives and purposes of the heart.

Your wife has just as much right to her opinion as you have to yours. Her marriage relation does not destroy her identity. She has an individual responsibility. You will not feel clear till you take things out of her way, and manifest a more charitable, Christ-like spirit of forbearance, and regard others in the light you wish to be regarded. You have yet to learn to "let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem others better than

Testimony #18

themselves." "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord."

I was shown, Bro. —, that you need a great work done for you, before you can exert an influence in the church, to correct their errors, or bring them up. You do not possess that humbleness of mind, that can reach the hearts of God's people. You are exalted. You need to examine your motives and your actions, to see if your eye is single to the glory of God.

#97 Bro. — nor yourself are exactly^[#18,p97] fitted to meet the wants of the youth and the church generally. You do not come right down in simplicity, to understand the best manner to help. It does not have the best influence for you and Bro. — to leave your seats, and take your position upon the platform in front of the people. You feel, when you occupy that position, that you must say or do something in accordance with the position you have taken. Instead of getting up and speaking a few words to the point, you frequently make lengthy remarks which really hurt the spirit of the meeting. Many feel relieved when you sit down. Were you in a country place where there were but few to improve the time, such lengthy remarks would be more appropriate.

This work is a great work, and wise men are needed to engage in it. Men are wanted who can adapt themselves to the wants of the people. If you expect to help the people, you must not take your position above them, but right down among them. This is Bro. —'s great fault. He is too stiff. It is not natural for him to use simplicity. He does not reason from cause to effect. He will not win affection and love. He does not come right down to the understanding of the children, and speak in a touching manner which will melt and burn its way to the heart. He stands up and talks to the children in a wise kind
#98 of a way; but it does^[#18,p98] them no good. His remarks are generally lengthy and wearisome. If but one-fourth was said sometimes that is said, a much better impression would be left on the mind.

Those who instruct children should avoid tedious remarks. Short remarks to the point will have a happy influence. If much is to be said, make up for briefness in frequency. A few words of interest, now and then, will be more beneficial than to have it all at once. Long speeches burden the small minds of children. Too much talk will lead them to loathe even spiritual instruction, just as over-eating burdens the stomach and lessens the appetite, and leads to a loathing of food. The minds of the people may be glutted with too much speechifying. Labor for the church, but especially for the youth, should be line upon line, precept upon precept, here a little, and there a little. Give minds

time to digest the truths we feed them. Children must be drawn towards Heaven, not rashly, but very gently. E. G. W.
Battle Creek, Oct. 2, 1868.

Epistle Number Two.

Dear Bro. —: I have several times attempted to write to you, but have as often been hindered. I will delay no longer. I have felt for a few days past especially anxious in regard to you. [#18.p99] #99

Last June, some things were shown me in regard to yourself. I was carried back in the past, and shown your unsettled, roving life. You were without God. Your life has been reckless and hard. Yet I saw that God, in mercy, spared your life many times, when it seemed that no human power, or wisdom could preserve it. You now stand a miracle of mercy. When your life has been in imminent peril, Christ, your advocate, has plead in your behalf: Father spare his life a little longer. He has been an unfruitful tree, which has cumbered the ground, yet cut it not down. I will patiently wait a little longer, and see if it will not bear fruit. I will impress his heart with the truth. I will convict him of sin. I was shown that the Lord opened the way for you to obey and serve him. Your steps were directed where your surroundings would be more favorable to a growth in grace, and where it would be less difficult for you to form a character for Heaven. Your footsteps were directed West. You came into our family, and were received into our hearts. This was all ordered of the Lord. You had no experience. This was necessary in order to live a life which God would approve. You were situated where you could obtain more light, and a more correct knowledge of present truth, in a few short months than you could have obtained in years, if you had remained East.

[#18.p100] #100

Our compassionate High Priest was acquainted with your weakness and your errors, and left you not in your inexperience, amid unfavorable surroundings, to battle with your great foe. Had you remained in —, you would not have retained the truth. The opposition you would have received, would have raised your combativeness, and you would have dishonored the truth by a hasty spirit, and then have been discouraged, as obstacles arose in your Christian journey, and you would have yielded the truth.

I saw that you had much to be thankful for. Your heart should be filled with gratitude to your loving Saviour for his mercy to you, who have abused his love so long.

Testimony #18

I was shown that you were a rough stone from the quarry, which needed much hewing, and squaring, and polishing, before you could fill a place in the heavenly building. There has been something of this work done for you; but oh! there is a much greater work to be done.

I was shown that you have had a very unhappy spirit. You have seen the rough of life. You have not had much happiness; but you were the one who stood in your own light, debarring yourself from good. In your youth, you encouraged a spirit of discontent; you would not be ruled; you would choose and walk in your own way, #101 irrespective of others' judgment or counsel. You would not_[#18.p101] submit to be controlled by your step-father, because you wanted to follow your way. He did not understand the best way to manage you, and you were bound not to respect his authority. You would place yourself upon the defensive, as soon as he would speak to you. Your combativeness was large; and you would battle everything and everybody that crossed your plans. Even suggestions that might be made of a better course to pursue in your plans and labors, would cause you to fly in an instant. You thought you were censured, thought you were blamed, and felt grieved with those who were your true friends. Your imagination was diseased. You thought everybody was against you. You thought your lot exceedingly hard. It has been hard, but you have made it so.

Your course toward your step-father was unbecoming. He did not deserve to be treated by you as he was. He had faults and errors; but while you were awake to see these in an aggravated light, you did not see your own errors.

In the providence of God, your wife was prostrated by disease. She was a proud-spirited woman. She repented of her sins, and her repentance was accepted of God.

Your way has been hedged up, on the right hand and on the left, to debar your progress to perdition. The Lord has brought your #102 unruly, untamable spirit to submit to_[#18.p102] him. You have been brought to repentance by a mixture of judgment and mercy. You, like Jonah, fled from present duty to sea. God hedged up your way by the visitations of his providence. You could not prosper, or be happy, because you could not leave yourself behind. You took self and sin with you. You cherished a discontented, restless spirit. You would not do the duties in your path. You wanted change—some larger work. You became roving in disposition.

The eye of your dear Saviour has been upon you, or you would have been left in your unsettled state, and in your sins, to become abandoned in character and miserable in circumstances. While

in the land of strangers and in the hour of sickness, you have felt sadly your forlorn and desolate condition. You have passed long nights and weary days of restlessness and pain, away from your mother and sisters, with none but stranger hands to do a kindly office for you, and no Christian hope to sustain you.

You were seeking after happiness; but did not obtain it. You had neglected the advice of your mother, and her entreaties not to violate the commands of God. At times this neglect has caused you bitterness of spirit. I cannot enter into every particular, for I am not strong. I will dwell upon the most essential things shown me.

I saw that a work is before you which you^[#18,p103] do not #103 comprehend. It is, to die to self. You must crucify self. You have a quick, impetuous temper, which you must subdue.

You possess noble traits of character which will secure you friends, if your hasty spirit does not wound. You have strong attachment for those who manifest an interest for you. You are conscientious when you can, and do, comprehend things aright; but you do not always stop and reflect, but often move by impulse.

You pass your judgment upon individuals, and comment upon their ways and manners, when you do not understand their position, or their work. You view things from your stand-point, and then are ready to condemn or question the course they pursue, without candidly taking a view of the matters on every side. You have not knowledge of the duties of others, and should not feel responsible for their acts; but do your duty, leaving others with the Lord. Possess your spirit in patience, and preserve peace and calmness of mind, and be ye thankful.

I saw that the Lord had given you light and experience, that you might see the sinfulness of a hasty spirit, and control your passions.

So surely as you fail to do this, just so surely you will fail of everlasting life. You must overcome this disease of the imagination. If a word is spoken, favoring an^[#18,p104] opposite course from that which #104 you had been pursuing, you are extremely sensitive, and are hurt. You feel that you are blamed, and that you must defend yourself, save your life; and in your earnest effort to save your life, you lose it. You have a work to do, to die to self, and cultivate a spirit of forbearance and patience. Get over the idea that you are not used right; that you are wronged, that somebody wants to crowd you or harm you. You see through false eyes. Satan leads you to these distorted views of things.

Dear Brother —, at Adam's Center, your case was again shown me. I saw that you had ever failed to exercise true self-government. You have made efforts, but these efforts have only

Testimony #18

reached the external. They have not gone down deep to the spring of action. Your hasty temper often causes you sincere and painful regret and condemnation afterwards.

This spirit of passion, unless subdued, will increase to a peevish, fault-finding spirit; indeed this is already upon you in a degree. You will be ready to resent everything. If jostled upon the sidewalk, a word of complaint, because offended, will spring to your lips. When driving in the street, if full half the road is not given you, you will feel stirred in a moment. If asked to put yourself out of your course to accommodate others, you will chafe and fret, and feel that your dignity
#105 [18.p105] is imposed upon. You will show to all your easily besetting sin. Your very countenance will indicate an impatient spirit, and your mouth will seem always ready to utter an angry word. In this habit, as in tobacco-using, total abstinence is the only sure remedy. An entire change must take place in you. You frequently feel that you must be more guarded. You resolutely say, "I will be more calm and patient;" but in doing this you only touch the evil on the outside; you consent to retain the lion and watch him. You must go farther than this. Strength of principle, alone, can dislodge this destroying foe, and bring peace and happiness.

You have repeatedly said, "I can't keep my temper." "I have to speak." You lack a humble, meek spirit. Your self is all alive, and you stand continually a guard to preserve self from any mortification or insult. Says the apostle, "For ye are dead, and your life is hid with Christ in God." Those who are dead to self, will not feel so readily, and be prepared to resist everything which may irritate. Dead men cannot feel. You are not dead. If you were dead, and your life was hid in Christ, a thousand things which you now notice, and which afflict you, would be passed by as unworthy of notice; you would then be grasping the eternal, and would be above the little petty trials of this
#106 life.[18.p106]

"The tongue is a fire, a world of iniquity." "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." "He that is slow to anger is better than the mighty; and he that ruleth his spirit is better than he that he that taketh a city." "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." "He that hath knowledge spareth his words; and a man of understanding is of excellent spirit." (Margin, cool spirit).

Our great Exemplar was exalted to be equal with God. He was high commander in Heaven. All the holy angels delighted to bow

before him. "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Jesus took upon himself our nature, laid aside his glory, majesty, and riches, to perform his mission, to save that which was lost. He came not to be ministered unto, but to minister unto others. Jesus, when reviled, abused, and insulted, did not retaliate." "Who, when he was reviled, reviled not again." When the cruelty of man caused him to suffer painful stripes and wounds, he threatened not; but committed himself to Him who judgeth righteously. The apostle_[#18.p107] Paul exhorted his Philippian brethren, "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men." Is the servant greater than his master? Christ has given us his life as a pattern, and we dishonor him when we become jealous of every slight, and are ready to resent every injury, supposed or real. It is not an evidence of a noble mind to be prepared to defend self, to preserve our own dignity. We had better suffer wrongfully a hundred times, than to wound the soul by a spirit of retaliation, or by giving vent to wrath. There is strength to be obtained of God. He can help. He can give grace and heavenly wisdom. If you ask in faith, you will receive; but you must watch unto prayer. Watch, pray, and work, should be your watchword.

Your wife might be a blessing if she would only take the responsibility upon her that it is her duty to take. But she has shunned responsibility all her life, and now is in danger of being influenced, instead of influencing you. Instead of her having a softening, elevating influence upon you, there is danger of her thinking as you think, and acting as you act, without reaching down deep to be guided by principle in all her actions. You_[#18.p108] sympathize with one another, and, unfortunately, help each other to view matters incorrectly, rather than correctly.

She can exert an influence for good; but she possesses a spirit which savors of spiritual indolence and sloth. She is reluctant to engage in any good work if it is not pleasant and agreeable.

What was Meroz' sin? Doing nothing. Not because of great crimes; but because they did not come up to the help of the Lord.

I was shown that — did not understand herself. She shunned care-taking in her youth, and is not disposed to engage in it even now. She is inclined to lean upon others, rather than upon her own powers. She has not encouraged a noble independence. She should, for years back, have been educating herself to bear burdens. Sr. — is not in health. She is predisposed to torpid liver, and is not

Testimony #18

inclined to exercise. Unless she sees that she must, she has not the faculty to set herself to work. She eats nearly double the amount which she ought to eat. All she takes into her stomach, above that which her system can convert into good blood, becomes waste matter, to burden nature in the disposal of it. Her system is clogged with a mass of matter, which hinders her in her work, clogs the machinery, and weakens the life-forces. Taking more food into the system than it can convert into good blood,^[#18,p109] causes a depraved quality of blood, and taxes the vitality to a much greater degree than labor or physical exercise. This over-eating causes a dull stupor. The brain nerves are called to aid the digestive organs, and are constantly being over-taxed and weakened. The sensitive nerves of the brain are benumbed by the action of the nerve-power being called to the stomach to aid the digestive organs. This leaves a sense of dullness in the head, and is making her every day liable to a shock of paralysis. Encouragement to cease exercise is not what is required. Physical exercise is very essential. There would be nothing so dangerous as to remain where her physical powers would not be called into active exercise. This will strengthen her body and mind. When she awakes to the responsibility of her position, and sees the benefit which will result from her seeking to have an aim in life, she will not be so disposed to sink down into indolence, and to shun hardships. She does not put her heart into what she does; therefore, she moves about mechanically, too much like a machine, feeling that labor is a burden. She cannot, while she feels thus, realize that new life and vigor which it is her privilege to have. She lacks spirit and energy. She is too much inclined to be lost in dullness, and leaden insensibility. The heavy torpor she feels can only be overcome by a spare diet, perfect control over her^[#18,p110] appetite, and all her passions, calling her *will* to her aid in the point of exercising. She wants the will to electrify the nerve-power so that she may resist indolence.

Sr. —, you never can be of use in the world, unless your purposes are strong enough to enable you to overcome this unwillingness to take care, and bear burdens. As you exercise the forces within you daily, you will find the task less difficult, until duty, and diligence, and care, will become second nature. You can accustom yourself to think, when you lay less burden upon your stomach. This burden taxes the brain.

Also you should have an aim, a purpose in life. Where there is no purpose, there is a disposition to indolence; but where there is an object in view, of sufficient importance, all the powers of the mind will come into spontaneous activity. In order to make life a success, the thoughts must be steadily fixed upon the object of life, and not left

to wander off, and be occupied with unimportant things, or to be satisfied with idle musings, which is the fruit of shunning responsibility. Castle-building will deprave the mind.

Take up present duty. Do it with a will, with all the heart. You should resolve to do something which will require an effort of the brain-powers, as well as the physical. Your heart should be in your present labor, and your present work. [#18,p111]

#111

The duty now before you is the very work Heaven wishes you to do. To dream of a work far off, and imagine and plan in regard to the future, will prove unprofitable, and unfit you for the work, small though it may be, which Heaven now places before you. It should not be your study to do some great work, but to do cheerfully the work which you see to do to-day, and to do it well. Talents are intrusted to your care, to be doubled. You are responsible for their proper use, or their abuse. You are not to aspire after great things, in order to do great service; but to do your little work. Improve your talents, even if they are few, with a sense of responsibility for their right use, in the sight of God.

You need not expect to avoid pain and weariness in the toils and trials of life. The Son of God was partaker of the human frame. He was frequently wearied in body and spirit. Said he, "I must work the works of him that sent me, while it is day; the night cometh when no man can work."

You should cease your far-off dreaming, and bring your mind to present duties, and cheerfully perform them.

This world is not the Christian's Heaven. It is merely the fitting-up place. It is the scene of our life-battles, conflicts, and sorrows; and it is important that we all have a firm grasp of the better world, where there [#18,p112] is peace, joy, and bliss, to be enjoyed forever, when the warfare is ended.

#112

I saw that you would both be in greater danger of making shipwreck of faith were you united, because, you would look upon matters in a false light. You both have a great work to do for yourselves, and you are in danger of blinding your eyes to each other's faults.

Sr. — should be guarded so as not to stir up the hasty spirit of her husband by relating her supposed grievances to him, to obtain sympathy. He takes things in so strong a light, and feels deeply over things which are not worthy of notice. She will have to learn this, and understand that it is wisdom to be silent. She needs the power of endurance. You can much more easily throw a thing into the mind, than get it out when once it is there. It is more easy to dwell upon a

Testimony #18

supposed wrong, than to pacify or control the feelings when once they are aroused.

Bro. —— has excellent qualities if they were refined by the elevating influences of pure religion. He can be useful. Sincere piety alone can qualify him to perform his duties well in this world, and give him a fitness for Heaven.

#113 A heavenly character must be acquired upon earth, or you will never possess it; therefore you should engage in the work which you have to do at once. You should_[#18,p113] be earnestly laboring to obtain a fitness for Heaven. Live for Heaven. Live by faith.

Bro. ——, you are a rough stone, but the hand of a skillful workman is upon you. Will you let him hew and square you, and polish you for that building which is coming together without the sound of an ax or hammer? Not a blow is to be struck after probation closes. You may now, in the hours of probation, overcome your impetuous temper, or be separated from God.

Jesus loves you both, and will save you if you will be saved in his own appointed way. You may have experimental religion if you really hunger and thirst for it. Go to God in faith and humility, and ask, and ye shall receive; but remember the disciple is not above his master, nor the servant greater than his lord. You need to cherish that humility and humbleness of mind which dwelt in Jesus Christ.

E. G. W.

Battle Creek, Feb. 9, 1869.

Epistle Number Three.

DEAR BRO. AND SR. ——: I have been seeking opportunity to write you, but have been sick, and unable to write any one. But I will try to write a few lines this morning.

#114 As I was shown the duties resting upon God's people in regard to the poor, especially the widows and orphans, I was shown that_[#18,p114] my husband and myself were in danger of taking upon us burdens which God has not laid upon us, and thereby lessening our courage and strength, by increasing our cares and anxiety. In your case, I saw that my husband went farther than it was his duty to go. His interest in you led him to take a burden which carried him beyond his duty, and it has been no benefit to you, but has encouraged in you a disposition to depend upon your brethren. You look to them to help and favor you while you do not labor so hard as they, nor economize at all times as they feel it their duty to do.

I was shown that you, my brother and sister, have much to learn. You have not learned economy. You have not lived within your means. If you earn high wages, you have not learned to economize what you have earned, and to make it go as far as possible. You consult your taste or appetite instead of prudence. At times you expend money for a quality of food in which your brethren can not afford to indulge. Dollars slip from your pocket very easily.

Sr. — is in poor health. She indulges her appetite. She places too heavy a tax upon her stomach. She burdens her stomach by overeating. She places in her stomach food not of the best quality to nourish her system. Her food is taken in immoderate quantities, and she takes but little exercise;[#18,p115] thus the system is severely taxed. #115 According to the light the Lord has given us, simple food is the best to insure health and strength. Exercise is necessary to her health.

Self-denial is a lesson you have both yet to learn. Restrict your appetite, Bro. —. God has given you a capital of strength. This is of more value to you, and should be more highly prized, than money. Strength cannot be purchased with gold or silver, houses or lands. It is a great possession that you have. God requires you to make a wise and judicious use of the strength he has blessed you with. You are God's steward, with a capital of strength. You are just as much a steward as is a man who has a capital of money. It is wrong for you to fail to use your strength to the best advantage; as wrong as for a rich man to covetously retain his riches because it is agreeable to do so. You do not make the exertion that you should to support your family. You can, and do, work if work is all conveniently prepared to hand; but you do not exert yourself to set yourself to work, feeling that it is a duty to use your time and strength to the very best advantage, and in the fear of God.

You have been in a business which would at times yield you large profits at once. After you have earned means, you have not studied to economize in reference to a time when means could not be earned so easily;[#18,p116] but have expended much for imaginary #116 wants. Had you and your wife understood it to be a duty that God enjoined upon you, to deny your taste and your desires, and make provision for the future, instead of living merely for the present, you could now have had a competency, and your family have had the comforts of life. You have a lesson to learn which you should not be backward in learning. It is to make a little go the longest way.

Sr. — has leaned her weight too heavily upon her husband. She has been all her life too dependent upon others for sympathy, thinking of herself, making herself a center. She has been petted too much. She has not learned to be self-reliant. She has not been the

Testimony #18

help to her husband that she might have been, in temporal or spiritual things. She must learn to bear, and not dwell upon, bodily infirmities as she does. She has the battles of life to fight for herself. She has an individual responsibility resting upon her.

#117 Sr. —, your life has been a mistake. You have indulged in reading anything and everything. Your mind has not been benefited by this much reading. Your nerves have been excited while hurriedly chasing through the story. If your children interrupt you while thus employed, you speak fretfully, impatiently. You do not have self-control, and therefore fail to hold your children with_[#18,p117] a firm and steady hand. You move from impulse. You indulge and pet them, and then fret and scold, and are severe. This variable manner is very detrimental to your children. They need a firm, steady hand; for they are wayward. They need regular, wise, judicious discipline.

You might save yourself much perplexity if you would put on the woman, and move from principle, not from impulse. You have imagined that your husband must be with you, that you could not stay alone. You should see that his duty is to labor to sustain his family. You should bring yourself to deny your desires and wishes, and not lead him to feel that he must accommodate himself to you. You have a part to act in bearing the burdens of life. You must put on courage and fortitude. Be a woman, not a capricious child. You have been petted, and have had your burdens borne for you too long. It is now your duty to seek to deny your wishes and desires, and act from principle; for the present and future good of your family. You are not well, but if you should cultivate a contented, cheerful mind, it would help you to a better hold on this life, and also on the life to come.

Bro. —, it is your duty to make a careful, judicious use of the capital of strength which God has given you.

#118 Sr. —, your brain is wearied, taxed by_[#18,p118] reading. You should deny your propensity for crowding your mind with everything it can devour. Your lifetime has not been put to the best use. You have not benefited yourself, nor those around you. You have leaned on your mother more than has been for your good. If you had depended more upon the powers within yourself, if you had been more self-reliant, you would have been happier. Now you should bear your own burdens as well as you can, and encourage your husband to bear his in doing his work.

If you had denied your taste for reading, and seeking to please yourself, and devoted more time to prudent physical exercise, and eaten carefully of proper, healthful food, you would have kept free from much suffering which you have had. A part of this suffering has been imaginary. If you had braced your mind to resist the dispo-

tion to yield to infirmities, you would not have had nervous spasms. Your mind should be drawn away from yourself, to household duties, in keeping your house with order, neatness, and taste. Much reading, and permitting your mind to be diverted with small things, has led to a neglect of your children, and your household duties. These are the very duties which God has given you to perform.

You have had much sympathy for yourself. You have called your mind to yourself, and have dwelt upon your poor feelings. My [#18,p119] sister, eat less. Engage in physical labor, and devote your #119 mind to spiritual things. Keep your mind from dwelling upon yourself. Cultivate a contented, cheerful spirit. You talk too much upon unimportant things. You gain no spiritual strength from this. If the strength spent in talking were devoted to prayer, you would receive spiritual strength, and you would make melody in your heart to God.

You have been controlled by feeling, not by duty and principle. You have given up to homesick feelings, and injured your health by indulging in a spirit of unrest. Your habits of life are not healthful. You need to reform. You are neither of you willing to work as others work, nor to eat as your brethren eat. If it is in your power to get things, you have them. It is your duty to economize.

In contrast with your case, was presented the case of Sr. — —. She has feeble health, and has two children to support with her needle at the very low prices which are paid for her work. For years she received scarcely a farthing of help. She was suffering with ill health, yet she carried her own burdens. Here was an object of charity indeed. Now look at your case. A man with a good capital of strength and a small family, yet constantly involved in debt, leaning upon others. [#18,p120] This is all wrong. You have lessons to learn. With Sr. — #120 —, economy is the battle of life. Here you are with a man's strong energies, and yet not self-sustaining. You have a work to do. You should have uniformity of diet. Live as simply as your brethren live, at all times. Live out the health reform.

Jesus wrought a miracle, and fed five thousand, and then he taught an important lesson of economy: "Gather up the fragments that remain, that nothing be lost." Duties are resting upon you, important duties. "Owe no man anything." Were you infirm, were you unable to labor, then your brethren would be in duty bound to help you. As it is, all you needed from your brethren when changing your location, was a start at first. You can be free from embarrassments, if you feel as ambitious to labor as you should, and you and your wife unitedly bring your plans in life within your means. You will have to labor for small wages, as well as for large. Industry and economy would have placed your family, ere this, in a much more favorable condition. God

Testimony #18

wants you to be a faithful steward of your strength. He wants you to use your strength to place your family above want and dependence.

E. G. W.

#121 *Battle Creek, Mich., March 22, 1869.*^[#18,p121]

Epistle Number Four.

DEAR SR. —: I have been shown that there has been a fault in your religious life. You have possessed too much of a combative spirit. While it has been your privilege to think and act for yourself, you have carried the matter too far. You have had more independence than humility. You have pursued a course to irritate rather than to pacify. It has been necessary for you to possess firmness in order to stand in defense of the truth; yet you have frequently erred in not possessing that meek and quiet spirit which God estimates of great price. In your family, you have met with opposition and a manifest disrelish of the truth, and you have failed to meet the trials you have received in the best manner. You have talked too much and been too positive. You have had too little love, and affection, and tenderness, mingled with your efforts in your family, especially towards your husband. You are in danger of carrying points to extremes, over-doing the matter, and hurting instead of healing. It is your best course to yield your judgment, even if you think you are right, where you can and not sacrifice the principles of truth. You have a responsibility, an identity which cannot be submerged in your husband. Yet there is a oneness, a bond which makes you one, and in many things, if you
#122 were more^[#18,p122] yielding, it would be far better for your husband, your children, and yourself. You are too exacting. You do not seek to win those who differ with you. You are quick to discern when you have the advantage, and you make the most of it. If you possessed more forbearance, mingled with sweet love, and for Christ's sake should pass over many things, without taking them up, and pressing them home, creating uncomfortable feelings, the influence would be better and more saving. You need love, love, love, tender pity and affection.

You see the truth, and then you mark out how this one and that one should practice the truth; and if they fail to come up to the mark you think they should, you feel to draw off from them. You cannot fellowship them, and love dies out of your heart for them, when in reality, they are just as near right as you are. You make yourself enemies when you might have friends. When you see points of truth, you are ardent and positive in your temperament, and you carry matters to extremes. You repulse, instead of winning and binding souls to your

soul. You look upon the objectionable features in the character of those you associate with, and dwell upon their seeming inconsistencies and wrongs, overlooking their redeeming traits. I was referred to this scripture, "Finally, brethren, Whatsoever_[#18,p123] things are true, #123 whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be ANY virtue, and if there be any praise, think on THESE things." Here, dear sister, you may meditate and speculate with profit. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. You possess too much a spirit of war, and throw things into confusion and strife. You must change your life and character, if you ever come under the head of "blessed are the peacemakers, for they shall be called the children of God." Let nothing but kind, loving words fall from your lips toward the members of your family, and toward the church.

You need to open your heart to love, that love which dwelt in the bosom of Jesus. Should your Saviour deal with you as you would deal with those with whom you differ, you would certainly be in a distressed condition. Your case would be nearly hopeless. But I thank the Lord we have a merciful High Priest who can be touched with the feeling of our infirmities. You have been tried with others, and have pursued a course toward them that Heaven does not approve. You have a work to do to let the softening influence of the grace of God into your_[#18,p124] heart, and seek meekness, seek righteousness. #124

You are zealous for the truth. You love it, and wish to invest something in it. This is all right, but be careful in your giving precepts to others that you have it backed up with example. You must seek for peace. You can do this and not sacrifice one principle of truth. You have stormed and fought your way through, and now you need to soften your influence, to sweeten, to soothe, instead of stirring up opposition. You have been self-exalted, possessed a large share of self-confidence and self-esteem. Now you want to exalt Jesus, and imitate his harmless life. Peace, peace followed him everywhere.

You, my sister, will prove a trial to God's people unless you are willing to learn, willing to be counseled. You must not continue to feel that you know it all. You have much yet to learn before you can be perfect before God.

The sweetest and best lesson will be first in humility. "Learn of me," says the humble Nazarene, "for I am meek and lowly in heart, and ye shall find rest unto your souls." This lesson of meekness, forbearance, patience, and love, you have yet to learn and practice. You can be a blessing. You can help such as need help; but you must lay down your measuring tape, for that is not your business. One who is

Testimony #18

#125 unerring in judgment,^[#18,p125] who understands the weakness of our fallen, corrupt natures, holds the standard himself. He weighs in the balances of the sanctuary, and his just measure we shall all accept.

You need to cultivate more gentleness and deference toward your husband. You err in your course toward him. You are exacting, carry matters to extremes, and do harm to your own soul, and to the truth. You make the truth repulsive. It causes souls to be afraid of it. If love and affection soften your words, and give tone to your actions, you will find a change in those you associate with. There will be peace, harmony, and union, instead of strife, jealousy, and discord. Especially in your family you should let love and tenderness be exercised, and you will receive a blessing.

#126 E. G. W.^[#18,p126]

An Appeal to the Church.

I WAS shown, Oct. 2, 1868, the state of God's professed people. Many of them were in great darkness, yet seemed to be insensible of their true condition. The sensibilities of a large number seemed to be benumbed in regard to spiritual and eternal things, while their minds seemed all awake to their worldly interest. Many were cherishing idols in their hearts, and were practicing iniquity which separated them from God, and caused them to be bodies of darkness. Yet I saw but few standing in the light, having discernment and spirituality to discover these stumbling-blocks and remove them out of the way. The Lord has shown me that men standing in very responsible places at the heart of the work are asleep. They are paralyzed by Satan, that his plans and devices may not be discerned while he is active to ensnare, deceive, and destroy. Some who are occupying the position of watchmen to warn the people of danger, have given up their watch, and recline at ease. They are unfaithful sentinels. They have remained inactive and indolent while their wily foe has entered the fort, and works successfully by their side to tear down what God has commanded to be built up. They see that Satan is deceiving the inexperienced and unsuspecting, yet they take it all quietly,^[#18,p127] as though they had no special interest, as though these things did not concern them. They apprehend no special danger. They see no cause to raise an alarm. All to them seems to be going well, and they see no necessity of raising the faithful, trumpet tones of warning they hear in the plain testimonies borne showing the people their transgressions and the house of Israel their sins. These reproofs and warnings disturb the quiet of these sleepy, ease-loving sentinels. They are not pleased. They say in heart, if not in words, This is all uncalled for. It is too

severe, too harsh. These men are unnecessarily disturbed and excited, and seem unwilling to give us any quietude or rest. Ye take too much upon yourselves, seeing the congregation is holy, every one of them. They are unwilling we should have any comfort, peace, or happiness. It is active labor, toil, and unceasing vigilance alone which will satisfy these unreasonable, hard-to-be-suited watchmen. Why don't they prophesy smooth things, and cry, Peace, peace? Then every thing would move on smoothly.

These are the true feelings of many of our people. And Satan exults at his success in controlling the minds of so many who profess to be Christians. He has deceived them, benumbed their sensibilities, and planted his hellish banner right in their midst, and they^[#18,p128] are #128 so completely deceived that they know not that it is he. The people have not erected graven images, yet their sin is no less in the sight of God. They worship mammon. They love worldly gain. Some will make any sacrifice of conscience to obtain their object. God's professed people are selfish and self-caring. They love the things of this world, and have fellowship with the works of darkness. They have pleasure in unrighteousness. They have not love toward God, nor love for their neighbors. They are idolaters—worse, far worse, in the sight of God, than the heathen graven-image worshipers who have no knowledge of a better way.

Christ's followers are required to come out from the world and be separate, and touch not the unclean, and they shall be sons and daughters of the Lord. If the conditions are not complied with on their part, they will not, cannot, realize the fulfillment of the promise of being children of the most high God, members of the royal family. A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to his requirements designates them as the children of his adoption, the recipients of his grace, the partakers of his great salvation. Such will be peculiar, a spectacle unto the world, to angels, and to men. Their peculiar, holy character will be discernible, and will^[#18,p129] distinctly separate them from the world, from its #129 affections and lust.

I saw that but few among us answer to this description. Their love to God is in words, not in deed and in truth. Their course of action, their works testify of them, that they are not children of the light, but of darkness. Their works have been in selfishness, in unrighteousness. Their works have not been wrought in God. Their hearts are strangers to his renewing grace. They have not experienced the transforming power which leads them to walk even as Christ walked. Those who are living branches of the heavenly Vine, will partake of the sap and nourishment of the vine. They will not be withered and

Testimony #18

fruitless branches. They will show life, and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity, and perfect holiness in the fear of God.

The church has departed from the light, neglected her duties, abused her high and exalted privileges of being peculiar and holy in character, and thereby dishonored her God, like ancient Israel. They have violated their covenant to live for God and him only. They have joined in with the selfish and world-loving. Pride, the love of pleasure, and sin, are cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed
#130 [18,p130] Christians; yet they are so destitute of spirituality and discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the true. Many have a form of godliness, their names are upon the church records, but they have a spotted record in Heaven. The recording angel has written deeds. Their acts have been faithfully written. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel.

Very many profess to be servants of Jesus Christ who are none of his. They are deceiving their own souls to their own destruction. While they profess to be servants of Jesus Christ, they are not living in obedience to his will. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Many, while professing to be servants of Jesus Christ, are obeying another master, and working daily against the Master of whom they profess to
#131 be servants. No [18,p131] man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Earthly and selfish interests engage the mind, soul, and strength, of God's professed followers. They are, to all intents and purposes, servants of mammon. They have not experienced a crucifixion to the world, with its affections and lusts. I saw that but few among the many who profess to be Christ's followers can say in the language of the apostle, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me,

and gave himself for me." If willing obedience and true love characterize the lives of the people of God, their light will shine with a holy brightness to the world.

The words of Christ, addressed to his disciples, were designed for all who should believe on his name: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." A profession of godliness without the living principle is as^[#18,p132] utterly valueless as salt without its saving properties. #132
 An unprincipled professed Christian is a by-word, a reproach to Christ, a dishonor to his name. "Ye are the light of the world. A city that is set on a hill can not 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."

The good works of God's people have a more powerful influence than words. The beholder is attracted by their virtuous life and unselfish acts, to desire the same righteousness which produced so good fruit. They are charmed with that power from God which would transform selfish human beings into the divine, and God is honored, his name glorified. God is dishonored and his cause reproached by his people's being in bondage to the world. They are in friendship with the world, the enemies of God. The only hope of their salvation is a separation from the world, and to zealously maintain their separate, holy and peculiar character. Oh! why will not God's people comply with the conditions laid down in the word of God? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient.^[#18,p133] #133

I was amazed as I beheld the terrible darkness of many of the members of our churches. The lack of true godliness was such that they were bodies of darkness and death, instead of being the light of the world. There were many professing to love God, but in works denying him. They did not love him, serve, nor obey him. Their own selfish interests were primary. There seemed to be an alarming lack of principle with a large share. They were swayed by unconsecrated influence, and seemed to have no root in themselves. I inquired what these things meant. Why was there such a destitution of spirituality—so few who had a living experience in religious things? I was referred to the words of the prophet, "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of

Testimony #18

the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols."

#134 The people of God were represented to me^[#18,p134] in a back-slidden state. They have not an eye single to the glory of God. Their own glory is prominent. They seek to glorify themselves, and yet call themselves Christians. Holiness of heart and purity of life were the great subjects of the teachings of Christ. In his sermon on the mount, after specifying what must be done in order to be blest, and what must not be done, he says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect. Perfection, holiness—nothing short of this would give them success in carrying out the principles he had given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful, and abound in all good works. He will never become weary in well-doing, neither look for promotion here in this world. He will look forward to be promoted by the Majesty of Heaven when he shall exalt his sanctified and holy ones to his throne. Then shall he say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord enumerates the works of self-denial and mercy, compassion, and righteousness, they had wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which has led to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin.

#135 ^[#18,p135] I have tried in the fear of God to set before his people their danger and their sins; and have endeavored to the best of my feeble powers to arouse them. I have stated startling things, which, if they had believed, would have caused them distress and terror, and led them to zeal in repenting of their sins and iniquities. I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth, would eventually be saved—not because they cannot be saved, but because they will not be saved in God's own appointed way. The way marked out by our divine Lord is too narrow and the gate too strait to admit them with their grasp upon the world, or while cherishing selfishness, or anything wrong. There is no room for these, and yet there are but few who will consent to part with these things, that they may pass the narrow way, and enter the strait gate.

The words of Christ have been plain. "Strive [agonize] to enter in at the strait gate; for many I say unto you shall seek to enter in

and shall not be able." Professed Christians are not all so at heart. There are sinners in Zion now, as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure." #136

There are hypocrites now who will tremble when they obtain a view of themselves. Their own vileness will terrify them in the day of God which is soon to come upon us, when the Lord "cometh out of his place to punish the inhabitants of the earth for their iniquity." Oh! that terror may now get hold upon them, that they may have a vivid sense of their condition, and arouse while there is mercy and hope, confess their sins, and humble their souls greatly before God, that he may pardon their transgressions, and heal their backslidings. The people of God are unready for the fearful, trying scenes before us, unready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing sin and iniquity around them. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power which would carry conviction to the hearts of the unbelieving. #137

I have sought to do my duty. I have pointed out the special sins of some. I was shown that the sins and errors of all in the wisdom of God would not be revealed. All would have sufficient light; all could see, if they desired to do so, and earnestly wished to put their sins and errors from them, and perfect holiness in the fear of the Lord. They could see what sins God marked and reprov'd in others. If these sins were cherished by them, they should know that they were abhorred of God, and were separated from him; and unless they earnestly and zealously set about the work to put them away, they would be left in darkness. God is too pure to behold iniquity. A sin marked in one is just as grievous in the sight of God in every case. There will be no exception made by an impartial God. All who are guilty are addressed in these individual testimonies, although their names may not be attached to the special testimony borne; and if individuals pass over their own sins because their names are not especially called, if they cover their sins, they will not be prospered of God. They cannot

Testimony #18

advance in the divine life, but will become darker and darker until the light of Heaven will be entirely withdrawn.

#138 Men and women professing godliness, yet not sanctified by the truth they profess, will^[#18,p138] not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reproved individually for their sins. They see, by the testimonies of others, their own case faithfully pointed out before them. They are cherishing the same evil. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as if the testimony had been borne directly to them. In passing on, and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they choose their own way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal their sins from others, and because the judgments of God are not seen in a visible manner upon them. They may be apparently prosperous in this world. They may deceive poor, short-sighted mortals, and be regarded as patterns of piety while in their sins. God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which
#139 fear before him. But it shall not be^[#18,p139] well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of the sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number David mentions in his psalm: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth."

Mercy and truth are promised to the humble and penitent, and judgments are prepared for the sinful and rebellious. "Justice and judgments are the habitation of Thy throne." A wicked and adulterous people will not escape the wrath of God and the punishment they have justly earned. Man has fallen, and his is a work of a lifetime, be it longer or shorter, to recover from his fall, and regain, through Christ, the image of the divine, which he has lost by sin and continued transgression. God requires a thorough transformation of soul, body and spirit, in order to regain the estate lost through Adam. The Lord mercifully sends rays of light to show him his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light lest his deeds shall be reproved.

The case of N. Fuller has caused me much grief and anguish of spirit. That he should yield himself to the control of Satan to work wickedness as he has done, is terrible. I believe that God designed this case of hypocrisy and villainy should be brought to light in the manner it has been, to prove a warning to others. Here is a man acquainted with the Bible teachings. He has listened to testimonies that I have borne in his presence against the very sins he has been practicing. He has heard me speak, more than once, decidedly in regard to the prevailing sins of this generation, that corruption was teeming everywhere, that base passions controlled men and women generally; that among the masses crimes of the darkest dye were continually practiced, and they were reeking in their own corruption. The nominal churches are filled with these sins of fornication and adultery, crime and murder, the result of base, lustful passion, but these things are kept covered. Ministers, in high places, are guilty, yet a cloak of godliness covers their dark deeds, and they pass on from year to year in their course of hypocrisy. Their sins have reached unto Heaven, and the honest in heart will be brought to the light, and come out of her. #140

From the light God has given me, fornication and adultery are estimated, by a large number of the first-day Adventists, as sins which God winketh at. These sins are practiced to a great extent. They do not acknowledge the claims upon them. They have broken the commandments of the great Jehovah, and are zealously teaching their hearers to do the same, declaring the law of God abolished, having no claims upon them. In accordance with this free state of things, sin does not appear so exceedingly sinful; for by the law is the knowledge of sin. We may expect to find men in this company who will deceive, and lie, and give loose reign to lustful passions. But men and women who acknowledge the ten commandments binding, who observe the fourth commandment of the decalogue, should carry out in their lives, the principles of all ten of the precepts given in awful grandeur from Sinai. #141

The Seventh-day Adventists who profess to be looking for, and loving, the appearing of Christ, should not follow the course of worldlings. They are no criterion for commandment-keepers. Neither should they pattern after the first-day Adventists, who trample under foot the law of God, and who will not acknowledge its claims. This class should be no criterion for them. Commandment-keeping Adventist are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. Here are they who keep the commandments of God and have the testimony of Jesus.

Testimony #18

#142 The Lord made a special covenant with his ancient Israel if they would prove faithful, "Now, therefore, if ye will obey my voice ^[#18,p142] indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." He addresses his commandment-keeping people in these last days, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

All who profess to keep the commandments of God are not possessing their bodies in sanctification and honor. The most solemn message ever committed to mortals has been intrusted to this people, and they can have a powerful influence if they will be sanctified by the truths they profess. They profess to be standing upon the elevated platform of eternal truth, keeping all of God's commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than the classes I have named who do not acknowledge the law of God binding upon them. In a peculiar sense do those who profess to keep God's law dishonor him and reproach the truth by transgressing the law of God.

#143 This very sin, fornication, prevailed among ^[#18,p143] ancient Israel, which brought the signal manifestation of God's displeasure. The judgments of God then followed close upon their heinous sin, and thousands of them fell, and their polluted bodies were left in the wilderness. "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall."

Seventh-day Adventists, above all people in the world, should be patterns of piety, holy in heart and in conversation. I related in the presence of N. Fuller that the people whom God had chosen as his peculiar treasure, he required to be elevated, refined, sanctified;

partakers of the divine nature,^[#18,p144] having escaped the corruption #144
 that is in the world through lust. Should they indulge in sin and iniquity who make so high a profession, their guilt would be very great. He would reprove the sins of one, that others might take warning, and fear.

The warnings, corrections, and reproofs, are not given to the erring among Seventh-day Adventists because their lives are more blame-worthy than professed Christians of the nominal churches, or because their acts and example are worse than the Adventists who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of Heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them, separates them from God, and, in a special manner, dishonors his name by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into his marvelous light.

The people who are at war with the law of the great Jehovah, who consider it a^[#18,p145] special virtue to talk, and write, and act, the #145
 most bitter and hateful things, to show their contempt of that law, may make high and exalted profession of love to God, and apparently have much religious zeal, as did the Jewish chief priests and elders; yet in the day of God, "Found wanting" will be said by the Majesty of Heaven. By the law is the knowledge of sin. The mirror which would discover to them the defects in their character, they are infuriated against, because it points out their sins. Leading Adventists who have rejected the light are fired with madness against God's holy law, as the Jewish nation were against the Son of God. They are in a terrible deception, deceiving souls and being deceived themselves. They will not come to the light lest their deeds should be reprov'd. Such will not be taught. But the people who profess to keep the law of God, he corrects, he reprov's. He points out their sins, and lays open their iniquity; because he wishes to separate all sin and wickedness from them, that they may perfect holiness in his fear, and be prepared to die in the Lord, or for translation to Heaven. God will rebuke, reprove, and correct them, that they may be refined, sanctified, elevated, and finally exalted to his own throne.

Eld. Fuller has heard the testimony borne in public, that the professed people of God were not all holy; some were corrupt. God^[#18,p146] was seeking to elevate them, but they refused to come up #146

Testimony #18

upon a high plane of action. The animal passions bore sway, and the moral and intellectual were overborne, and made servants to the corrupt passions. Those who do not control their base passions cannot appreciate the atonement, or place right value upon the worth of the soul. Salvation to them is not experienced nor understood. The gratification of their animal passions is to them the highest ambition of their lives. Nothing but purity and holiness will God accept; one spot, one wrinkle, one defect in the character, will debar Heaven, with all its glories and treasure, from them forever.

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully, set about the work of perfecting holiness in the fear of God. Power and strength, grace and glory, have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, and corrupt, and vile, but that they can find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, stop their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and he bids them live
#147 and not die. In him they may flourish. Their branches^[#18.p147] will not wither nor be fruitless. If they abide in him, they can draw sap and nourishment from him, be imbued with his Spirit, and walk even as he has walked, and overcome as he has overcome, and be exalted to his own right hand.

Eld. Fuller has been warned. The warnings given to others condemned him. The sins reprov'd in others reprov'd him, and gave him sufficient light how God regarded crimes of such a character as he was committing; yet he would not turn from his evil course. He pursued his fearful, impious work, corrupting the bodies and souls of his flock. Satan had strengthened the lustful passions which this man did not subdue, and engaged them in his cause to lead souls to death.

While he professed to keep the law of God, he was, in a most wanton manner, violating its plain precepts. He has given himself up to the gratification of sensual pleasure. He has sold himself to work wickedness. What will be the wages of such a man? The indignation and wrath of God will punish him for sin. The vengeance of God will be aroused against those whose lustful passions have been concealed under a ministerial cloak. While professing to be a shepherd of the flock, he was leading the flock to certain ruin. These dreadful results
#148 are the fruits of the carnal mind, which^[#18.p148] is enmity against God; for it is not subject to the law of God, neither indeed can be.

I was referred to this Scripture: "Let not sin, therefore, reign in your mortal body, that ye should obey it, in the lust thereof. Neither

yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Professed Christians, if there is no further light given you than that contained in this text, you will be without excuse if you suffer yourselves to be controlled by base passions.

The word of God is sufficient to enlighten the most beclouded mind, to be understood by those who have any wish to understand it. But notwithstanding all this, some of those who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then to leave men and women without excuse, God has given plain and pointed testimonies, bringing them to the word they have neglected to follow. Yet all the light is turned from by those who serve their own lusts, and they will not cease their course of sin, but continue to take pleasure in unrighteousness, in the face of the threatenings and vengeance of God against those who do such things.

I have long been designing to speak to my sisters, and tell them that, from what the Lord has been pleased to show me from time to time, there is a great fault among them. They_[#18.p149] are not careful #149 to abstain from all appearance of evil. They are not all circumspect in their deportment, as becometh women professing godliness. Their words are not as select and well chosen as should be for women who have received the grace of God. They are too familiar with their brethren. They linger around them, incline towards them, and seem to choose their society. They are highly gratified with their attention.

From the light the Lord has given me, our sisters should pursue a very different course. They should be more reserved, and manifest less boldness, and encourage in themselves "shamefacedness and sobriety." There is too much jovial talk indulged in among our brethren, as well as our sisters, when in each other's society. There is much jesting and joking and laughing indulged in by women professing godliness. This is all unbecoming, and grieves the Spirit of God. These exhibitions manifest a lack of true Christian refinement. These things indulged in do not strengthen the soul in God, but bring great darkness, drive the pure, refined, heavenly angels away, and bring those who engage in these wrongs down to a low level.

All our sisters should encourage true meekness, not to be forward, talkative, and bold, but modest and unassuming, slow to speak. They may cherish courteousness. To be kind, tender, pitiful, forgiving, and humble, would be becoming and well pleasing to God. If they occupy this position, they will not be burdened with undue attention from gentlemen_[#18.p150] or their brethren. There will be felt #150

Testimony #18

by all that there is a sacred circle of purity around these God-fearing women, which shields them from any unwarrantable liberties. There is too much careless, loose, coarse freedom of manner by some women professing godliness, which leads to wrong and evil.

Those godly women who occupy their minds and hearts in meditating upon themes which would strengthen purity of life, which would elevate the soul to commune with God, will not be easily led astray from the path of rectitude and virtue. They will be fortified against the sophistry of Satan, and are prepared to withstand his seductive arts.

The fashion of the world, the desire of the eye, and the lust of the flesh or vain glory, are connected with the fall of the unfortunate. That which is pleasing to the natural heart and carnal mind is cherished. If the lust of the flesh had been rooted out of their hearts, they would not be so weak. If our sisters would feel the necessity of purifying their thoughts, and never suffer themselves to be careless in their deportment, which leads to improper acts, they need not stain in the least their purity. They would, if they view the matter as God has presented it to me, bear such an abhorrence to impure acts and deeds that they would not be found among the number who fall through the temptations of Satan, no matter who the medium might be whom Satan should select.

#151 A preacher may be dealing in sacred, holy things, and yet not be holy in heart. He may^[#18,p151] give himself to Satan to work wickedness, and to corrupt the soul and body of his flock. Yet if the minds of women and youth professing to love and fear God were fortified with the Spirit of God, if they had trained their minds to purity of thought, and educated themselves to avoid all appearance of evil, they would be safe from any improper advances, and be secure from the prevailing corruption around them. The Apostle Paul has written concerning himself, "But I keep my body under, and bring it in subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

If a minister of the gospel has not control of his baser passions, if he fails to follow the example of the apostle, and so dishonors his profession and faith as to even name the indulgence of sin, our sisters who profess godliness should not for an instant flatter themselves that sin and crime lose their sinfulness in the least because their minister dares to engage in them. Because men who are in responsible places show themselves to be familiar with sin, it should not lessen the guilt and enormity of the sin in the minds of any. Sin should appear just as sinful, just as abhorrent, as they had heretofore regarded it; and the one who indulges in sin should, in the minds of the pure

and elevated, be abhorred and withdrawn from, as they would flee from a serpent whose sting was deadly.

If the sisters were elevated and possessing purity of heart, any corrupt advances, even from their minister, would be repulsed with^[#18,p152] such positiveness as would never meet with a repetition. #152
 Minds must be terribly befogged by Satan, that can listen to the voice of the seducer because he is a minister, and therefore break God's plain and positive commands, and flatter themselves that they commit no sin. Have we not the words of John: "He that saith I know Him, and keepeth not his commandments, is a liar, and the truth is not in him"? What saith the law? "Thou shalt not commit adultery." The fact of a man's professing to keep God's holy law, and ministering in sacred things, and taking the advantage of the confidence his position gives him to indulge his base passions, should, of itself, be sufficient for a woman professing godliness, to see that, although his profession was as exalted as the heavens, any impure proposal coming from him was Satan disguised through the minister, as an angel of light. I cannot believe that the word of God is abiding in the hearts of those who are so readily controlled, and yield up their innocency and virtue upon the altar of lustful passions.

My sisters, avoid even the appearance of evil. In this fast age reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Jesus Christ, making a high and exalted profession, to cherish this precious, priceless gem, modesty. This will guard virtue. If you have any hope of being finally exalted to join company with the pure, sinless angels, and live in an atmosphere where there is not the least taint of sin, cherish modesty^[#18,p153] and virtue. Nothing but purity, sacred purity, #153
 will abide the day of God, stand the grand review, and be received into a pure and holy Heaven.

The least insinuations, come from whatever source they may, inviting you to indulge in sin, or to allow the least unwarrantable liberty with your persons, resent as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin, in such a one, is of tenfold greater magnitude, and should lead a God-fearing woman, or youth, to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure the least approach to it is the evidence of a lascivious mind and a lustful eye. If

Testimony #18

the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can you give that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart, and has never been crucified.

#154 As I have been shown the dangers of, and [#18,p154] sins among, those who profess better things—a class who are not suspected of being in any danger from these polluting sins—I have been led to inquire, Who, O Lord, shall stand when thou appearest? Only those who have clean hands and pure hearts shall abide the day of his coming.

I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder is the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that their chastity and virtue stand in marked contrast to that of the class who are controlled by brute passions.

#155 I have inquired, When will the youthful sisters act with propriety? I know there will not be any decided change for the better until parents feel the importance of greater carefulness in educating their children correctly. Teach them to act with reserve and modesty. Educate them for usefulness, to be helps, to minister to others rather than be waited upon, and be ministered unto. [#18,p155]

Satan has the control of the minds of the youth generally. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wits' end to know what course to pursue, to save them from ruin. Satan is leading them on to be a proverb in the mouths of unbelievers, because of their boldness, lack of reserve and female modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls about their own age, accompanying them home, and making love to them. And the parents are so completely in bondage through their own

indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children, in this fast age.

With many young ladies the boys is the theme of conversation, with the young men it is the girls. Out of the abundance of the heart the mouth speaketh. They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God. There are too many children who^[#18.p156] are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones, and are hardened against any effort that may be made by those interested in their salvation. #156

There ought to be picked men at the heart of the work, who can be relied upon in every emergency to keep the fort—men who are unselfish, abounding in generosity and all good works, whose lives are hid in God, and who consider the better life of more value than food and clothing. "Is not the life more than meat, and the body than raiment?" God calls for faithful sentinels right at the heart of the work, who will love souls for whom Christ died, who will bear the burden for perishing souls, looking forward to that recompense of reward which will be theirs when they enter into the joy of their Lord, and behold souls saved through their instrumentality, to live as long as God shall live, and be happy, eternally happy, in his glorious kingdom. Oh! that we could arouse fathers and mothers to have a sense of their duty. Oh! that they would feel deeply the weight of responsibility resting upon them. Then they might forestall the enemy, and gain precious victories for Jesus. Parents are not clear in this matter. They should investigate their lives closely, analyze their thoughts and motives, and see if they have been circumspect in their course of action. #157^[#18.p157] They should closely watch, to see if their example in conversation and deportment has been such as they would wish their children to imitate. Have purity and virtue shine out in your words and acts before your children.

I have been shown families where the husband and father has not preserved that reserve, that dignified, godlike manhood, which a follower of Jesus Christ should. He has failed in his kind, tender, courteous acts due to his wife, whom he has promised before God and angels to love and respect and honor while they both shall live. The girl employed to do the work has been free and somewhat forward in her attentions to dress his hair and be affectionately attentive, and he is pleased, foolishly pleased. He is not as demonstrative in his attention and love as he once was to his wife. Be sure Satan is at work

Testimony #18

here. Respect your hired help, treat them kindly, considerately, but go no farther. Let your deportment be such that there will be no advances to familiarity from your help. If you have words of kindness and acts of courtesy to give, it is always safe to give them to your wife. It will be a great blessing to her, and will bring happiness to her heart which will be reflected back upon you again. Also, I have been shown that the wife has let her sympathies and interest and affection go out to other men. They may be members of the family, whom she makes
#158 [18,p158] confidants, relating her troubles and, perhaps, her private family matters, to them. She shows a preference for their society.

This is all wrong. Satan is at the bottom of it; and unless you are alarmed, and stop just where you are, he will lead you to ruin. You cannot observe too great caution, and encourage too much reserve in this matter. If you have tender, loving words and kindly attentions to bestow, let it be given him you have promised before God and angels to love, honor, and respect, while you both shall live. Oh! how many lives are made bitter by the walls' being broken down which inclose the privacies of every family, calculated to preserve purity and sanctity. A third person is taken into the confidence of the wife, and her private family matters are laid open before the special friend. This is the device of Satan to estrange the hearts of the husband and wife. Oh! that this would cease. What a world of trouble would be saved! Lock the faults of one another within your own hearts. Tell your troubles alone to God. He can give you right counsel and sure consolation, which will be pure, having no bitterness in it.

I am acquainted with a number of cases where the women have thought their marriage a misfortune. They have read novels until their imaginations have become diseased, and they live in a world of
#159 their own creating. [18,p159] They think themselves women of sensitive minds, of superior, refined organizations. They think themselves great sufferers, martyrs, because they imagine their husbands are not so refined, possessing such superior qualities that they can appreciate their own supposed virtue and refined organizations. These women have talked of this, and thought upon it, until they are nearly maniacs upon this subject. They imagine their worth is superior to other mortals, and it is not agreeable to their fine sensibilities to associate with common humanity. These women are making themselves fools; and their husbands are in danger of being drawn in to think that they possess a superior order of minds.

From what the Lord has shown me, the women of this class have had their imaginations perverted by novel-reading, day-dreaming, and castle-building—living in an imaginary world. They do not bring their ideas down to the common, useful duties of life. They

do not take up the life-burdens which lie in their path, and seek to make a happy, cheerful home for their husbands. They lean their whole weight upon them without so much as bearing their own burden. They expect others to anticipate their wants, and do for them, while they are at liberty to find fault and to question as they please. These women have a love-sick sentimentalism, constantly thinking they are not appreciated; [#18.p160] that their husbands do not give them #160 all that attention they deserve. They imagine themselves martyrs.

The truth of the matter is this, if they would show themselves useful, their value might be appreciated; but when they pursue a course to constantly draw upon others for sympathy and attention, while they feel under no obligation to give the same in return, passing along reserved, cold, and unapproachable, bearing no burden for others or feeling for their woes, there can be but little in their lives precious and valuable. These women have educated themselves to think and act as though it has been a great condescension in them to marry the men they have; and therefore that their fine organizations would never be fully appreciated. They have viewed things all wrong. They are unworthy of their husbands. They are a constant tax upon their care and patience, when at the same time, they might be helps, lifting the burdens of life with their husbands, instead of dreaming over unreal life found in novels and love romances. May the Lord pity the men who are bound to such useless machines, fit only to be waited upon, to eat, dress, and breathe.

These women who suppose they possess such sensitive, refined organizations make very useless wives and mothers. It is frequently the case that the affections will be withdrawn [#18.p161] from #161 their husbands, who are useful, practical men; and they will show much attention for other men, and will with their love-sick sentimentalism draw upon the sympathies of others, tell them their trials, their troubles, their aspirations to do some high and elevated work, and reveal the fact that their married life is a disappointment, a hinderance to their doing the work they have anticipated they might do.

Oh! what wretchedness exists in families that might be happy. These women are a curse to themselves, and a curse to their husbands. In supposing themselves to be angels, they make themselves fools, and are nothing but heavy burdens. They leave the common duties of life, right in their path, which the Lord has left for them to do, and are restless and complaining, always looking for an easy, more exalted, and more agreeable work to do. Those supposing themselves to be angels are found human after all. They are fretful, peevish, dissatisfied, jealous of their husbands because the larger portion of their time is not spent in waiting upon them. They complain of be-

Testimony #18

#162 ing neglected when their husbands are doing the very work they ought to do. Satan finds easy access to this class. They have no real love for any one but themselves. Yet Satan tells them that if such a one were their husband, they would be happy indeed. They are easy victims to the device_[#18,p162] of Satan, being readily led to dishonor their own husbands and to transgress the law of God.

I would say to women of this description, You can make your own happiness or destroy it. You can make your position happy or unbearable. The course you pursue will create happiness or misery for yourself. Have these never thought that their husbands must tire of them in their uselessness, in their peevishness, in their fault-finding, in their passionate fits of weeping, while imagining their case so pitiful? Their irritable, peevish disposition is indeed weaning the affections of their husbands from them, and they drive them to seek for sympathy, and peace, and comfort elsewhere than at home. A poisonous atmosphere is in their dwelling, and home is anything but a place of rest, of peace, of happiness, to them. The husband is subject to Satan's temptation, and his affections are placed on forbidden objects, and he is lured on to crime, and finally lost.

#163 Great is the work and mission of women, especially those who are wives and mothers. They can be a blessing to all around them. They can have a powerful influence for good if they will let their light so shine that others may be led to glorify our Heavenly Father. Women may have a transforming influence if they will only consent to yield their way and their will to God, and let him_[#18,p163] control their mind, affections, and being. They can have an influence which will tend to refine and elevate those with whom they associate. But this class are generally unconscious of the power they possess. They exert an unconscious influence. It seems to work out naturally from a sanctified life, a renewed heart. It is the fruit that grows naturally upon the good tree of divine planting. Self is forgotten and immersed in the life of Christ. To be rich in good works comes as naturally as their breath. They live to do others good, and yet are ready to say, We are unprofitable servants.

God has assigned woman her mission, and if she, in her humble way, to the best of her ability, makes a heaven of her home, faithfully and lovingly performing her home-duties to her husband and children, continually seeking to let a holy light shine from her useful, pure, and virtuous life to brighten all around her, she is doing the work left her of the Master, and will hear from his divine lips, "Well done, good and faithful servant, enter thou into the joy of thy Lord." These women who are doing what their hands find to do with ready willingness, and with cheerfulness of spirit aiding their hus-

bands to bear their burdens, and training their children for God, are missionaries in the highest sense. They are engaged in an important branch of the great work to be done on^[#18,p164] earth to prepare mortals #164 for a higher life; and they will receive their reward. Children are to be trained for Heaven, and fitted to shine in the courts of the Lord's kingdom. When parents have a true sense of the important, responsible work God has left for them to do, especially mothers, they will not be so much engaged in the business which concerns their neighbors, with which they have nothing to do. They will not engage in the fashionable gossip from house to house, dwelling upon the faults, wrongs, and inconsistencies of their neighbors. They will feel so great a burden of care for their own children that they can find no time to take up a reproach against their neighbor. Gossipers and news-carriers are a terrible curse to neighborhoods and churches. Two-thirds of all the church trials arise from this source.

God requires all to do the duties of today with faithfulness. This is much neglected by the larger share of professed Christians. Especially is present duty lost sight of by the class I have mentioned, who imagine that they are of a finer order of beings than their fellow-mortals around them. The fact of their minds' turning in this channel, is proof that they are of inferior order, narrow, conceited, and selfish. They feel high above the lowly and humble poor. Such, Jesus says he has called. They are forever trying to secure position, to gain applause, to obtain^[#18,p165] credit for doing a work that others cannot do, #165 some great work. But it disturbs the fine grain of their refined organism to associate with the humble, the unfortunate. They mistake the reason altogether. The reason they shun any of these duties not so agreeable, is because of their supreme selfishness. Dear self is the center of all their actions and motives.

I was pointed to the Majesty of Heaven. He whom angels worshiped, he who was rich in honor, splendor, and glory, came to the earth, and when he found himself in fashion as a man, he did not plead his refined nature as an excuse to hold himself aloof from the unfortunate. He was found in his work among the afflicted, the poor, distressed, and needy ones. Christ was the embodiment of refinement and purity. His was an exalted life and character, yet he was found in his labor, not among men of high-sounding titles, not among the most honorable of this world, but with the despised and needy. "I came," says the divine Teacher, "to save that which was lost." Yes, the Majesty of Heaven was ever found working to help those who most needed help. May the example of Christ put to shame the excuses of that class who are so attracted to their poor self that they consider it beneath their refined taste and their high calling to help the most help-

Testimony #18

#166 less. Such have taken a position higher^[#18.p166] than their Lord, and in the end will be astonished to find themselves lower than the lowliest of that class their refined, sensitive natures were shocked to mingle with and work for. True, it may not always be agreeable or pleasant to unite with the Master and be co-workers with him in helping the very class who stand most in need of help. But this is the work Christ humbled himself to do. Is the servant greater than his Lord? He has given the example, and enjoins upon us to copy it. It may be disagreeable, yet duty demands that just such a work be performed.

There are needed faithful and picked men at the head of the work. Those who have not had an experience in bearing burdens, and do not wish to have that experience, should not, on any account, live there. Men are wanted who will watch for souls as they that must give an account. Fathers and mothers in Israel are wanted at this important post. Let the selfish and self-caring, the stingy, covetous souls find a location where their miserable traits of character will not be so conspicuous. The more isolated such ones are, the better for the cause of God. I appeal to the people of God, wherever they may be found, Awake to your duty. Take it to heart that we are really living amid the perils of the last days.

#167 I hope that the case of Nathan Fuller^[#18.p167] will awaken you, fathers and mothers, to see the necessity of thorough work being done in your houses, among yourselves and your children, that not one of you may be so deluded by Satan as to regard sin as this poor, much-to-be-pitied man has done. Those who have participated with him in crime would never have been left to be deceived and ruined had they possessed a high sense of virtue and purity, and had they cherished a constant and lively horror of sin and iniquity. While living under and proclaiming the most solemn message ever borne to mortals, presenting the law of God as a test of character and as the seal of the living God, they are transgressing its holy precepts. The consciences of those who do this are terribly hardened. They have become seared by resisting the influences of the Spirit of God, until they can use sacred truth as a cloak to hide the deformity of their corrupted souls. This man has been terribly deluded by Satan. He has been serving vicious passions while professing to be consecrated to the work of God, ministering in sacred things. He has considered himself in health while there was no soundness in him.

I have felt deeply as I have seen the powerful influence animal passions have had in controlling men and women of no ordinary intelligence and ability. They are capable of engaging in a good work,
#168 of exerting^[#18.p168] a powerful influence, were they not enslaved by base passions. My confidence in humanity has been terribly shaken. I

have been shown that persons of apparently good deportment, not taking unwarrantable liberties with the other sex, were guilty of practicing secret vice nearly every day of their lives. This terrible sin has not even been refrained from while most solemn meetings have been in session. They have listened to the most solemn, impressive discourses upon the Judgment, which seemed to bring them before the tribunal of God, causing them to fear and quake, yet an hour would hardly elapse before they have been engaged in their favorite, bewitching sin, polluting their own bodies. They were such slaves to this awful crime that they seemed devoid of power to control their passions. We have labored for some earnestly; we have entreated, we have wept and prayed over them, yet we have known that right amid all our earnest effort and distress the force of sinful habit has obtained the mastery. These sins would be committed. The consciences of some of the guilty, through severe attacks of sickness, or being powerfully convicted, have been aroused, and have so scourged them that it has led to confession of these things, with deep humiliation. Others are alike guilty. They have practiced this sin nearly their whole lifetime, and in their broken-down constitutions, and, with their sieve-^[#18,p169]like memories, are reaping the result of this pernicious habit, ^{#169} yet are too proud to confess. They are secretive, and have not shown compunctions of conscience for this great sin and wickedness. My confidence in the Christian experience of such is very small. They seem to be insensible to the influence of the Spirit of God. The sacred and common are alike to them. The common practice of a vice so degrading as the polluting of their own bodies has not led to bitter tears and heartfelt repentance. They feel that their sin is against themselves alone. Here they mistake. Are they diseased in body or mind, others are made to feel—others suffer. Mistakes are made. The memory is deficient. The imagination is at fault; and there is a deficiency everywhere which seriously affects those with whom they live, and who associate with them. These feel mortification and regret because these things are known by another.

I have mentioned these cases to illustrate the power of this soul-and-body-destroying vice. The entire mind is given up to low passion. The moral and intellectual are overborne by the baser powers. The body is enervated; the brain is weakened. The material there deposited to nourish the system is squandered. The drain upon the system is great. The fine nerves of the brain, by being excited to unnatural action, become benumbed and in a measure paralyzed. The moral and^[#18,p170] intellectual are weakening, while the animal passions are strengthening, and being more largely developed by exercise. ^{#170} The appetite for unhealthful food clamors for indulgence. It is

Testimony #18

impossible to arouse the moral sensibilities of those persons who are addicted to the habit of self-abuse, to appreciate eternal things. You cannot lead such to delight in spiritual exercises. Impure thoughts seize and control the imagination, and fascinate the mind, and next follows an almost uncontrollable desire for the performance of impure actions. If the mind were educated to contemplate elevating subjects, the imagination trained to reflect upon pure and holy things, it would be fortified against this terrible, debasing, soul-and-body-destroying indulgence. It would, by training, become accustomed to linger upon the high, the heavenly, the pure, and the sacred, and could not be attracted to this base, corrupt, and vile indulgence.

What can we say of those who are living right in the blazing light of truth, yet daily practicing and following in a course of sin and crime. Forbidden, exciting pleasures have a charm for them, and hold and control their entire being. Such take pleasure in unrighteousness and iniquity, and must perish outside of the city of God, with every abominable thing.

I have sought to arouse parents to their duty, yet they sleep
#171 on. Your children are_[#18.p171] practicing secret vice, and they deceive you. You have such implicit confidence in them, that you think them too good and innocent to be capable of secretly practicing iniquity. Parents fondle and pet their children, and indulge them in pride, but do not restrain them with firmness and decision. They are so much afraid of their willful, stubborn spirits, that they fear to come in contact with them; but the sin of negligence, which was marked against Eli, will be their sin. The exhortation of Peter is of the highest value to all who are striving for immortality. Those of like precious faith are addressed:

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and
#172 to temperance, patience; and_[#18.p172] to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus

Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

We are in a world where light and knowledge abound; yet many claiming to be of like precious faith are willingly ignorant. Light is all around them; yet they do not appropriate it to themselves. Parents do not see the necessity of informing themselves, obtaining knowledge, and putting that knowledge to a practical use in their married life. If they followed out the exhortation of the apostle, and lived upon the plan of addition, they would not be unfruitful in the knowledge of our Lord Jesus Christ. Many do not understand the work of sanctification. It is a progressive work. It is not attained to in an hour or a day, and then maintained without any special effort on their part. They seem to think they have attained to it^[#18,p173] when they have only learned the first lessons in addition. #173

Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them, and control their minds and their lives. They do not see that God requires them to control their married lives from any excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life and enervates the entire system.

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions, which lowers them beneath the brute creation. They abuse the powers God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not acquainted with the result of their course.^[#18,p174] Could all see the amount of suffering they bring upon themselves by their own wrong and sinful indulgence, they would be alarmed. Some, at least, would shun the course of sin which brings such dreaded wages. A miserable existence is entailed upon so large a class that death to them would be preferable to life; and many do die prematurely, their lives sacrificed #174

Testimony #18

in the inglorious work of excessive indulgence of the animal passions. Because they are married, they think they commit no sin.

Men and women, you will one day learn what is lust, and the result of its gratification. Passion may be found of just as base a quality in the marriage relation as outside of it. The apostle Paul exhorts husbands to love their wives "even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not pure love which actuates a man to make his wife an instrument to administer to his lust. It is the animal passions which clamor for indulgence. How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave himself for it, that he might [not pollute it, but] sanctify and cleanse it," "that it should be holy and without blemish." This is the quality of love in the married relation which God recognizes as

#175 [18,p175] holy. Love is a pure and holy principle. Lustful passion will not admit of restraint, and will not be dictated or controlled by reason. It is blind to consequences. It will not reason from cause to effect. Many women are suffering from great debility, and with settled disease, brought upon them because the laws of their being were not regarded. Nature's laws were trampled upon. The brain nerve-power is squandered by men and women because called into unnatural action to gratify base passions, and this hideous monster, base, low passion, assumes the delicate name of love.

Many professed Christians passed before me, who seemed destitute of moral restraint. They were more animal than divine. They were, in fact, about all animal. Men of this type degrade the wife they have promised to nourish and cherish. She is made by him an instrument to minister to the gratification of his low, lustful propensities. Very many women submit to become slaves to lustful passion. They do not possess their bodies in sanctification and honor. The wife does not retain the dignity and self-respect she possessed previous to marriage. This holy institution should have preserved and increased her womanly respect and holy dignity. Her chaste, dignified, godlike womanhood, has been consumed upon the altar of base passions. This has been sacrificed to please her husband. She soon loses respect for her husband, who does not regard the laws to which the brute creation

#176 yields obedience. The married life [18,p176] becomes a galling yoke; for love dies out, and, frequently, distrust, jealousy, and hate, take its place.

No man can truly love his wife who will patiently submit to become his slave, and minister to his degraded passions. She loses, in

her passive submission, the value she once possessed in his eyes. He sees her dragged down from everything elevating, to a low level; and soon he suspicions that she will, may be, as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects which will arouse and intensify his hellish passions. The law of God is not regarded. These men are worse than brutes. They are demons in human form. They are unacquainted with the elevating, ennobling principles of true, sanctified love.

The wife becomes jealous of the husband. She suspects that he will just as readily pay his addresses to another as to her, if opportunity should offer. She sees that he is not controlled by conscience, nor the fear of God. All these sanctified barriers are broken down by lustful passions. All that is godlike in the husband is made the servant of low, brutish lust.

The world is filled with men and women of this order; and neat, tasty, yea, expensive, houses contain a hell within. Imagine, if you can, what the offspring of such parents must be. Will not the children sink lower_[#18,p177] in the scale than their parents have done? The parents have given the stamp of character to their children. Children that are born of these parents inherit qualities of mind from them which are of a low and base order. Satan nourishes anything tending to corruption. The matter now to be settled is, shall the wife feel bound to yield implicitly to the demands of her husband when she sees that nothing but base passions control him, and when her reason and knowledge are convinced that she does it to the injury of her body, which God has enjoined upon her to possess in sanctification and honor, to preserve a living sacrifice to God? #177

It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of health and life. If she possesses true love and wisdom, she will seek to divert the mind of her husband from the gratification of lustful passions, to high and spiritual themes, dwelling upon interesting spiritual subjects. It may be necessary to humbly and affectionately urge, even at the risk of his displeasure, that she cannot debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, which claim she cannot disregard, for she will be held accountable in the great day of God. "What! know ye not that your body is the temple of_[#18,p178] the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servants of men." #178

Testimony #18

Woman can do much if she will, through her judicious influence, by elevating her affections, and in sanctification and honor preserving her refined, womanly dignity. In thus doing, she can save her husband and herself, thus performing a double work, and fulfilling her high mission, sanctifying her husband by her influence. In this delicate, difficult matter to manage, much wisdom and patience are necessary, as well as moral courage and fortitude. Strength and grace can be found in prayer. Sincere love is to be the ruling principle of the heart. Love to God and love to your husband alone can be the right ground of action.

Let the woman decide that it is the husband's prerogative to have full control of her body, and to mold her mind to suit his in every respect, and run in the same channel of his own, and she yields her individuality. Her identity is lost, submerged in her husband. She is a mere machine for his will to move and control, a creature of his will and pleasure. He thinks for her, decides for her, and acts for her. She dishonors God in this passive position. She has a responsibility^[#18,p179] before God which it is her duty to preserve. #179

When the wife yields her body and mind to the control of her husband, being passive to his will in all things, sacrificing her conscience, her dignity, and even her identity, she loses the opportunity of exerting that mighty influence for good which she should possess, to elevate her husband. She could soften his stern nature, and her sanctifying influence could be exerted in a manner to refine, purify, and lead him to strive earnestly to govern his passions, and be more spiritually minded, that they might be partakers together of the divine nature, having escaped the corruption that is in the world through lust. The power of influence can be great to lead the mind to high and noble themes, above the low, sensual indulgences which the heart unrenewed by grace naturally seeks for. If the wife feels that she must, in order to please her husband, come down to his standard, when animal passions is the principal basis of his love, controlling his actions, she displeases God; for she fails to exert a sanctifying influence upon her husband. If she feels that she must submit to the animal passions of her husband without a word of remonstrance, she does not understand her duty to him, nor to her God. Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance #180 needed to nourish the system, and will^[#18,p180] most effectually exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened, and truly loves her husband.

The more animal passions are indulged and exercised, the stronger do they become, and the more violent will be their clamors

for indulgence. Let God-fearing men and women awake to their duty. Many professing Christianity are suffering with paralysis of nerve and brain because of their intemperance in this direction. Rottenness is in the bones and marrow of many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city.

Oh! that I could make all understand their obligations to God to preserve the mental and physical organism in the best condition to render perfect service to God.

Let the Christian wife refrain, both in word and act, from exciting the animal passions of her husband. Many have no strength at all to waste in this direction. They have already, from their youth up, weakened their brains, and sapped their constitutions, by the gratification of their animal passions. Self-denial and temperance should be the watchword in married life; then, when children are born to parents, they will not be so liable to have the moral and intellectual organs^[#18,p181] weak, and the animal, strong. Vice in children is almost universal. Is there not a cause? Who have given them the stamp of character? May the Lord open the eyes of all to see that they are standing in slippery places. #181

From the picture that has been presented before me, of the corruption of men and women professing godliness, I have feared that I should lose confidence in humanity altogether. I have seen that a fearful stupor is upon nearly all. It is almost impossible to arouse the very ones who should be awakened, so as to have any just sense of the power Satan holds over minds. They are not aware of the corruption teeming all around them. Satan has blinded their minds, and lulled them to carnal security. The failures in our efforts to bring minds up to understand the great dangers that beset souls, have sometimes led me to fear that I had exaggerated ideas of the depravity of the human heart. But when facts are brought to us of the sad deformity of one who has dared to minister in sacred things while corrupt at heart, and whose sin-stained hands have profaned the vessels of the Lord, I am sure I have not drawn the picture any too strong.

I have been bearing a very strong testimony, both in writing and in speaking, hoping to awaken God's people to understand that they had fallen upon perilous times. I^[#18,p182] have felt sick at heart at the indifference manifested by those who ought to be awake and guarded, and who should understand the workings of Satan. I have seen that Satan is leading the minds of even those who profess the truth to indulge in the terrible sin of fornication. The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. It takes time to transform the human #182

Testimony #18

to the divine, or to degrade those formed in the image of God, to brutes or to the satanic. By beholding, we become changed. Man, formed in the image of his Maker, can so educate his mind that sin which he once loathed, will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers, and bring them in subjection to grosser passions. It is constant war against the carnal mind, aided by the refining influence of the grace of God, which will attract it upward, and habituate it to meditate upon pure and holy things.

#183 The body is not kept under by many professed Sabbath-keepers. Some embrace the Sabbath whose minds have ever been depraved. And when they embraced the truth, they did not feel the necessity of turning square^[#18,p183] about, and changing their whole course of action. Whereas they had been years following the inclinations of an unregenerated heart, and had been swayed by the corrupt passions of their carnal natures, which had defaced the image of God in them, and defiled everything they touched, their entire future life would be all too short, at the longest, to climb Peter's ladder of Christian perfection, preparatory to their entering into the kingdom of God. There are not many who feel that in professing the truth they cannot be saved by the profession they make, unless they become sanctified through the truth in answer to the prayer of our divine Lord to his Father: "Sanctify them through thy truth: thy word is truth."

Men and women who profess to be disciples of Christ, keeping all the commandments of God, will have to feel in their daily lives the true spirit of agonizing to enter into the strait gate. The agonizing ones are the only ones who will urge their passage through the narrow way and strait gate that lead to life eternal, to fullness of joy and pleasures forevermore. Those who merely seek to enter in will never be able. The entire Christian life of many will be spent in no greater effort than that of seeking, and their only reward will be an utter impossibility of their entering into that strait gate.

#184 I have been surprised to see how many^[#18,p184] families are blinded by Satan, and have no sense of his workings, his wiles, and deceptions, practiced in their very midst. Parents seem to be stupefied by the paralyzing influence of Satan, and yet think they are all right. I have been shown that Satan engages in the work of debasing the minds of those who unite in marriage, that he may stamp his own hateful image upon their children. Because they have entered into the marriage relation, he deceives them, and leads them to pervert the marriage institution, which is sacred. Many think that because of the

marriage relation, they may permit themselves to be controlled by animal passions. They are led on by Satan. He is well pleased with the low level their minds take; for he has much to gain in this direction. He knows that if he can excite the baser passions, and keep them in the ascendancy, he has nothing to be troubled about in their Christian experience; for the moral and intellectual will be subordinate while the animal will predominate and keep in the ascendancy, and by exercise these baser passions will be strengthened and the nobler qualities of the mind become weaker and weaker.

He can mold their posterity much more readily than he could their parents; for he can so control the minds of the parents that through them he may give his own stamp of [#18.p185] character to their children. Many children are born with the animal passions largely in the ascendancy, while the moral faculties are but feebly developed. These children need the most careful culture, to bring out, strengthen, and develop, the moral and intellectual, and have these take the lead. But the workings of Satan are not perceived. His wiles are not understood. Children are not trained for God. Their moral and religious education is neglected. The animal passions are being constantly strengthened, while the moral faculties are becoming enfeebled. #185

Some children begin to practice self-pollution in their infancy; and as they increase in years, the lustful passions grow with their growth, and strengthen with their strength. Their minds are not at rest. Girls desire the society of boys; and boys, that of the girls. Their deportment is not reserved and modest. They are bold and forward, taking indecent liberties. Their corrupt habits of self-abuse have debased their minds, and tainted their souls. Vile thoughts, novel-reading, vile books, and love-stories, excite their imagination, and just suit their depraved minds. They do not love work. They complain of fatigue when engaged in labor. Their backs ache. Their heads ache. Is there not sufficient cause? Are they fatigued because of their labor? No, no! Yet their parents [#18.p186] indulge these children in their complaints, and release them from labor and responsibility. This is the very worst thing they can do for them. They are removing almost the only barrier to Satan's having free access to their weakened minds. Useful labor would be a safeguard in some measure from his decided control of them. #186

We have some knowledge of the manner of Satan's workings, and how well he succeeds in it. From what has been shown me, Satan has paralyzed minds. They are slow to suspect that their own children can be wrong and sinful.

Some of these children profess to be Christians, and parents sleep on, feeling no danger while the minds and bodies of their chil-

Testimony #18

dren are becoming wrecked. Some parents do not even take care to keep their children with them when in the house of God. Young girls have attended meetings and taken their seat, it may be, with their parents, but more frequently back in the congregation. They have been in the habit of making an excuse to leave the house. Boys understand this, and go out before or after the exit of the girls, and then, as the meeting closes, they accompany these girls home. Parents are none the wiser for this. Again, excuses are made to walk, and boys and girls assemble in some out-of-the-way place, resort to the fair grounds, or
#187 some other secluded place,^[#18.p187] and there play, and have a regular, high time, with no experienced eye upon them to caution them. They imitate men and women of advanced age.

This is a fast age, little boys and girls commence paying attentions to one another, when they should both be in the nursery, taking lessons in modesty of deportment. What does this common mixing up do? Does it increase chastity in the youth who thus gather together? No, indeed! it increases the first lustful passions in the youth, and they are crazed by the devil, and only give themselves up to their vile practices after such meetings.

Parents are asleep. They don't know that Satan has planted his hellish banner right in their households. What, I was led to inquire, will become of the youth in this corrupt age? I say parents are asleep. The children are infatuated with a love-sick sentimentalism, and the truth has no power to correct the wrong. What can be done to stay the tide of evil? Parents can do much if they will. If a young girl just entering her teens is accosted with familiarity by a boy of her own age, or older, she should be taught to so resent this, that no such advances will ever be repeated. When a girl's company is frequently sought for by boys or young men, something is wrong. That young girl needs a
#188 mother to show her her place, or to restrain^[#18.p188] her, and teach her what belongs to a girl of her age.

The corrupting doctrine which has prevailed, that, as viewed from a health standpoint, the sexes must mingle together, has done its mischievous work. When parents and guardians manifest one tithe of the shrewdness, which Satan possesses, then can this associating of sexes be nearer harmless. As it is, Satan is most successful in his efforts to bewitch the minds of the youth; and the mingling of boys and girls only increases the evil twenty-fold. Let boys and girls be kept employed in useful labor. If they are tired, they will have less inclination to corrupt their own bodies. There is nothing to be hoped for in the case of the young, unless there is an entire change in the minds of those older. Vice is stamped upon the features of boys and girls, and yet what is being done to stay the progress of this evil? Young boys

and men are allowed and encouraged to take liberties by immodest advances of girls and young women. May God arouse fathers and mothers to work earnestly to change this terrible state of things, is my prayer.

I have been looking over the testimonies given for the Sabbath-keeping people, and I am astonished at the mercy of God and his care for his people in giving them the many warnings, pointing out their dangers, presenting before them the exalted position he_[#18,p189] would have them occupy. If they would keep themselves in his love, and separate from the world, he would make his especial blessings to rest upon them, and his light to shine around about them. Their influence for good might be felt in every part of the gospel field, in every branch of the work. If they fail to meet the mind of God, if they continue to have so little sense of the exalted character of the work as they have had in the past, their influence and example will prove a terrible curse. They will do harm, and only harm. The blood of precious souls will be found upon their garments. #189

Testimonies of warning have been repeated. I inquire, Who have heeded them? Who have been zealous in repenting of their sins and idolatry, and have been earnestly pressing toward the mark for the prize of the high calling of God in Christ Jesus? Who have shown the inward work of God, leading to self-denial and humble self-sacrifice? Who that have been warned, have so separated themselves from the world, from its affections and lusts, that they have shown a daily growth in grace and in the knowledge of our Lord and Saviour Jesus Christ? Whom do we find among the active ones, that feel the burden for the church? Whom do we see God especially using, working by them, and through them, to elevate the standard, and to bring the church up to it, that they may prove_[#18,p190] the Lord and see if he will not pour them out a blessing. #190

I have waited anxiously and hoped that God would put his Spirit upon some and use them as instruments of righteousness to awaken and set in order his church. I have about despaired as I have seen, year after year, a greater departure from that simplicity which God has shown me should characterize the life of his followers. There has been less and less interest in, and devotion to, the cause of God. I ask, Wherein have they regarded the warnings given? Wherein have they heeded the instructions they have received? They profess confidence in the testimonies. Wherein have they sought to live according to the light given in them?

I saw that great changes must be wrought in the hearts and lives of very many before God can work in them by his power, in the salvation of others. They must be renewed after the image of God in

Testimony #18

righteousness and true holiness. The love of the world, the love of self, and every ambition of life calculated to exalt self, will be changed by the grace of God, and employed in the special work of saving souls for whom Christ died. Humility will take the place of pride; and haughty self-esteem will be exchanged for meekness. Every power of the heart will be turned into disinterested love for all
#191 mankind. Satan, I saw, will arouse himself_[#18,p191] when they in earnest commence the work of reformation in themselves. He knows that these persons, if consecrated to God, could prove the strength of his promises, and realize a power working with them that the adversary shall not be able to gainsay nor resist. They would realize the life of God in the soul.

One family in particular have needed all the benefits they could receive from the reform in diet. Yet these very ones were completely backslidden. Meat and butter were used quite freely, spices were not entirely discarded. This family could have received great benefit from a nourishing, well-regulated diet. The head of the family needed a plain, nutritious diet. His habits were sedentary, and his blood moved sluggishly through the system. The benefit of healthful exercise he could not have like others, and, therefore, his food should be of a right quality and quantity. There had not been in this family the right management in regard to diet. There had been irregularity. There should have been a specified time for each meal, and the food should have been prepared free from grease in a simple form; but pains should have been taken to have it nutritious, healthful, and inviting. There has been in this family, as also in many families, a special
#192 parade made for visitors, many dishes prepared and frequently made too rich; so that those seated at the table_[#18,p192] would be tempted to eat to excess. Then in the absence of company there was a great reaction, a falling off in the preparations brought on the table. The diet was spare and lacked nourishment. It was considered not so much matter "just for ourselves." The meals were frequently picked up, and the regular time for eating not regarded. Every member of the family was injured by such management. It is a sin for any of our sisters to make such preparations as mentioned, for visitors, and wrong their own families by a spare diet which will fail to nourish the system.

The brother spoken of felt a lack in his system. He was not nourished. He thought meat would give him strength that he needed. Had he been suitably cared for, his table spread with food at the right time, of a nourishing quality, all the demands of nature would have been abundantly supplied. The butter and meat stimulate. These have injured the stomach and perverted the taste. The sensitive nerves of the brain have been benumbed, and the animal appetite strengthened

at the expense of the moral and intellectual. These higher powers, which should control, have been growing weaker; so that eternal things have not been discerned. Paralysis has benumbed the spiritual and devotional. Satan has triumphed to see how easily he can succeed in coming in through the appetite,^[#18,p193] and controlling men and women of intelligence, calculated by the Creator to do a good and great work. #193

The case referred to above is not an isolated one. If it were, I would not introduce it here. When Satan takes possession of the mind, how soon the light and instruction that the Lord has graciously given, fade away, and have no force! How many excuses are framed, how many necessities made, which have no existence, to bear them up in their course of wrong, in setting aside the light and trampling it under foot! I wish to speak with assurance, that the greatest objection to health reform is, this people do not live it out, and they will gravely say they cannot live the health reform and preserve their strength.

We find in every such instance a good reason why they cannot live out the health reform. They do not live it out, and have never followed it strictly, therefore cannot be benefited by it. Some fall into the error, that because they leave meat they have no need to supply its place with the best of fruits and vegetables, prepared in their most natural state, free from grease and spices. If they will only skillfully arrange the bounties the Creator has surrounded them with, and with a clear conscience parents and children unitedly engage in the work, they would enjoy simple food, and would then be able to^[#18,p194] speak #194 understandingly of health reform.

Those who have not been converted to health reform, that have never fully adopted it, are not judges of its benefits. Those who digress occasionally to gratify the taste in eating a fattened turkey, or of other flesh-meats, pervert their appetites, and are not the ones to judge of the benefits of the system of health reform. They are controlled by taste, not by principle.

I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I never intend to be surprised by an unreadiness to have set at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this they are at liberty to find it elsewhere. No butter or flesh-meats of any kind come on my table. Cake is seldom found on my table. I generally have an ample supply of fruits, good bread and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no

Testimony #18

epicurean appetite, and eat with a relish the bounties supplied by our Creator.

#195 A wonderful indifference has been manifested upon this important subject, by those right at the heart of the work. The lack of stability in regard to the principles of health^[#18,p195] reform, is a true index of their character and their spiritual strength. They are deficient in thoroughness in their Christian experience. Their consciences are not regarded. The basis or cause of every right action existing and operating in the renewed heart secures obedience without external or selfish motives. The spirit of truth and a good conscience are sufficient to inspire and regulate the motives and conduct of those who learn of Christ and are like him. Those who have not strength of religious principles in themselves have been easily swayed, by the example of others, in a wrong direction. Those who have never learned their duty from God, and acquainted themselves with his purposes concerning them, are not reliable in times of severe conflict with the powers of darkness. The external and present appearances will sway them. Worldly men are governed by worldly principles. They can appreciate no other. Christians should not be governed by the same principles worldly men are. They should not seek to strengthen themselves in the performance of duty by any other consideration than a love to obey every requirement of God as found in his word, and dictated by an enlightened conscience.

#196 In the renewed heart there will be a fixed principle to obey the will of God because there is a love for what is just, and good, and ^[#18,p196] holy. There will not be a hesitating, a conferring with the taste, or studying of convenience, or moving in a certain course because others have done so. Every one should live for themselves. The minds of all who are renewed by grace will be an open medium, continually receiving light, grace, and truth, from above, and transmitting it to others. Their works are fruitful. Their fruit is unto holiness, and the end everlasting life.

There are but very few who have an experimental knowledge of the sanctifying influence of the truths they profess. Their obedience and devotion have not been in accordance with their light and privileges. They have no real sense of the obligation resting upon them, to walk as children of the light, and not as children of darkness. If the light had been given Sodom and Gomorrah that has been given to these, they would have repented of their sins in sackcloth and ashes, and would have escaped the signal wrath of God. It will be more tolerable for Sodom and Gomorrah in the day of Judgment than for those who have been privileged with the clear light, and who have had a vast amount of labor, and have not profited by it. They have neglected

the great salvation God in mercy was willing to bestow. They were so blinded by the devil, they verily thought they were rich and in the favor of God, when the True Witness declares them to be wretched, [#18,p197] miserable, poor, and blind, and naked.

#197

THE following was addressed to a sister a few months since, and as it may be quite applicable to the cases of others, I give it here.

DEAR SR. —: I am somewhat acquainted with your peculiar temperament, your caution, your fears, your lack of hope and confidence. I sympathize with you in your sufferings of mind, as you cannot see everything in regard to our position and faith as clearly as you could wish. We know you to be strictly conscientious, and have not a doubt, could you have the privilege of hearing on all points of present truth, and of weighing the evidences for yourself, you could be established, strengthened, settled. Then opposition or reproach would not move you from the sure foundation. As you have not had the privilege, as many others have, of attending meetings, and experiencing for yourself the evidences attending the presentation of the truths we hold sacred, we feel more solicitous for you on this account. Our hearts are drawn out after you, and our love is sincere and fervent toward you. We fear that amid the perils of these last days you may make shipwreck. Be not grieved with me for thus writing. You cannot have a full sense, as I have, of the wiles and sophistry [#18,p198] of Satan. His deceptions are many. His snares are carefully and cunningly prepared to entangle the unwary and unsuspecting. We want you to escape his wiles. We want you to be fully on the Lord's side, waiting, loving, and earnestly longing, for the appearance of our Saviour in the clouds of heaven. #198

There have many things arisen to discourage you, since your first efforts to keep the Sabbath. Yet we hope that these things transpiring will not divert your mind from important truths for these last days. If the advocates of truth do not all do as they should, because unsanctified by the truths they profess, the truth is the same. Its luster is undimmed. Although these dark ones may stand between the truth and those who have not fully taken hold upon it, and their dark shadow may appear for a time to cloud the bright luster of truth, yet, in reality, it does not. The truth of heavenly origin is undimmed. Its purity and exalted character are changeless. It lives; for it is immortal. Cling to the truth. Obtain an experience for yourself, my beloved sister. You have an individuality. You are accountable only for how you use the light which shines upon your pathway, independent of all oth-

Testimony #18

ers. The lack of consecration in others will be no excuse for you. Their perverting the truth by their wrong course of action, because
#199 they are unsanctified by it, will not render you^[#18,p199] less responsible. A solemn obligation is resting upon you to exalt the standard of truth, to bear it aloft, even if the standard-bearer faints and falls. Do not you leave the precious standard to trail in the dust. Seize the lowered standard; bear it aloft, even at the peril of your good name, your worldly honor, and your life, if required. My much-respected sister, I entreat of you to look up. Cling fast, cling to your Heavenly Father's hand. Jesus, our advocate, lives, to make intercession for us. Whoever may deny the faith, by their unholy lives, it does not change the truth into a lie. Nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. Watch and pray, lest ye enter into temptation. I have fears, at times, that your feet will slide; that your feet will refuse to walk in the humble, straight and narrow way, which leadeth to life, eternal life, in the kingdom of glory.

I present before you the life of self-denial, of humility and sacrifice, of our divine Lord. The Majesty of Heaven, the King of glory, left his riches, his splendor, his honor and glory, and, in order to save sinful man, condescended to a life of humility, poverty and shame; "who, for the joy that was set before him, endured the cross, despising the shame." Oh! why are we so sensitive of trial and of reproach, of shame and of suffering, when our Lord has given us such
#200 an example? Who^[#18,p200] would wish to enter into the joy of their Lord while they were unwilling to partake of his sufferings? The servant unwilling to submit to bear the humility and shame and reproach their Master bore unselfishly for them! What! the servant shrinking from a life of humility and sacrifice which is for his own eternal happiness, that he may finally obtain an exceeding great and eternal reward! The language of my heart is, Let me be a partaker with Christ of his sufferings, that I may finally share the glory with him.

The truth of God has never been popular with the world. The natural heart is ever averse to the truth. I thank God that we must leave the love of the world, and pride of heart, and everything which tendeth to idolatry, in order to be followers of the Man of Calvary. Those who obey the truth will never be loved and honored of the world. From the lips of the divine Teacher was heard, as he walked in humility among the children of men, "Whosoever will be my disciple, let him take up his *cross*, and follow me." Yes, follow our Exemplar. Was he seeking for praise and honor of men? Oh, no! Shall we then seek for honor or praise from worldlings?

Those who have no love for God, will not love the children of God. Listen to the words of heavenly instruction: "Woe unto you

when all men shall speak well of you."^[#18,p201] "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day and leap for joy, for, behold your reward is great in Heaven." "But woe unto you that are rich, for you have received your consolation." In John, we again find the words of Christ: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you if they have kept my saying, they will keep yours also." "I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."

#201

In first John we read, "Love not the world, neither the things that are in the world." In Paul's epistle to the Romans he beseeches them, by the mercies of God, that they present their bodies a living sacrifice,^[#18,p202] holy, acceptable unto God, which is their reasonable service. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."

#202

I entreat of you to carefully consider the instructions in Paul's epistle to the Galatians: "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ." I fear you are in great danger of making shipwreck of the faith. You consider that you have sacrifices to make to obey the truth. We believe that you have made some sacrifices, but had you been more thorough in this work than you have been, your feet would not now be stumbling, your faith wavering. I do not refer now to sacrifice of means, but, what comes closer than this, to that which would cause you a more painful conflict than to give your means, that which touches self especially. You have not yielded your pride, your love of the approbation of an unbelieving world. You love to have men speak well of you.

You have not received and practiced the truth in its simplicity. You have, I fear, felt somewhat as though you were condescending,^[#18,p203] to receive the unpopular truth as advocated by Sabbath-

#203

Testimony #18

keeping Adventists. You have sought, to quite a degree, to retain the spirit of the world, and yet adopt the truth. This cannot be. Christ will accept of nothing but the whole heart—the entire affections.

The friendship of the world is enmity with God. When you desire to so live as to shun reproach, you are seeking a position above your suffering Lord; and while engaged in this, you are separating from your Father in Heaven—exchanging his love for that which is not worth obtaining.

I have felt pressed in spirit in regard to you, my sister, and also your husband. As I have taken my pen to write, your cases have been clearly brought before me. Your dangers I am fully aware of—your state of perplexity and doubt. Everything has been unfavorable for you, Sr. —, since you have sought to obey the law of God. But nothing has been as great a hindrance to you both as your pride. You are both fond of show, of display; and this has no part in good, humble religion. I saw that you both had a fiery ordeal to pass; you would be tested and proved. In this conflict, Satan would strive hard to blind your eyes to your eternal interest, and would present the advantages of the present time, this little, short life which is so uncertain. You would
#204 see claims in this life, and unless you parted with your^[#18,p204] love of show and the favor of the world, you could not retain the love of God. Jesus was presented to me, pointing to the charms of Heaven, seeking to attract your eyes from the world, and saying, "Which will ye choose, *me*, or the *world*? You cannot have me and the love of the world too. Will you sacrifice Him who died for you for the pride of life, for the treasures of the world? Choose between me and the world; the world has no part in me."

I saw your feet faltering, your faith wavering. Unbelief and doubt were inclosing you about, and the light of Jesus was departing. Vanity is one of the strongest principles of our depraved natures. Satan will constantly and frequently appeal to it with success. Individuals have not been wanting to aid Satan in his work to flatter you; to present your ability, and the influence you could have in society; that it would be a great pity for you to unite your interests with a people of humble faith, and you mingle in a class of society, as they regard it, beneath you. It has seemed to you that it was a great sacrifice you were making for the truth. It is true that the great masses who possess influence, do not choose to sacrifice their worldly ambition and separate their affections from the world, and turn their footsteps into the narrow, humble path traveled by the suffering Man of Calvary. Their
#205 talents and influence they consider too^[#18,p205] precious to be devoted to the cause of God—too precious to be given back to glorify the Giver who lent them these talents to be improved upon and returned

back to him—both principal and interest. For the temporal advantages they suppose they will gain, they will sacrifice the eternal. For the flattery of men, they will turn from the approval of the Lord, the maker of the heavens and the earth, and forfeit all right to the honor which cometh from above. How few know what is for their best interest! You do not appreciate this. Jesus, through a life of unexampled suffering and an ignominious death, has opened a way that man may follow in his footsteps, and finally be exalted to his throne, and have awarded to him immortality and eternal life. For a life of obedience, an immortal inheritance—a treasure undefiled that fadeth not away.

In the epistle of Paul to the Corinthians, we read: "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things ^[#18,p206] of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." #206

You have the example of Christ, his unpretending life without display, or grandeur. Is the servant *above* his Lord? Dear sister —, you have a good mind. You can do good. You can be as an anchor to your husband, and a strength to many others. But if you stand halting between two opinions, unreconciled to the humble work of God, your influence in connection with your husband's will be exerted in a wrong direction. How readeth the word of God? Turn from the opinions of men to the law and to the testimony. Shut out every worldly consideration. Make your decisions for eternity. Weigh evidence in this important time. We surely need not expect to escape trial and persecution in following our Saviour. This is the salary of those who follow Christ. Our Saviour plainly declares we shall suffer persecution. Our earthly interests must be subservient to the eternal. Listen to the words of Christ: "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren or sisters, or father or mother, ^[#18,p207] or wife or children, lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and #207

Testimony #18

lands, with persecutions, and in the world to come eternal life." Eternal interests are here involved.

Do not flatter yourselves that if you should yield the truth, all obstacles will be removed to your acquiring property. Satan tells you this. This is his sophistry. If God's blessing rests upon you, because of your surrendering all to him, you will prosper. If you turn from God, he will turn from you. His hand can scatter faster than you can gather. What is a man profited if he gain the whole world and lose his own soul? or what, will a man give in exchange for his soul?

You, my dear sister, need a thorough conversion to the truth, which shall slay self. Cannot you trust in God? Please read Matt. 10:25-40. Please read with a prayerful heart Matt. 6:24-34. Let these words impress your heart: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" The better life is here referred to. By the body is meant the inward adorning which makes sinful mortals, possessing the meekness and righteousness of Christ, valuable in his sight, [#18,p208] as was Enoch, and entitles him to receive the finishing touch of immortality. Our Saviour refers us to the fowls of the air, which sow not, neither reap, nor gather into barns; yet their Heavenly Father feedeth them. Then he says, "Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these." These lilies, in their simplicity and innocence, meet the mind of God better than Solomon in his costly decorations, yet destitute of the heavenly adorning. "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Can ye not trust in your Heavenly Father? Can ye not rest upon his gracious promise? Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Precious promise! Can we rely upon it? Can we not have implicit trust, knowing that he is faithful who hath promised? I entreat of you to let your trembling faith again grasp the promises of God. Bear your whole weight upon these promises with unwavering faith; for they will not, they cannot, fail.

E. G. W.

TESTIMONY
FOR
THE CHURCH,
No. 19.

BY ELLEN G. WHITE.

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

1870.

ADDRESS TO MINISTERS.

DEAR BRETHREN: God has shown me (Oct. 25, 1868) that not all who profess to be called to teach the truth, are qualified for this sacred work. Some are far from meeting the mind and will of God. Some indulge in slothfulness in temporal things, and their religious life is marked with spiritual sloth. Where there is a deficiency in persevering energy and close application in temporal matters and business transactions, there will be the same failure apparent in spiritual things.

Some of you are heads of families, and your example and influence give shape to the character of your children. Your example will be followed by them in a greater or less degree. Your lack of thoroughness is setting a bad example for others. But where your deficiencies are more sensibly felt, with more weighty results, is in the cause and work of God. Your families have felt this deficiency, and suffered on account of it. They have lacked many things which diligent industry and perseverance might have supplied. But this deficiency has been seen and felt in the cause and work of God in as much greater degree as the cause and work of God is of higher importance than the things pertaining to this life. [#19,p2]

The influence of some ministers is not good. They have not set a good example to the people, in industry, carefully guarding their moments. They spend their moments and hours in indolence, which, when once passed into eternity with their record of results, can never be recalled.

Some are naturally indolent, which has made it difficult for them to make any enterprise they should undertake a success. This deficiency has been seen and felt all through their religious experience. Those at fault are not alone the losers. Others are made to suffer by their deficiencies. Many have at this late period lessons to learn which should have been learned at a much earlier date.

Some are not close Bible students. They are disinclined to apply themselves diligently to the study of the word of God. They have, in consequence of this neglect, labored at great disadvantage. They have not in their ministerial efforts accomplished one-tenth part of the work they might have done had they seen the necessity of closely applying their minds to the study of the word. They might have become so familiar with the Scriptures and with Bible arguments that they could be fortified to meet opponents, and so present the rea-

sons of our faith as to make the truth triumph, and silence their opposition.

Those who minister in the word must have as thorough a knowledge of that word as it is possible for them to obtain. They must be continually searching, praying, and learning, or the people of God will advance in the knowledge of the word and will of God, and leave these professed teachers far behind. When the people are in advance of their^[#19,p3] teachers, who will instruct them? All the efforts of such ministers are fruitless. The people need to teach them the word of God more perfectly before they are capable of instructing others. #3

Some might now have been thorough workmen had they made a good use of their time, and had they felt that they would have to give an account to God for their misspent moments. They have displeased God because they have not been industrious men. Self-gratification, self-love, and selfish love of ease, have kept some from good, and withheld them from obtaining a knowledge of the Scriptures, that they might be thoroughly furnished unto all good works. Time, by some, is not appreciated. Hours have been idled away by them in their beds, that might have been employed in the study of their Bibles. There are a few subjects that they have dwelt upon the most, that they are familiar with, and can speak upon with acceptance; but they have in a great degree rested the matter here. They have not felt altogether satisfied themselves. They have realized their deficiencies at times, but have not been sufficiently awakened to the crime of their negligence, in not becoming acquainted with the word of God, when they profess to be teachers of that word. The people are deprived of the intelligence they might obtain from them, and which they expect to obtain from ministers of Jesus Christ, but on account of their ignorance of the word of God, they do not receive it, and are disappointed. By rising early and economizing their moments, they can find time for a close investigation of the Scriptures. They must have a perseverance, not to be thwarted in their object,^[#19,p4] persistently employing their time in a study of the word, bringing to their aid the truths which other minds, through wearing labor, have brought out for them, and with diligent and persevering effort, prepared to their hand. #4

There are ministers who have been laboring for years, teaching the truth to others, who are not themselves familiar with the strong points of our position. I beg of such to have done with their idleness. It is a continual curse to them. God requires of them to make every moment fruitful of some good to themselves or to others. Not slothful in business; fervent in spirit; serving the Lord." "He also that is slothful in his work is brother to him that is a great waster." I have been

Testimony #19

shown that there is a decided lack with some who preach the word. It is important for ministers of Jesus Christ to see the necessity of self-culture. This is necessary in order to adorn their profession, and maintain a becoming dignity. Without mental training they will certainly fail in everything they may undertake. God is not pleased with the ways, manners, and ideas, of some who profess to be ministers. Their haphazard manner of quoting texts of Scripture is a disgrace to their profession. They profess to be teachers of the word, and yet fail to repeat Scripture correctly. Those who give themselves wholly to the preaching of the word should not be guilty of quoting one text incorrectly. God requires thoroughness of all his servants.

#5 The religion of Jesus Christ will be exemplified by its possessor in the life, in the conversation, in the works. Its strong principles will prove an anchor. Those who are teachers of the word^[#19.p5] should be patterns of piety, ensamples to the flock. Their example should rebuke idleness, slothfulness, lack of industry and economy.

The principles of religion exact diligence, industry, economy, and honesty. "Give an account of thy stewardship," will soon be heard by all. What an account, brethren, would you *have* to render if the Master should now appear? You are unready. You would as surely be reckoned with the slothful servants as that they exist. You have precious moments left you. Redeem the time. I entreat of you.

Paul exhorted Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

#6 In order to accomplish the work God requires of ministers, they need to be qualified for the position. The apostle Paul writing to the Collossians, in speaking of his ministry, says: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the^[#19.p6] Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily."

No less devotion to, and sacred appreciation of, the work of the ministry does God require of his ministers who are living so near the end of all things. God cannot accept the work of laborers unless they realize the life and power of the truth they present to others in their own hearts. God will not accept of anything short of earnest, active, zealous heart-labor. Vigilance and fruitfulness are required for this great work. God wants unselfish workmen who will labor with disinterested benevolence, and who will give their undivided interest to the work.

Brethren, you lack self-devotion and consecration to the work. Your hearts are selfish. The deficiencies in you must be supplied, or you will meet with a fatal disappointment ere long—you will lose Heaven. God does not lightly regard a neglect of the faithful performance of the work he has left his servants to do. Enduring energy, and a constant reliance upon God, are lacking in many of those who are laboring in the ministry. The result of this lack brings upon the few who possess these qualities, great burdens, and they are necessitated to make up the deficiencies so apparent in those who might be able workmen if they would become so. There are a few who are working day and night, depriving themselves of rest and social enjoyments, taxing their brain to the utmost, performing the labor of three men,^[#19,p7] wearing away their valuable lives to do the work that others might do, but neglect. They are too lazy to perform their part; therefore those who feel the sacredness of the work, and realize the worth of souls, feel that it must move forward, and are doing extra labor, making superhuman efforts, and using up their brain-power, to keep the work moving, while many ministers are carefully preserving themselves, by shunning burdens and remaining in a state of inefficiency, and accomplishing next to nothing. Were the interest, and devotion to the work, equally divided, and were all diligent who profess to be ministers, devoting their interest wholly to the work, and not saving themselves, the few earnest, God-fearing workmen, who are fast wearing away their lives, would be relieved of this high pressure upon them, and their strength might be preserved, that, when actually required, would tell with double power, and accomplish far greater results than can now be seen, while under so great a pressure of overwhelming care and anxiety.

God is not pleased with this inequality. Men who profess to be called of God to minister in word and doctrine do not feel, many of them, that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the word of God. There are some who have neglected to obtain a knowledge of the simple branches of education. Some cannot even read correctly; some

Testimony #19

#8 misquote the Scriptures; and some, by their apparent lack of being qualified for the work they are trying to do, injure the work of God, and bring the truth into disrepute. These do not see the necessity of cultivating the_[#19,p8] intellect, and especially encouraging refinement without affectation, and seeking to attain to the true elevation of Christian character. The certain and effectual means of attaining this is the surrendering of the soul to God. He will direct the intellect and affections, that they will center upon the divine and eternal, and then will they possess energy without rashness; for all the powers of the mind and the being will be elevated, refined, and directed in the loftiest, holiest channel. From the lips of the heavenly Teacher was heard, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." When this submission is made to God, true humility will grace every action, while at the same time, those who are thus allied to God and his heavenly angels will possess a becoming dignity savoring of Heaven.

The Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way to life; yet frequently their conversation is not profitable, and they give evidence that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths they present to others. Some preach these truths of such weighty importance in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Men whom God has called must be trained to put forth efforts and work earnestly and with untiring zeal for him, and pull souls out of the fire. When #9 ministers_[#19,p9] feel the power of the truth in their own souls, thrilling their own being, then can they possess a power which will affect hearts, and show that they firmly believe the truths they preach to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love, which will awaken the soul, that with David they may say, "My heart was hot within me; while I was musing the fire burned."

Paul exhorted Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to the Christian life of the minister of God! What a necessity for his faithful study of the word, that he may

be sanctified by the truth himself, and may be qualified to teach others.

Brethren, you are required to exemplify the truth in your life. Men who think that they have a work to do to teach others the truth are not all converted, and sanctified by the truth, themselves. Some have erroneous ideas of what constitutes a Christian, and the means through which a firm religious experience is obtained; much less do they understand the qualifications that God requires his ministers to possess. These men are unsanctified. They have occasionally a flight of feeling, which gives them the impression_[#19,p10] that they are indeed #10 children of God. Depending thus upon impressions is one of the special deceptions of Satan. Those who are thus exercised make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in the things of God, and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances daily toward perfection, he experiences a conversion to God every day; and this conversion is not completed until perfection of Christian character is attained, and a full preparation for the finishing touch of immortality. God should be the highest object of our thoughts. Meditating upon him, and pleading with him, elevates the soul, and quickens the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness.

Religion is not emotion of feeling merely. It is a principle which is interwoven with all the daily duties and transactions of life. Nothing will be entertained, no business engaged in, which will prevent the accompaniment of this principle. To retain pure and undefiled religion, it is necessary to be workers, persevering in effort. We must do something ourselves. None can do our work. None can work out our salvation with fear and trembling, but ourselves. This is the very work the Lord has left for us to do. Some ministers who profess to be called of God, have the blood of souls in their garments. They are surrounded with backsliders and sinners, and yet_[#19,p11] let no bur- #11 den rest upon them for their souls, and manifest an indifference in regard to their salvation. Some ministers are so far asleep that they do not seem to have any sense of the work of a gospel minister. They do not consider that they are required to have skill as spiritual physicians, to administer to souls diseased with sin. The work of warning sinners, of weeping over them, and pleading with them, has been neglected until many souls are past all cure. Some have died in their sins, and will in the Judgment confront those with reproaches of their guilt who

Testimony #19

might have saved them, but who did not. Unfaithful ministers, what a retribution awaits you!

The ministers of Christ need a new anointing, that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form themselves in order to be ensamples to the flock. Nothing that we can do, of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that God requires to be wrought in us. Working men God calls for. It is a continuance in well-doing that will form characters for Heaven. In plainness, in faithfulness and love, they must appeal to men and women to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved. Let the labor be characterized by humility and meekness, yet with earnestness that will make them understand that these things are a reality, and that life and death are before them for them to choose.

#12 The salvation of the soul is not a matter to be_[#19,p12] trifled with. The deportment of the laborer for God should be serious, and characterized with simplicity, and with true Christian politeness; and yet he should be fearfully in earnest in the work the Master has left him to do. A decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness while thus exercised.

We have it in our power to control the mind in these things, if we make God our trust. Through continued exercise the mind will become strong to battle with internal foes, and to subdue self, until there is a transformation of the mind. The passions, appetites, and will, are brought into perfect subjection. Then there will be a daily piety at home and abroad. When engaged in labor for souls, there will be a power which will attend the efforts that are made. There will be, with the humble Christian, seasons of devotion, which are not spasmodic, fitful, or superstitious, but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God.

Why the ministers of Christ are no more successful in their labors is because they are not unselfishly devoted to the work. The interest of some is divided. They are double-minded. The cares of this life engage the interest. They do not realize the sacred work of a minister. Such may complain of darkness, of great unbelief, of infidelity. The reason of this is, the men are not right with God. They do not see the importance of making a full and entire consecration_[#19,p13] to him. They serve God a little, but themselves more. They pray but little. The Majesty of Heaven, while engaged in his ministry, prayed much to his

Father. He was frequently bowed all night in prayer. His spirits were often sorrowful as he felt the powers of the darkness of this world. He sought retirement to make his intercessions. He often left the busy city and the noisy throng, to seek a retired place for prayer. The Mount of Olives was the favorite resort of the Son of God for his devotions. Frequently after the multitude had left him for the retirement of the night, he rested not, although he was weary with the labors of the day. In St. John we read, "And every man went unto his own house. Jesus went unto the Mount of Olives."

While the city was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to his Father from the Mount of Olives for his disciples, that they might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon his head bowed in prayer. His example is left for his followers.

The Majesty of Heaven, while engaged in his earthly mission, was often in earnest prayer. He did not always visit Olivet, for his disciples had learned his favorite retreat, and often followed him. Therefore he chose the stillness of night,^[#19,p14] when there would be no interruption. Jesus could heal the sick and raise the dead. He was himself a source of blessing and strength. He commanded even the tempests, and they obeyed him. He was unsullied with corruption, a stranger to sin; yet he prays, and that often with strong crying and tears. He prayed for his disciples, and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, possessing, not the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from his Father. Christ is our example. #14

Are the ministers of Christ tempted and fiercely buffeted by Satan? so also was He who knew no sin. Christ turned to his Father in these hours of distress. He came to this earth that he might provide a way whereby we could find grace and strength to help in every time of need, by following his example in frequent, earnest prayer. If the ministers of Christ will imitate this pattern, they will be imbued with his spirit, and angels will minister unto them.

Angels ministered to Jesus Christ, yet the presence of these angels did not make his life one of ease and freedom from severe conflict and fierce temptations. He was tempted in all points like as we

Testimony #19

are, yet without sin. If the ministers, while engaged in the work the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is

- #15 One who has_[#19,p15] endured all these before them? Shall they cast away their confidence because they do not realize all that they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put Him to death who came to give them life.

There are a sufficient number of ministers, but a great lack of laborers. Laborers, co-workers with God, have a sense of the sacredness of the work, and the severe conflicts they must meet in order to carry it forward successfully. Laborers will not faint and despond in view of the labor, arduous although it may be. In the epistle of Paul to the Romans, he says: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are hid all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. The shrinking from hardships, the complaints while suffering under tribulation, make the servants of God weak, and inefficient in bearing responsibilities and burdens.

- #16 All those who unshrinkingly stand in the forefront of the battle, must feel the especial warfare of Satan against them. As they realize his_[#19,p16] special attacks, they will flee to the stronghold; for they feel their need of special strength from God. They labor in his strength; therefore every victory they gain does not exalt them, but leads them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and a joyfulness in tribulation, which they experience while pressed by the enemy. An experience is being gained by these willing servants. A character is being formed which will do honor to the cause of God.

It is a season of solemn privilege and sacred trust to the servants of God. If these trusts are faithfully kept, great will be the reward of the faithful servant when the Master shall say, "Give an account of thy stewardship." The earnest toil endured, the unselfish work of patient, persevering effort, will be rewarded abundantly; while Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master was not given because of the

greatness of the work performed, because of having gained many things, but the fidelity in even a few things. It is not because of the great results that the reward is given; but the motives weigh with God. Goodness and faithfulness God prizes more than the greatness of the work accomplished.

I have been shown that there is the greatest danger of many failing of perfecting holiness in the fear of the Lord. Ministers are in danger of losing their own souls. Some ministers, after they have preached to others, will themselves be cast away, for they have not perfected Christian characters. In their labor they do not save [#19,p17] #17 souls, and fail even to save their own souls. They do not see the importance of self-knowledge, and self-control. They do not watch, they do not pray, lest they enter into temptation. If they would watch, they would become acquainted with their weak points, where they are most susceptible of being assailed by temptations. With watchfulness and prayer, their weakest points can be so guarded as to be their strongest points, and they can encounter temptation without being overcome. Every follower of Christ should daily examine himself, that he may become perfectly acquainted with his own conduct. There is a negligence here of self-examination with nearly all. But this neglect is positively dangerous in one who professes to be a mouthpiece for God, occupying the fearful, responsible position of receiving the words from God to give to his people. The life and conduct of such have great influence upon others. If they have any success in labor, they bring their converts to their own low standard, and it is seldom that these converts rise higher than their minister. His ways, his words, his gestures and manners, his faith, and his piety, are considered a sample of all Sabbath-keeping Adventists; and therefore, if they pattern after him who has taught the truth, they think they are doing all their duty.

There is much in the conduct of a minister that he can improve. Many see and feel the lack, while they seem to be ignorant of the influence they exert. They are conscious of their actions as they perform them, but suffer them to pass from their memory, and therefore do not reform. [#19,p18] #18 If ministers would make the actions of the day a subject of careful thought and deliberate review, with the object to become acquainted with their own habits of life, they would better know themselves. By a close scrutiny of their daily life under all circumstances, they would know their own motives and the principles which actuate them. This viewing daily your acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character. Many actions which pass for good works, including deeds of benevolence, when closely investi-

Testimony #19

gated, will be found to be prompted by wrong motives. Many receive applause for virtues they do not possess. The Searcher of hearts inspects motives, and records deeds, as frequently springing from selfish motives and base hypocrisy, while they are highly applauded by men. Every act of our lives, whether praiseworthy and excellent, or deserving of censure, is judged by the Searcher of hearts, according to the motives which actuated it. Even some of the ministers of Jesus Christ, who are advocating the law of God, have but little knowledge of themselves. They do not meditate, and investigate their motives. They do not see their errors and sins, because they do not in sincerity and earnestness take a view of their life, their acts, and their character, separate and as a whole, and compare them with the sacred and holy law of God. The claims of God's law are not really understood by them, and they are daily living in transgression of the spirit of that law which they profess to revere. "By the law," says Paul, "is the knowledge of sin." "I had not known sin^[#19,p19] but by the law; for I had not known lust, except the law had said, Thou shalt not covet." A practical understanding of the law of God and its holy claims, and also of the atonement of Christ, is not obtained by all who labor in word and doctrine. They need to be converted themselves, before they can convert sinners.

The faithful mirror which would discover the defects in the character is neglected, therefore deformity and sin exist, and are apparent to others, if not understood by those who are in fault themselves. The hateful sin of selfishness exists to a great extent, even in some of those who profess to be devoted to the work of God. Comparing their character with his requirements, especially the great standard, his holy, just, and good, law, they would ascertain, if earnest, honest searchers, that they were fearfully wanting. But some are not willing to look far enough, or deep enough, to see the depravity of their own hearts. They are wanting in very many respects, yet they remain in willing ignorance of their guilt, and are especially caring for their own interest, so much that God has no care for them.

Some are not naturally devotional, therefore should be ever encouraging and cultivating a close examination of their own lives and motives, and should especially cherish a love for religious exercises, and for secret prayer. They are often heard talking doubts, talking unbelief, dwelling upon the wonderful struggles they have had with infidel feelings. They dwell upon discouraging influences as so affecting their faith, hope, and courage, in the truth, and the ultimate success of the work and cause in which they are engaged,^[#19,p20] as to make it a special virtue to be found on the side of the doubting.

They do at times seem to really enjoy having a regular time hovering about the infidel's position, and strengthening their unbelief with every circumstance they can gather, as an excuse for their being in darkness and unbelief. To such we would say, You had better come down at once, and leave the walls of Zion, until you are converted men, and become good Christians. Before you take the responsibility of becoming ministers, you are required of God to separate yourselves from the love of this world. The reward those who continue in this doubting position will receive, will be that given to the fearful and unbelieving.

But what is the reason of this darkness, these doubts, and this unbelief? I answer, It is because these men are not right with God. They are not dealing honestly and truly with their own souls. They have neglected to cultivate personal piety. They have not separated themselves from all selfishness, and from sin and sinners. They have failed to study the life of self-denial and of self-sacrifice of our Lord. They have failed to imitate his life of purity, devotion, and self-sacrifice, having no selfish interest. The sin which easily besets has been strengthened by being cultivated. They have separated themselves, by their own negligence and sin, from the company of the divine Teacher, and he is a day's journey in advance of them. They have for their company, the indolent, slothful, backslider, unbeliever, irreverent, unthankful, unholy, and their attendants, the evil angels. What marvel, then, if such are in darkness,^[#19,p21] or if they do have doubts #21 of doctrine? "If any man will do his will, he shall know of the doctrine." Ye shall know of a certainty in regard to this matter. This should put to flight all doubts and questionings. It is a separation from Christ that brings these doubts. He is followed by the earnest, honest, true, faithful, humble, meek, and pure, while the heavenly angels, clothed with the panoply of Heaven, are sanctifying, enlightening, purifying, and guarding, the whole; for they are Heaven-bound.

No greater evidence need be asked that a person is at a great distance from Jesus, and living in neglect of secret prayer, neglecting personal piety, who thus talks doubts and unbelief because his surroundings are not favorable. Such possess not the pure, true, undefiled religion of Jesus Christ. They have a spurious article which the refining process will utterly consume like dross. As soon as their faith is put to the test, as soon as God by his ways and means proves them, they waver, they stand feebly, swaying, first one way, then the other. They have not the genuine article that Paul possessed, that could glory in tribulation, because "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart." They have a

Testimony #19

religion of circumstance. If all around them are strong in faith and courage in the ultimate success of the third angel's message, and there is no special influence brought to bear against them, they then have apparently some faith. But as soon as adversity seems to come upon
#22 the cause, and the work drags heavily, and the help of every^[#19,p22] one is needed to press things ahead, these poor souls, although they may be professed ministers of the gospel, expect everything will come to naught. These hinder, instead of helping.

If apostasy arises, and rebellion is manifested, you do not hear them say, in words of encouragement and lofty cheer, Brethren, faint not; be of good courage. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

These men, thus affected by circumstances, should remain at their homes, and employ their physical and mental strength in a less-responsible position, where they will not be liable to meet such strong opposition. If everything moves smoothly, they may pass for apparently very good, devotional men. But these are not the ones whom the Master will send to do his work; for his work is opposed by those who are emissaries of Satan. Satan, also, and his host of evil angels will be arrayed against them. God has made provision for the men whom he has called to do his work, that they may come off conquerors in every contest. If his directions are followed, they will never meet with defeat.

The Lord, speaking through Paul, Eph. 6: 10-18, tells them how to fortify themselves against Satan and his emissaries: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Where-
#23 fore take^[#19,p23] unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

We are engaged in an exalted, sacred work. All who profess to be called to the work of teaching the truth to those who sit in darkness, should not be bodies of unbelief and darkness themselves. They

should live near to God, where they can be all light in the Lord. Why they are not so is because they are not obeying the word of God themselves; therefore, you hear doubts and discouragements expressed, where should be heard only words of faith and holy cheer.

It is religion that the ministers need; a daily conversion to God, an undivided, unselfish interest in his cause and work. There should be self-abasement and a putting away of all jealousy, evil surmising, envy, hatred, malice, and unbelief. A transformation of the entire man is needed. Some have lost sight of the suffering Man of Calvary. He is our pattern. In his service we need not expect ease, honor, and greatness, in this life. The Majesty of Heaven did not receive it. "He was despised and rejected of men; a man of sorrows, and acquainted with grief." "He was ^[#19,p24] wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." With this example before us, will we choose to shun the cross, and be swayed by circumstances? Shall our zeal, our fervor, be kindled only when we are surrounded by those who are awake and zealous in the work and cause of God? #24

Can we not stand in God, let our surroundings be ever so unpleasant and discouraging? "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Many ministers have not an undivided interest in the work. They have invested but little in the ^[#19,p25]cause of God. They have #25 taken so little stock in the work and the advancement of the truth, that they are easily tempted in regard to it, and moved from it. They are not established, strengthened, settled.

He who understands well his own character, who is acquainted with the sin which most easily besets him, and the tempta-

Testimony #19

tions that will be the most sure to overcome him, should not expose himself needlessly, and invite temptation by placing himself upon the enemy's ground. If duty calls him to place himself where circumstances are not favorable, he will have special help from God, and thus go fully girded for a conflict with the enemy. Self-knowledge will save many from falling into grievous temptations, and prevent an inglorious defeat. In order to become acquainted with ourselves, it is essential that we faithfully investigate the motives and principles of our conduct, comparing our actions with the standard of duty revealed in his word. Ministers should encourage and cultivate benevolence.

I was shown men who have been engaged in our Office of Publication, in our Health Institute, and in the ministry, who have labored simply for wages. Not all are guilty in this respect. There are exceptions. But few have seemed to realize that they must give an account of their stewardship. Means that have been consecrated to God, to advance his cause, have been squandered. Families in poverty, who prized the truth, and had experienced its sanctifying influence, and have felt grateful to God for the truth, have thought that they could, and should, deprive themselves of even the necessities of life, in order to bring^[#19,p26] in their offerings to the treasury of the Lord. Some have deprived themselves of articles of clothing which they really needed to make them comfortable, to give to the cause of God. Others have sold their only cow, and the means thus received they have dedicated to God. They have bowed before the Lord with their offerings, and, in the sincerity of their souls, with many tears of gratitude because it was their privilege to do this for the cause of God, have invoked his blessing upon their offerings as they sent them forth, praying that they might be the means of bringing the knowledge of the truth to souls who were in darkness. The means thus dedicated have not always been appropriated as the self-sacrificing donors designed. Covetous, selfish men have handled means unfaithfully thus brought into the treasury. They had no spirit of self-denial or self-sacrifice themselves, and have robbed the treasury of God in receiving means they have not justly earned. Their unconsecrated, reckless management squandered and scattered means that had been consecrated to God with prayers and tears. I was shown that a faithful record has been made, by the recording angel, of every offering dedicated to God, and put into the treasury, and the final result of the means thus bestowed is recorded. The eye of God has taken cognizance of every farthing devoted to his cause, and the willingness of mind, or the reluctance, of the giver. The motive in giving is also chronicled. The self-sacrificing, consecrated men and women, who render back to God the things that are God's, as he requires of them, will be rewarded

according to their works. If the means thus consecrated to_[#19.p27] God are misapplied, that it does not accomplish the object the donor had in view—the glory of God, and the salvation of souls—those who made the sacrifice in sincerity of soul, with an eye single to the glory of God, will not lose their reward. #27

Those who have made a wrong use of the means dedicated to God, will be required to give an account of their stewardship. Some have selfishly grasped means, because of their love of gain. Others have not a tender conscience. Through long-cherished selfishness, their consciences are seared. They view sacred and eternal things from a low standpoint. Their moral sensibilities seem paralyzed through their long continuance in a course of wrong. It seems an impossibility to elevate their views and feelings to the high and exalted standard clearly brought to view in the word of God. This class will find no place in Heaven, unless there is a thorough transformation by the renewing of the mind. Those who have pursued a course of selfishness and wrong, that even the treasury of God has not been regarded sacred by them, could not appreciate the purity and holiness of the sanctified in the kingdom of Heaven, or the value of the rich glory and the eternal reward reserved for the faithful overcomers. Their minds have so long run in a selfish, low channel, that they cannot appreciate eternal things. They do not value salvation. It seems impossible to elevate their minds to rightly estimate the plan of salvation, or the value of the atonement. Selfish interests have engrossed the entire being. Like a loadstone they hold the mind and affections, binding them down_[#19.p28] to a low level. Some of these will never attain the perfection of Christian character, because they do not see the value and the necessity of such a character. You cannot elevate their minds so that they will be charmed with holiness. Self-love and selfish interests have so warped their characters that they cannot be made to see and distinguish the sacred and eternal from the common. God's cause and his treasury are no more sacred to them than the handling of common means for worldly purposes or common business. #28

Duties in this direction are binding upon all who profess to be followers of Christ. God's law specifies their duty to their fellowmen: "Thou shalt love thy neighbor as thyself." A disregard of justice, mercy, and benevolence, to their neighbor, has so hardened the heart that they can go still further without compunctions of conscience, and even rob God. Do such close their eyes and their understanding to the fact that God knows, that God reads, their every action, and the motive which impelled them to it? His reward is with him, and his work before him, to give to every man according as his work shall be. Every good, and every wrong, act, and their influence upon others, is

Testimony #19

traced out by the Searcher of hearts, to whom every secret is revealed. And the reward will be according to the motives which prompted the action.

#29 Those who have occupied responsible positions, and, notwithstanding the repeated warnings the Lord has sent them, have, in the face of these warnings and reproofs, followed their own ways, and been guided by their own unsanctified judgment,^[#19,p29] and, in consequence, the cause of God has suffered, and souls have been turned from the truth, will have a fearful record to meet in the day of final retribution. If souls thus guilty are ever saved, it will be by no common effort on their part. Their past life must be seen by them, and redeemed, which work, if entered into with sincerity, and persistently followed with perseverance and untiring earnestness, will be wholly successful.

But many will not succeed, because the work which they commence with earnestness dies down to listlessness and carelessness. Their efforts are right at first, as they have some sense of their condition; but they seek to forget the past, and pass over it without taking up the stumbling-blocks, and making thorough work. Their repentance is not genuine sorrow because God has been dishonored, and souls for whom Christ died have been lost, through their influence. They make spasmodic efforts. They show great feeling; but the fact that this feeling soon passes off, and is succeeded by no effort, but only a listless indifference, evidences that God was not fully in the work. The feelings were for a time operated upon; but the work did not reach down deep enough to change the principles which governed their actions. They are as liable to be led into the same course of wrong again, as at first; for they have not strength to withstand the wiles of Satan, but are subject to his devices.

#30 The life of a true Christian is onward. There is no standing still, nor going back. It is their privilege to be "filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all^[#19,p30] pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father which has made us meet to be partakers of the inheritance of the saints in light."

I would entreat all, but especially those who minister in word and doctrine, to make an unreserved surrender to God. Consecrate your lives to God, and be indeed ensamples to the flock. Be no longer content to remain dwarfs in spiritual things. Let your aim be nothing short of perfection of Christian character. Let your lives be unselfish

and blameless, that they may ever be a living rebuke to those whose lives are selfish, and whose affections seem to be upon their earthly treasure. May God grant that you may be strengthened according to the riches of his glory, "with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

EXERCISE AND AIR.

THE Lord designed in the creation of man that he should be active and useful. Many live in this world as useless machines; as though they hardly existed. So far as their influence is concerned, ^{#31} they brighten the path of none, and they are a blessing to none. They live to have others burdened by their lives. So far as their influence on the side of right is concerned, they are only cyphers; but they tell with weight upon the wrong side. To search the lives of such closely, scarcely an act of disinterested benevolence can be found. When they die, their memory dies with them. Their names soon perish; for they cannot live even in the affections of their friends by means of true goodness and virtuous acts.

Life with such has been a mistake. They have not been faithful stewards. They have forgotten that their Creator has claims upon them, and that he designs that they should be active in doing good, and in blessing others with their influence. But selfish interests attract the mind, and lead to the forgetting of God and the purpose of their Creator.

All who profess to be followers of Jesus should feel that a duty is resting upon them to preserve their bodies in the best condition of health, that the mind may be clear to comprehend heavenly things. The mind needs to be controlled. The imagination often misleads, and by being indulged, brings severe forms of disease upon the afflicted. Many die whose diseases are mostly imaginary. The mind has a most powerful influence upon the health. I am acquainted with several who have brought upon themselves actual disease by the influence of the imagination.

One sister was carried from chair to bed, and from room to room, by her husband, because she thought that she was too feeble to walk. But, as the case was afterward presented to me, she could ^{#32} have walked as well as myself if she had thought so. Had an accident

Testimony #19

occurred—the house taken fire, or one of her children been in imminent danger of losing life by a fall, this woman would have been aroused by the force of circumstances, and would have walked quite readily and briskly. This woman could walk, so far as physical strength was concerned; but, from a diseased imagination, she concluded that she could not walk, and she did not arouse the power of the will to resist this deception. The imagination said, You cannot walk, and you had better not try. Sit still; your limbs are so weak that you cannot stand, but will fall.

If this sister had aroused her benumbed and dormant energies, and her will-power, this deception would have been exposed. In yielding to the imagination, she probably thinks, to this day, that, at that time when she was so helpless, she was so of necessity; but this was purely a freak of the imagination. The imagination sometimes plays strange tricks upon diseased mortals.

Some are so fearful of air that they will muffle up their heads and bodies until they look like mummies. They sit in the house, generally inactive, fearing they shall weary themselves and get sick if they exercise in doors, or out in the open air. They can take habitual exercise in the open air, every pleasant day, if they only think so. Continued inactivity is one of the greatest causes of debility of body, and feebleness of mind. Many are sick who ought to be in a very good condition of health, and thus be in possession of one of the richest #33 blessings that men and women can enjoy. [#19, p.33]

I have been shown that many who are apparently feeble, and are ever complaining, are not so bad off as they imagine themselves to be. Some of these have powerful wills, which, exercised in the right direction, would be a great means of resisting disease, and controlling the imagination. But it is too frequently the case that the will is exercised in a wrong direction, and stubbornly refuses to yield to reason. That will has settled the matter, that invalids they are, and the attention due to invalids they will have, irrespective of the judgment of others.

Mothers have been shown me who are governed by a diseased imagination, and its influence is felt upon husband and children. The windows must be kept closed because she feels the air. If she is at all chilly, and a change is made in her clothing, she thinks her children must be treated in the same manner, until the entire family are robbed of physical stamina. They have all been affected by one mind, and physically and mentally injured through the diseased imagination of one woman, who considered herself a criterion for the entire family. The body had been clothed in accordance with the caprices of a diseased imagination, and smothered under an amount of wrappings

which debilitated the system. The skin could not perform its office. The studied habit of shunning the air and avoiding exercise, has closed the pores of the skin—the little mouths through which the body breathes—making it impossible to throw off an accumulation of impurities through that source. The burden of labor is thrown upon the liver, lungs, kidneys, &c., and these internal organs are^[#19,p34] generally^{#34} compelled to do the work of the skin. These persons bring disease upon themselves through their wrong habits; yet, in the face of light and knowledge, they will adhere to their own course. They reason thus: Have we not tried the matter? and do we not understand it by experience? But the experience of a person whose imagination is at fault, should not have much weight with any one.

But the season to be most dreaded, if going among these invalids, is winter. It is winter indeed, not only out doors, but in, to those who are compelled to live in the same house, and sleep in the same room. These with diseased imaginations shut themselves in doors, and close the windows; for the air affects their lungs and their heads. Imagination is active, expecting to get cold, and they will have it. No amount of reasoning can make them believe that they do not understand the whole philosophy of the matter. Have they not proved it? they will argue. It is true that they have proved one side of the question—to take their own course—and yet they do get cold, if in the least exposed. Tender as babies, they cannot endure anything; yet they live on, and continue to close the windows and doors, and hover over the stove, and enjoy their misery. They have surely proved that their course has not made them well, but has increased their difficulties. Why will not such allow reason to influence the judgment, and control the imagination? Why not now try an opposite course? In a judicious manner seek to obtain more exercise and air out of doors, instead of remaining in the house from day to day, more like a bundle of dry goods^[#19,p35] than an active being. Why many become invalids is, chiefly, if not wholly, because the blood does not circulate freely, and the changes in the vital fluid, which are necessary to life and health, do not take place. They have not given their bodies exercise, nor their lungs food, which is pure, fresh air; therefore it is impossible for the blood to be vitalized, and to pursue its course through the system without becoming sluggish. The more we exercise, the better will be the circulation of the blood. More people die for want of exercise than through over-fatiguing themselves by exercise. Very many more rust out than wear out. Those who accustom themselves to take proper exercise in the open air, will generally have a good and vigorous circulation. We are more dependent upon the air we breathe than the food we eat. Men and women, young and old, who desire health, and

Testimony #19

who would enjoy active life, should remember that they cannot have these without a good circulation. They should make up their minds, whatever their business and inclinations, to exercise as much in the open air as they can. They should feel it a religious duty to overcome their conditions of health which have kept them confined in doors, and have deprived them of exercise in the open air.

Some invalids become willful in the matter, and will not be convinced of the great importance of their having out-door exercise daily, where they may obtain a supply of pure air. They persist, from year to year, in having their own way, and living in an atmosphere almost destitute of vitality, for fear of taking cold. It is impossible for #36 this class to have a healthy circulation.[#19,p36] The entire system is suffering for want of exercise and pure air. The skin becomes debilitated, and more sensible to any change in the atmosphere. Additional clothing is frequently put on, and the heat of the room increased. The next day they can bear a little more heat, and a little more clothing, in order to feel perfectly warm; and thus they humor every changing feeling until they have but little vitality to endure any cold. Some would inquire, Would you have us remain cold? What shall we do? If you add clothing, let it be but little; and exercise, if possible, to regain the heat you need. If you positively cannot engage in active exercise, warm yourselves by the fire. As soon as warm, do not continue to wear your extra coverings; lay them off, and remove from the fire. If those who can would engage in some active employment to take the mind from themselves, they would generally forget that they were chilly, and would not receive harm. You should lower the temperature of your room as soon as you have regained your natural warmth. Nothing can be worse for invalids who have feeble lungs, than an overheated atmosphere.

Invalids deprive themselves too much of sunlight. This is one of Nature's most healing agents. Yet it is very simple, therefore, not fashionable, to enjoy the rays of God's sunlight, and beautify our homes with its presence. Fashion takes the greatest care to seclude the light of the sun from parlors and sleeping rooms, by dropping curtains and closing shutters, as though its rays were ruinous to life and health. #37 It is not God who has brought upon us the many woes mortals[#19,p37] are heir to. It is our own folly that has led us to deprive ourselves of things that are precious, and of blessings which God has provided, which are inestimable, if properly used for the recovery of health. If you would have your homes sweet and inviting, make them bright with air and sunshine. Remove your heavy curtains, open the windows, throw back the blinds, and enjoy the rich sunlight, even if it be at the expense of the colors of your carpets. The precious sunlight

may fade your carpets, but will give a healthful color to the cheeks of your children. A humble home, with God's presence, and with loving, earnest hearts, made bright with air and sunlight, and cheerful with the welcome of unselfish hospitality, will be to your family and the weary traveler a heaven below.

Many have been instructed from their childhood that night air was positively injurious to health, therefore it must be excluded from their rooms. They are deceived; and to their own injury they close the windows and doors of their sleeping apartments, to protect them from the night air, which they say is so dangerous to health. In the cool of the evening it may be necessary to guard themselves from chilliness by an extra covering; but they should give their lungs air.

In an autumn evening we were traveling in a crowded car. The atmosphere was very impure because of so many breaths. The exhalations from the bodies and lungs created a most sickening sensation. I raised my window, and was enjoying the fresh air, when a lady, in earnest, imploring tones, cried out, "Do put that window down. You will take cold and be sick; for the^[#19,p38] night air is so un-healthy." Said I, "Madam, we have no other air in this car, or out of it, but night air. If you refuse to breathe night air, then you must stop breathing. God has provided for his creatures air to breathe for the day, and the same, made a little cooler, for the night. It is not possible for you to breathe, in the night, anything but night air. The question now to be settled is, Shall the night air we breathe be pure? or is it improved after it has been breathed over and over? Is it for our health to breathe the polluted night air of this car? The exhalations thrown off from the lungs and bodies of men steeped in tobacco and alcohol, pollute the air, and endanger health; and yet nearly all the passengers sit as indifferent as though inhaling the purest atmosphere. God has wisely provided for us, that in the night we should breathe night air, and in the day, the air of the day. If we fail to answer the plan of God, and the blood becomes impure, our wrong habits have made it thus. But the air of night, breathed in the night, will not of itself poison the current of human life." Many are suffering with disease because they refuse to receive into their rooms at night the pure night air. The free, pure air of heaven is one of the richest blessings we can enjoy.

Another precious blessing is proper exercise. There are many indolent, inactive ones, disinclined to physical labor or exercise because it wearies them. What if it does weary them? Why they become weary is, because they do not strengthen their muscles by exercise, therefore they feel the least exertion. Invalid women and^[#19,p39] girls^{#39} are better pleased with light employment, as crocheting, or embroidery, or tatting, than to engage in physical labor. If invalids would

Testimony #19

recover health, they should not discontinue physical exercise; for they will thus increase muscular weakness and general debility. Bind up the arm and permit it to remain useless, even for a few weeks, then free it again from its bondage, and you will discover that it is weaker than the one you have been using moderately during the same length of time. The same effect is produced upon the whole muscular system by inactivity. The blood is not enabled to expel the impurities which would be accomplished by active circulation induced by exercise.

All who can possibly do it, ought to walk in the open air every day, when the weather will admit, summer and winter. But the clothing should be suitable for the exercise. The feet should be well protected. A walk, even in winter, would be more beneficial to the health than all the medicine the doctors may prescribe. Walking exercise is preferable to riding, to those who can walk. The muscles and veins are better able to perform their work. There will be increased vitality, which is so necessary to health. The lungs will have needful action; for it is impossible to go out in the bracing air of a winter's morning without inflating the lungs. Some men and women have thought riches and idleness would be blessings indeed. Some have acquired wealth, or inherited it unexpectedly. Their active habits have been broken up. Their time is unemployed. They live at ease, and their usefulness seems to end. They become restless, anxious, worrying, and ^{#40}unhappy; and their lives soon end. Those who are always busy, and go cheerfully about the performance of their daily task, are the most happy and healthy. The rest and composure of night bring to their wearied frames unbroken slumber. The Lord knew what was for man's happiness when he gave him work to do. The sentence that man must toil for his bread, and the promise of future happiness and glory, came from the same throne. Both are blessings.

The women of fashion are worthless for all the good ends of human life. They possess but little force of character, have but little moral will, and but little physical energy. Their highest aim is to be admired. They bless no one, and die prematurely, and are not missed.

Exercise will aid the work of digestion. After a meal, to walk out, hold the head erect, put back the shoulders, and thus exercise moderately in walking, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the mind is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget self, and think of something cheerful.

Many labor under the mistaken idea that if they have taken cold, the temperature of their room must be increased until it is excessively hot. They carefully exclude the outside air. The system may be

deranged, the pores of the skin closed by waste matter, and the internal organs may be suffering more or less inflammation, because the blood has been chilled back from the surface, and thrown upon them. This, of all others, is the time not to deprive the lungs of pure, [#19,p41] #41 fresh air. When any part of the system, as the lungs or stomach, is diseased, if ever pure air is necessary, it is then. Judicious exercise would induce the blood to the surface, which would relieve the internal organs. Brisk, yet not violent, exercise in the open air, with cheerfulness of spirits, will promote the circulation, and give a healthy glow to the skin, and send the blood, vitalized by the pure air, to the extremities. The diseased stomach will find relief by exercise. Physicians frequently advise invalids to visit foreign countries, to go to the springs, or to ride upon the ocean, in order to regain health; when, in nine cases out of ten, if they would eat temperately, and engage in healthful exercise with a cheerful spirit, they would regain their health, and save time and money. Exercise, and a free and abundant use of the air and sunlight—blessings Heaven has freely bestowed upon all—would give to the emaciated invalid life and strength.

A large class of women are content to hover over the stove, breathing impure air for one half or three fourths of the time, with the brain heated and half benumbed. They should go out and exercise every day, if some things in doors have to be neglected. They need the cool air to quiet their distracted brains. They need not go to their neighbors to gossip; but should have an object before them, to do some good; work to the end of benefiting others; then they will be an example to others, and receive real benefit themselves.

Perfect health depends upon perfect circulation. Especial attention should be given to the arms and limbs, that they may be as thoroughly covered as the chest and the region over the heart, [#19,p42] #42 where is the greatest amount of heat. Parents who dress their children with arms or limbs naked, or nearly so, are sacrificing the health and lives of their children to fashion. If the arms and limbs are not so warm as the body, the circulation is not equalized. The extremities remote from the vital organs have not been properly clad, the blood is driven to the head, causing headache or nosebleed; or there is a sense of fullness about the chest, producing cough or palpitation of the heart, on account of too much blood in that locality; or the stomach has too much blood, causing indigestion.

In order to follow the fashions, mothers dress their children with limbs nearly naked; and the blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease. The arms and limbs were not formed by our Creator to endure exposure like the face. The Lord has provided

Testimony #19

the face with an immense circulation, because it must be exposed. He has provided large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs may be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities. Satan has invented the fashions which leave the limbs exposed, chilling back the life-current from its original course. Parents bow at the shrine of fashion, and so clothe their children that the nerves and veins become contracted and do not answer the purpose that God designed they should. The result is habitually cold feet and hands. These parents who follow fashion
#43 instead of reason, will have an_[#19,p43] account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion.

Children who are clothed according to fashion cannot endure exposure in the open air, unless the weather is mild. Parents and children remain in ill-ventilated rooms, fearing the atmosphere out of doors. Well they may, with their fashionable style of clothing. But if they will clothe themselves sensibly, and have moral courage to take their position on the side of right, they will not endanger health by going out summer and winter, and exercising freely in the open air. But many, if left undisturbed to their own course, would soon complete the sacrifice of their own lives and those of their children. And those who are compelled to have the care of them will become sufferers. The invalid who is controlled by imagination is to be dreaded. All who live in the house with her become enfeebled. The husband loses his nervous energy. He becomes diseased, because, a considerable share of the time, he is robbed by his wife of the vital air of heaven. But the poor children who think mother knows best what is right, are the greatest sufferers. The mother's wrong course has enfeebled her, and, if chilly, she bundles up in more wrappings, and provides the same for the children, thinking that they, also, must be chilly. The doors and windows are closed, and the temperature of the room increased. The children are frequently puny and weakly, and do not possess a high degree of moral worth. Husband and children are thus shut up for the winter, slaves to the notions of a woman controlled by
#44 imagination, and sometimes of a set_[#19,p44] will. The members of such a family are daily martyrs. They are sacrificing health to the caprice of an imaginative, complaining, murmuring woman. They are deprived, in a great measure, of air which will invigorate them, and give them energy and vitality.

Those who do not use their limbs by exercising them every day, will realize a weakness when they do attempt to exercise. The muscles and veins are not in a condition to perform their work, and

keep all the living machinery in healthful action, each organ in the system acting its part. The limbs will strengthen with use. Moderate exercise every day will impart strength to the muscles. Without exercise they become flabby and enfeebled. The liver, kidneys, and lungs, will be strengthened to perform their work by active exercise in the open air every day. Bring to your aid the power of the will, which will resist cold, and will give energy to the nervous system. In a short time you will so realize the benefit of exercise and pure air, that you would not live without these blessings. Your lungs deprived of air will be like a hungry person deprived of food. We can live longer without food than without air. The lungs must have air. It is the food that God has provided for the lungs; therefore, do not regard it as an enemy, but as a precious blessing from God.

If invalids allow themselves to encourage diseased imaginations, they will not only waste their own energies, but the vitality of those who have the care of them. I would advise invalid sisters who have accustomed themselves to a great amount of clothing, to lay it off gradually. Some ^[#19,p45] of you are simply creatures to eat and breathe, and fail to answer the purpose for which God created you. ^{#45} You should have an exalted aim in life, and seek to be useful members of society, and useful and efficient in your own families. You should not require the attention of the family to be centered upon you. You should not draw largely upon the sympathies of others. You should do your part in giving love and sympathy to those who are unfortunate, and should remember that they have woes and trials peculiar to themselves. See if you cannot by words of sympathy and love lighten their burdens. In blessing others, you will realize a blessing yourself.

Those who engage in the work of doing good to others, so far as it is possible, by giving practical demonstration of their interest in them, are not only relieving the ills of human life in helping them bear their burdens, but are at the same time contributing largely to their own health of soul and body. Doing good is employment that will benefit both giver and receiver. If self is forgotten in the interest you take in others, and your thoughts are prevented from being absorbed in yourself, a victory is gained over your infirmities. The satisfaction you will realize in doing good will aid you greatly in the recovery of the healthy tone of the imagination. The pleasure of doing good animates the mind and vibrates through the whole body. While the faces of benevolent men are lighted up with cheerfulness, and their countenances express the moral elevation of the mind, those of selfish, stingy men are dejected, cast down, and gloomy. Their moral defects are seen in their countenances. Selfishness and self-love

Testimony #19

#46 [#19,p46] have enstamped their own images upon the outward man. The man or woman who is actuated by true disinterested benevolence, is a partaker of the divine nature, having escaped the corruption that is in the world through lust; while the avaricious and selfish have cherished their selfishness, until their social sympathies have become dried and withered, and their countenances express the image of the fallen foe, rather than that of purity and holiness.

Invalids, I advise you to venture something. Arouse your will-power, and at least make a trial of this matter. Withdraw your thoughts and affections from yourselves. Walk out by faith. If you are inclined to center your thoughts upon yourselves, fearing to exercise, and fearing that if you expose yourself to the air, you will lose your life, resist these thoughts and feelings. Do not yield to your diseased imagination. You can but die if you make the trial. What if you do die? One life might better be lost than many sacrificed. The whims and notions you cherish are not only destroying your life, but injuring those whose lives are more valuable than your own. The course we recommend you to pursue, will not injure you, or deprive you of life. You will derive benefit from it. You need not be rash or reckless; but commence moderately at first, to have more air and exercise, and continue your reform until you become useful, and a blessing to your families and all around you. Let your judgment be convinced that exercise, sunlight, and air, are the blessings which Heaven has provided to make the sick well, and to keep in health those who are not sick. God does not deprive you of these free blessings. [#19,p47] You have punished yourselves by closing your doors against these Heaven-bestowed blessings.

These simple, yet powerful, agents, properly used, will assist nature to overcome real difficulties, if such exist, and will give healthy tone to the mind, and vigor to the body.

In this age of the world, when vice and fashion control men and women, Christians should possess virtuous characters and a large share of good common sense. If this were the case, countenances which are now clouded, bearing the marks of disease and depravity, would be hopeful and cheerful, lighted up by true goodness and a clear conscience.

The do-nothing system is the greatest curse that has befallen the race. Children who are so unfortunate as to be brought up and educated by mothers not possessing true moral worth, but who have diseased imaginations, suffering imaginary ailments, need sympathy, patient instruction, and the tender care of all who can help them. These children's wants are not met, and their education is such as to unfit them for being useful members of society while they live, and to

fill untimely graves. If their lives are protracted, they will never forget the lessons taught them, by precept and example, by their mother; and in many cases they will follow in her footsteps. Her mantle falls upon her poor children, and it is like a dark pall. Her inconsistent course has given the stamp of her character to their lives. They cannot readily overcome the education of their childhood. The errors of the mother's life have been impressed upon them by her words and her actions.

[#19.p48]

#48

The tenderest tie that exists is between the mother and child. The child is more readily impressed by the life and example of the mother than that of the father; for a stronger and more tender bond of union unites them. Mothers have a heavy responsibility resting upon them.

If I could impress upon mothers the work they can do in moulding the minds of their children, I should be happy. If parents would obtain knowledge themselves, and feel the importance of putting their knowledge to a practical use in the education of their dear children, we should see a different order of things among youth and children. The children need to be instructed in regard to their own bodies. There are but few youth who have any definite knowledge of the mysteries of human life. They know but little about the living machinery. Says David, "I will praise Thee, for I am fearfully and wonderfully made." Teach your children to study from cause to effect: that if they violate the laws of their being, they must pay the penalty by suffering disease. If in your effort you can see no special improvement, be not discouraged; patiently instruct, line upon line, precept upon precept, here a little and there a little. If in your efforts you have succeeded in forgetting yourself, you have taken one step in the right direction. Press on until the victory is gained. Continue to teach your children in regard to their own bodies, and how to take care of them. Recklessness in regard to bodily health tends to recklessness in moral character. Do not neglect to instruct your children how to cook. In thus doing, you impart to them principles which they must have in

[#19.p49]

#49

their religious education. You will be laying the foundation for the most useful branches of knowledge in giving your children lessons in physiology, and in teaching them how to cook, with simplicity, and yet with skill. Skill is required to make good light bread. There is religion in good cooking. I question in regard to the religion of that class who are too careless and ignorant to cook.

We see sallow complexions and groaning dyspeptics everywhere we go. When we sit at the tables, and eat the food cooked after the same order that they have had it prepared for months, and perhaps years, it is a wonder to me that these persons are alive. Bread and bis-

Testimony #19

cuit come upon the table yellow with saleratus. This resort to saleratus was to save a little care; or, in consequence of forgetfulness, allowing the bread to become sour before being baked, then a large portion of saleratus is added to remedy the evil, which only makes the bread totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach; for the effect upon the tender organs of the stomach is fearful. It eats the coatings of the stomach, and causes inflammation, and frequently poisons the entire system. Some plead, I cannot make good bread or gems unless I use soda or saleratus. You surely can if you become a scholar, and learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook, and how to eat? That which we eat cannot be converted into good blood unless it is of a proper quality, simple, and nutritious. The stomach can never convert sour bread into sweet.

#50 [19,p50] Food poorly prepared is not nutritious, and cannot make good blood. These things which fret and derange the stomach will have a benumbing influence upon the finer feelings of the heart. Many who adopt the health reform complain that it does not agree with them; but, after sitting at their tables, I should come to the decision that it was not the health reform that was at fault, but the poorly prepared food. The health reformers, above all others, should be careful to shun extras. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable. Mothers should be practical physiologists, that they may teach their children to know themselves, and to possess moral courage to carry out correct principles in defiance of the health and life destroying fashions. To needlessly transgress the laws of our being, is a violation of the law of God.

Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread, and the food prepared in keeping with it. Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches which have the closest connection with life and health. Teach them in all the mysteries of cooking. Show them that this is a part of their education, and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner before it is placed in the stomach, it cannot be

#51 converted into good blood, and build up the wasting tissues. [19,p51] Your daughters may love music, and this may be all right, and it may add to the happiness of the family; but the knowledge of music, without the knowledge of how to cook, is not worth much. When your daughters have families of their own, they may understand music and

fancy work; but this will not provide for the table a well-cooked dinner, prepared with a nicety that it will not make her blush to place before her most esteemed friends. Mothers, your work is a sacred one. May God help you to take it up with his glory in view, and work earnestly, patiently, and lovingly, for the present and future good of your children, having an eye single to the glory of God.

Epistle Number One.

DEAR BRO. —: Your case has pressed with weight upon my mind since the Illinois Camp-meeting. As I have called to mind some things shown me in regard to ministers, and especially yourself, I am exceedingly distressed. I spoke in the meeting at Illinois, especially upon the qualifications of a gospel minister.

When I presented before the people the qualifications of a minister bearing the solemn message for these last days, much that I said applied to you, and I expected to hear some acknowledgment from you. Previous to my speaking, your wife talked with Sr. Hall in regard to the discouragements of her husband. She said he did not know as it was his duty to preach; he had been unsettled in regard to his duty, and was ^[#19,p52] discouraged, and did not enter into the work as he would if he felt settled. Sr. Hall intimated that if I had a word of encouragement for you, your wife would be glad to have me say it. I told Sr. Hall I had not a word of encouragement to speak; and that if you were unsettled, you had better wait until you knew your duty for yourself. I then spoke upon the qualifications of a minister of Christ; and, if I had fully performed my duty, I should have spoken definitely to you while in the stand. The presence of unbelievers was the only reason which deterred me. #52

In Minnesota I was again burdened in regard to the course of our ministers, by seeing Bro. — and talking with him in regard to his defects which stood right in the way of his work for the salvation of souls. His course in caring for the things of this life brought again your case so distinctly before me that, had I been as well as usual, I should have written you before I left the camp ground. We had no period of rest, but came directly to Wisconsin. I was sick; yet God strengthened me to do my duty before the people. As I stood before the public, I recognized countenances that I had no knowledge of ever seeing before. Again your case, in connection with individuals, came distinctly before me. This was the vicinity where your influence had been a blighting curse, rather than a blessing. It was also a place where much good might have been accomplished, even by you, had

Testimony #19

#53 you been consecrated to God, and unselfishly working for the salvation of souls for whom Christ died. Your labors would have been wholly successful. You [#19,p53] understood the arguments of our position. The reasons of our faith, brought before the minds of those who have not been enlightened in regard to them, make a decided impression, if the minds are not filled with prejudice so that they will not receive the evidences given. I saw some of the very best material to make excellent Sabbath-keeping Christians in the vicinity of Kilbourn and Dell Prairie; but, while some were charmed with the beautiful chain of truth, and were about ready to decide upon it, you left the field without completing the work you had undertaken. This was worse than if you had never entered it. Light has been given for years upon this point, the necessity of following up an interest that has been raised, and in no case leaving it until all have decided that lean toward the truth, and have experienced the conversion necessary for baptism, and united with some church, or formed one themselves.

That interest can never be raised again. There are no circumstances of sufficient importance to call a minister from an interest created by the presentation of truth. Even sickness and death are of less consequence than the salvation of souls for whom Christ made so immense a sacrifice. Those who feel the importance of the truth, and the value of souls for whom Christ died, will not leave an interest among the people for any consideration. They will say, Let the dead bury their dead. Home interests, lands and houses, should not have the least power to attract from the field of labor. If these temporal things divert from the work, the only course for such ministers to pursue is to leave all, possess no lands [#19,p54] or temporal interests which will have the influence to draw them from the solemn work of these last days. One soul is of more value than the entire world. How can men who profess to have given themselves to the sacred work of saving souls, allow their small, temporal possessions to engross their minds and hearts, and keep them from the high calling they profess to have received from God?

I saw, Bro. — that your influence in the vicinity of Kilbourn City and Dell Prairie has done great injury to the cause of God. I knew what that influence was while you were at Battle Creek last. As I had been writing out important matter for ministers, your case was brought before me, and I intended ere this to have written you; but it was impossible. For three nights I have slept but little. Your case has been upon my mind almost constantly. I was mentally writing to you in my sleep, and also when awake. When I recognized the very individuals in the congregation that had been injured by your influence, I should, had you been present, brought the matter out. Not

one word from any mortal was intimated to me in regard to your course. I felt compelled to speak to one or two in reference to the matter, stating to them that I recollected their countenances in connection with some things shown me in regard to you. Then, very reluctantly, facts were related to me confirming all I had stated to them. I have said only what I believed I should say in the fear of God, discharging my duty as his servant.

I saw, two years ago, that you and your wife were both very selfish, grasping persons. Your ^[#19.p55] own selfish interests were ^{#55} dearer to you than the souls of men and women for whom Christ died. I was shown that you were not generally successful in your labors. You have the ability to present the truth; you have an investigating mind; and if it were not for the many defects in your Christian character, you could accomplish good. But, for many reasons, you have not made the preaching of the truth a success. One of the greatest curses of your life, Bro. —, has been your supreme selfishness. You have been figuring for your own advantage. You both have made yourselves a center, drawing sympathy and attention to yourselves. You would go to a place, enter a family, throw your whole weight and burden upon them, and they would cook for you, and wait upon you; yet neither of you have borne your own weight; much less sought to do as much work as you have made. The family might be toiling hard, bearing their own burdens and yours, while you were both so selfish that you could not see that others were worn, and that you were both more able, so far as physical strength is concerned, to perform the labor others were doing for you. Bro. —, you are too indolent to please God. You do not know if wood is needed, or water. You would let these be brought by those who are already overworked, and frequently by females, when these little errands, these courtesies of life, were the very things you needed to perform for the benefit of your health. You are full of flesh and blood, and do not exercise half enough for the benefit of your health. The indolence you manifest, and the disposition to grasp everything whereby you may be advantaged, has ^[#19.p56] ^{#56} been a reproach to the truth, and a stumbling-block to unbelievers.

Your wife, as well as yourself, loves her ease. Your time has been occupied in bed, when you were able to be up, showing activity, and a special interest in the family you were burdening. You have considered, because you were a minister, that the family you were with should consider your presence a favor, and should wait upon you, and favor you, while you had nothing to do but to care for your own selfish interests. The impressions you have given have been very bad. You both have been considered representatives of ministers and

Testimony #19

their wives who are engaged in presenting the Sabbath and the soon coming of our Lord to the world.

Those who are acquainted with your course will say that your profession, your teachings, and your life, do not agree. Your fruits are not good, and they decide that you do not believe the things you teach to others. They judge that all ministers are like yourself, and, after all, the truths which are sacred and eternal, they decide are a deception. Who will be responsible for such impressions and such deplorable results. May you see the heavy weight which rests upon you in consequence of your selfishness, which is a curse to yourself and all around you.

Again, Bro. —, you are troubled with feelings and impressions which are the natural fruit of selfishness. You imagine that others do not appreciate your labors. You think yourself capable of accomplishing a large work, but excuse your failure to do it, because others do not give you room and credit according to your ability.

#57 [19,p57] You are jealous of others, and have hindered the progress of the cause in Illinois and Wisconsin, doing but little yourself, and hindering those who would do if you were out of their way. Your sensitiveness and your jealousy have weakened the hands of those who would move along and bring up these Conferences, and set things in order. If any improvements are seen in these States, you are inclined to think that it is attributable in a large measure to yourself, when it is a fact that if things were left to your dictation, they would speedily go into the ground. In your preaching, you are generally too dry and formal. You do not weave in the practical with the doctrinal. You talk too long. You weary out the people. You do not dwell only upon that portion of your subject that you can fully make plain to the understanding of all. You go away round, come down to minute particulars that do not help the subject, but might as well be passed over; for in bringing in so much matter not really necessary, the hearer loses the chain of the argument, and cannot keep the subject in his mind. When a minister gets the ears of the people, he should go from point to point, leaving these points unincumbered with a mass of words, and little minutiae, as far as possible. He should leave his ideas before the people as distinct as mile-posts. To cover over these important, vital points with an array of words, dragging in everything which has some distant relationship to the subject, destroys the force of it, and the beautiful, connected chain of truth is lost to minds. You are slow and tedious in your preaching, as well as in everything you undertake.

#58 You need, if ever a man [19,p58] did, to be energized by the Spirit of truth. You need Christ formed within you the hope of glory. You need religion, the genuine article.

I was referred to the following words of inspiration: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Men whom God has called to the work of saving souls will feel a burden for the people. Selfish interests will be swallowed up in the deep interest they feel for the salvation of souls for whom Christ died. They will feel the force of the exhortation of Peter: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

You are naturally stubborn. Jealousy and stubbornness are the natural fruits of selfishness. You have made some improvements; but I saw such an amount yet to be done, and the wretched influence of your selfish, unconsecrated life, that I fear you will never see just how hateful these [#19.p59] traits of character are before God, sufficiently to put them away, and become like your self-denying Redeemer, pure and unselfish, and your life be characterized with disinterested benevolence. Your influence and example are such, that men who love the truth and cause of God, those who value our faith, lose their spirit of self-sacrifice, and their interest in the cause of present truth. Your selfish, covetous course begets the same spirit in them; and your disposition to grasp and advantage yourself, yet professing to be a minister of righteousness, has closed the hearts of very many in regard to giving of their means to advance the cause of truth. If the ministers set the people an example of selfishness, that example will tell upon the cause of God tenfold more than all their preaching can. #59

God has been dishonored by your littleness. Your deal has savored of dishonesty. You have not made a clean track behind you. You will be a living curse to any church where you reside, until there is an entire transformation in your life. You are a man that works for wages. You would not kindle a fire upon the altar of God, or shut the doors, for naught. When you set the people an example of self-sacrifice, and of devotion to the cause of God, making the truth and the salvation of the soul primary, then your influence will bring others into the same position of self-sacrifice and devotion, making the king-

Testimony #19

dom of Heaven, and the righteousness of Christ, first. You feel authorized to advantage yourself from the cause. Your brethren, from the liberality of their souls, do for you, and favor you, and help you, in various ways. You receive it as [#19,p60] a matter of course, as your due. And if any one does not make perfectly free with you, and favor you, you are jealous, and do not scruple to let them understand that you are not appreciated, and that they are selfish. You frequently refer to others who have done thus and so by you, as examples that they should imitate. These who have especially favored you have gone beyond their duty. You have not earned their confidence or their liberalities. No heavy burdens have you had to bear in this cause, and you have cast on others many more burdens than you have lifted; yet you have been gaining in property, and obtaining the good things of this life, and you regard it of natural consequence your right. While you have received your weekly wages, you have not always been satisfied. You have, notwithstanding the pay you have received, managed continually to advantage yourself. The cause of God has paid you, whether you had much or little to show for your labor. You have not earned the means you have received.

Your wife has been petted by her parents, and by her husband, until she has been of but very little use. You have both seen others burdened with care, but you have not lifted these burdens with them. Your wife has lain as a helpless burden upon families, greatly to her own injury, and to theirs. In point of health, she was more able to do than some of those who were bearing her burdens and yours. Yet she did not think of this. Neither of you could see the case as it has been, and feel for others. You have received help from others, in caring for you and your child, who were not able to do for you in a pecuniary point of view; but they thought they were doing these things for self-sacrificing servants of Christ, and they denied themselves, and put themselves to inconvenience and trouble, to bear your burdens that you were better able to bear yourselves than they were to bear them for you.

Your wife has been reluctant to take up her life burdens. She wants a higher calling, and neglects the duties of to-day. Neither of you love your neighbors as yourselves. Self and selfishness shut out the needs of your neighbors from you. You do not obey the commandment of God, Love thy neighbor as thyself. Your small, mercenary spirit is contagious. You have done more by your example to encourage a spirit of love of the world, and to be close and penurious, than anything which has occurred in Wisconsin and Illinois. Had you never done one stroke in this cause, but had merely attended to your temporal interests, the cause of God in these two States would be in a

far better condition than it is today. The success you have had does not come up to the injury you have done. The cause of God is prostrated. Your sensitiveness and jealousy have been an example for others. We met this spirit in Illinois and in Wisconsin. The state of the churches in Marquette and vicinity has been deplorable. The lack of love, and of union one with another, the surmising, jealousy, and stubbornness, apparent in these churches, have been shaped very much by your traits of character. The position you occupied after the Mauston fanaticism, standing back upon your dignity, splitting hairs, dividing the matter with the fanatical ^[#19,p62] and with those whom God had sent with a special message, stood directly in the way of others' seeing and correcting their wrongs. Your position at that time, in failing to take right hold and work on the right side to correct that blasting fanaticism, gave shape to the discouraging state of things which has grown out of that dark reign of fanaticism. Brn. Thurston and Farrar, and the entire church at Marquette, and the people at Mauston, were not brought out upon correct positions, as they might have been had you been humble, teachable, and working in union with God's servants. #62

A man that professes to be a teacher, a leader, who dares to venture in the course you have pursued because of your stubbornness, will have a heavy weight of responsibility to bear for the souls who have stumbled over him to perdition. A minister cannot be too careful of his influence. Stubbornness, jealousy, and selfishness, should have no part in his being; for if they are indulged in, he will ruin more souls than he can save. Therefore it were better for him to have nothing to do with the cause of God if he does not overcome these dangerous elements in his character. The indulgence of these traits, which may appear not very bad to him, will place souls beyond his reach, and beyond the reach of others. If such ministers would let things entirely alone, then the souls susceptible to the influence of the Spirit of God might be reached by those bearing to them the truth who can give them an example worthy of imitation, in accordance with the truth they teach. By their consistent lives they retain the confidence of these seekers after truth, until ^[#19,p63] they can help them to fasten their grasp firmly upon the Rock of Ages, and can have that influence afterward, if they are tempted, to warn, and exhort, and reprove, and counsel them with success. #63

Ministers of Christ, bearing the solemn truth for these last days, should be, above all men, free from selfishness. Benevolence should dwell naturally with them. They should be ashamed of acts toward their brethren which bear the marks of selfishness. These ministers should be patterns of piety, living epistles, known and read of

Testimony #19

all men. Their fruits should be unto holiness. The spirit which they possess should be the reverse of that manifested by worldlings. By accepting divine truth they become servants of God, and are no more children of darkness and servants of the world. Christ has chosen them out of the world; and the world is unacquainted with the motives which actuate them, because they understand not the mystery of godliness. Yet the spirit and life which is in them, which is manifested in their heavenly conversation, their self-denying, self-sacrificing, blameless life, has a convincing power which will lead unbelievers into all truth, and obedience to Christ. They are living examples, because they are like Christ. They are the light of the world, the salt of the earth, and their influence is saving upon others. They are Christ's representatives upon the earth. Their objects and desires are not inspired by earthly things; neither can they labor for, and enjoy a selfish love of, gain. Eternal considerations are sufficient to overbalance every earthly attraction. A genuine Christian will labor only to please

#64 God, [19,p64] having an eye single to his glory, and enjoying the reward of doing his will.

Especially should ministers know the character and works of Christ, that they may imitate him; for the character and works of a true Christian are like his. He laid aside his glory, his dominion, his riches, and sought after those who were perishing in sin. He humbled himself to our necessities, that he might exalt us to Heaven. Sacrifice, self-denial, and disinterested benevolence, characterized his life. He is our pattern. Have you, Bro. —, imitated the pattern? I answer, No. He is our perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it, and, according to the ability God has given, resemble it. Love for souls for whom Christ died will lead to a denial of self, and a willingness to make any sacrifice in order to be co-workers with Christ in the salvation of souls.

The work of God's chosen servants will be fruitful if wrought in God. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Their exemplary lives make them the light of the world, and the salt of the earth. The servants of God should, with one hand of faith, lay hold of the mighty Arm, and gather the divine rays of light from above, while, with the other hand of love, they reach after perishing souls. Diligence is necessary for this work. Indolence will permit souls, who might be reached, to drift beyond reach. God wants ministers in his service who are awake, who are energetic and [19,p65] persevering; men who are faithful watchmen upon Zion's walls, listening to hear the words from the divine Teacher, and faithfully proclaiming the same to the people.

#65

You are very much like Meroz. You are quite diligent when that which you do will bring some advantage to yourself; but there is no motive for special diligence unless yourself is to be benefited. You are decidedly a lazy man. You can eat your rations regularly, but you have no special love for physical labor. No man can fill his position as minister unless he is industrious, diligent in business, and faithful in the performance of all the social and public duties of life. God has chosen us, as his servants, to his work, which requires persevering energy. We are not to become pets, and shun toil, hardship, and conflicts.

I was referred to the following words of inspiration: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed; but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

The sufficiency of the apostle was not in himself, but in the presence and power of the Holy Spirit, whose gracious influences filled his soul, ^[#19,p66] bringing every thought into subjection and obedience to Christ. His ministry was fruitful. #66

The first great commandment is, "Thou shalt love the Lord thy God with all thy heart." "And the second is like, namely this, Thou shalt love thy neighbor as thyself." On these two commandments the whole interest and duty of moral beings are hung. Those who do their duty to others, as they would that others should do to them, are brought into a position where God can reveal himself unto them. They will be approved of God. They are made perfect in love, and their labors and prayers will not be in vain. They are mediums continually receiving grace and truth from the fountain-head, and as freely transmitting the divine light and salvation they receive to others. In them is fulfilled the language of the scripture, "Ye have your fruit unto holiness, and the end everlasting life."

Selfishness is abomination in the sight of God, and in the sight of holy angels. Many fail of attaining the good they are capable of enjoying, because of this sin, selfishness. They look with selfish eyes on their own things, and do not love and seek the interest of others as they do their own. They reverse God's order. Instead of doing for others what they wish others to do for them, they do for them-

Testimony #19

selves what they desire others to do for them, and do to others what they are most unwilling to have returned to them again. Here is where you need to learn. Love is of God. You have not the love which dwelt in the bosom of Christ. The unconsecrated heart cannot originate, or produce, this plant of heavenly birth, which, in order to flourish, must be ^[#19,p67] watered constantly with the dew of Heaven. It can flourish ^{#67} only in the heart where Christ reigns. This love cannot live and flourish without action; and it cannot act without increasing in fervency, and extending and diffusing its nature to others. This principle you have greatly lacked, and it has made all dark where its presence would have made all light.

You need, my brother, an entire transformation, a thorough conversion. Without this you are only a blind leader. Your influence does not increase the love and union of those you are with. You have a scattering influence, instead of building up. You have cursed the West with your deficiencies. You can not bring up the church to the position God requires them to occupy, while you are so deficient of the grace of God, and so given to selfishness. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily."

^{#68} God's ministers must have the truth in their hearts in order to successfully present it to others. They must be sanctified by the truths they preach, or they will only be stumbling-blocks to ^[#19,p68] sinners. Those who are called of God to minister in holy things, are called to be pure in heart, and holy in life. "Be ye clean that bear the vessels of the Lord." If God pronounces a woe upon those who are called to preach the truth and refuse to obey, a heavier woe rests upon those who take upon them this sacred work without clean hands and pure hearts. As there are woes for those who preach the truth, who are unsanctified in heart and life, there are woes for those who receive and maintain the unsanctified in the position they cannot fill. If the Spirit of God have not sanctified and made pure and clean the hand and heart of him who ministers in sacred things, he will speak according to his own imperfect, deficient experience, and his counsels will lead astray from God those who look to them, and trust in their judgment and experience. May God help ministers to heed the exhortation of

Paul to the Galatians: "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?" There is a work for you to do, my brother, if you gain eternal life. May God help you to do this work thoroughly, that you may be perfect and entire, wanting nothing.

E. G. W.

Chicago, Ill., Massasoit House, July 6, 1870.

Epistle Number Two.

BRO. —: While in Rochester, N. Y., Dec. 25, 1865, before I visited the State of Maine, [#19.p69] I saw some things in relation #69 to the perplexing and discouraging condition of the cause in that State. I was shown that quite a number were thinking it their duty to teach the word of God publicly, who had mistaken their work. They had no call to devote themselves to this solemn, responsible work. These men were not qualified for the work of the ministry. They could not instruct others properly.

The experience of some had been obtained among a class of religious fanatics who had no true sense of the exalted character of the work. The religious experience of this class of professed Seventh-day Adventists was not reliable. They had not firm principles underlying all their actions. They were self-confident and boastful. Their religion consisted in impulse, in noise and confusion, spiced with eccentricities and oddities. It did not consist in righteous acts, true humility of soul, and sincere devotion to God. They had not felt, neither could they feel, the necessity of being clothed in Christ's righteousness. They had a righteousness of their own which was as filthy rags, and which God can, in no case, accept. These persons delighted in disorder. They had no love for union and harmony of action. Confusion, distraction, and diversity of opinion, was their choice. This element of confusion suited their undisciplined minds, as they were ungovernable, unsubdued, unregenerated, and unconsecrated. They were a curse to the cause of God, and brought the name of Seventh-day Adventists into disrepute.

The work of reformation, or sanctification through the truth, they had not experienced. [#19.p70] They were coarse and uncultivated. #70 They would talk of Heaven and the coming of Jesus as they would of a horse. They had never tasted of that sweet, pure refinement of the world to come. They had never experienced, neither had their hearts been awed by, the mystery of godliness. They placed divine and eternal things upon a level with common things. They had a superficial

Testimony #19

knowledge or theory of the truth, but farther than this they were ignorant. Its principles had not taken hold of their lives, and led them to an abhorrence of self. They had never viewed themselves in the light in which Paul viewed himself, which led him to see the moral defects in his character. They had never been slain by the law of God. They had not separated themselves from their impurities and defilement. It is the favorite occupation of some of this class to engage in trifling conversation and levity. This habit they contracted and indulged in upon occasions which should have been characterized with solemn meditation and devotion. In doing this they manifested a lack of true dignity and refinement, and forfeited the esteem of sensible men and women who had no knowledge of the truth. This class had thrown themselves into a current of temptation, and kept themselves where the enemy has successfully led them, and he has so easily controlled their minds, and corrupted their entire experience, that in all probability they will be unable to recover themselves out of the snare of the devil, and obtain a healthful experience.

#71 The fires of the day of God will consume the stubble and chaff, and there will be nothing left of any who continue in the ungodly course they ^[#19,p71] have so long loved. This class have a disrelish for the society of those whom God is truly with. Their religious experience is of so low an order that they have no part nor lot in a rational, intelligent, religious experience; therefore the society of those whom God leads and is teaching, has been despised. Sarcasm and irony is the strong-hold of some peculiar minds of this class. They are bold and insolent, and do not regard good manners. They have no care to discriminate and render honor to whom honor is due. They manifest a proud, rebellious, defiant spirit against those who differ from their opinions. From their boisterous manners and wrong course, the true servants of God feel that they have resisted the efforts made for them, and become disheartened in reference to laboring any further in their behalf. They engage in a contemptible triumph of exactly the same nature as that which Satan and the evil angels engage in over souls they secure. They have Satan and evil angels on their side to exult with them.

The cases of the persons in whom this cast of character is peculiarly and strikingly developed, are hopeless. They are incased in self-righteousness, and everything like refinement and elevation of character with which they are brought in contact, they term pride and lack of humility. Coarseness and ignorance are termed humility.

With this class you have obtained a large share of your religious experience; therefore you are not qualified for the work of teaching the most solemn, refined, elevating, and withal the most test-

ing, message to mortals. You may reach a class of minds, but the more intelligent portion of^[#19,p72] the community will be driven farther off by your labors. You have not a sufficient knowledge of the common branches of education to be an instructor of men and women who have a wily devil on the other hand to suggest and devise ways and means to lead them from the truth. #72

The teachers of the common schools are required to be masters of their business. They are closely examined to ascertain if children can properly be trusted to their care. A process of investigation is gone through with to discern something of the thoroughness of their qualifications, according to the importance of the position they are required to occupy. I saw that God's work was of as much more exalted a character, and of as much higher interest, as the eternal is above the temporal.

A mistake made here cannot be repaired. It is of infinite importance that every person who goes forth to teach the truth, should be qualified for his work. No less strict investigation should be instituted in reference to their ability to teach the truth than in the case of those who teach our schools. God's work has been belittled by a course of slackness and looseness manifested by professed ministers of Christ.

I was shown that ministers must be sanctified and holy, and must have a knowledge of the word of God. They should be familiar with Bible arguments, and prepared to give a reason of their hope, or they should cease their labors, and engage in a calling where deficiency will not involve such tremendous consequences. Ministers who preach for the denominations of the day are acceptable preachers if they can speak upon a few^[#19,p73] simple points of the Bible. But the ministers of these last days who are spreading unpopular truth, who have to meet men of learning, men of strong minds, and opposers of every type, should know what they are about. They should not take upon themselves the responsibility of teaching the truth unless they are qualified for their work. If novices, they should, before engaging in, or devoting themselves to, the work, become Bible students. If they have not education that they can speak in public with acceptance, and do justice to the truth, and honor the Lord whom they profess to serve, they should wait till they are fitted for the position. #73

Bro. —, you cannot fill the position of a minister of Christ. I saw that you lacked a correct religious experience. You have not a knowledge of yourself. You cannot read correctly, or use language which could commend the truth you seek to present to the understanding of an intelligent community. You lack discrimination. You would not know when it was wisdom to keep silent, or proper to speak. You have so long thought, with the peculiar class I have mentioned, that

Testimony #19

you knew it all, that you would not see your deficiencies when they were presented before you. Your experience has been self-confident and boastful, possessing a large share of self-esteem.

#74 You are not teachable; therefore the cause of God would not prosper in your hands. You would fail to recognize a defeat when you met with one. The cause of God would be brought into disrepute and dishonor by your labors, and you would fail to discover the fact. A certain class may be convinced by you of the truth; but [#19,p74] more would be turned away, and placed where they could not be reached by proper, judicious labors. Interwoven with your experience are things that will prove detrimental to the truth. You cannot be a representative of the truth that God can accept.

Your manners have not been refined and elevated. Your deportment has not been pleasing to God. Your words have been careless. You lack devotion and piety. You have not obtained an experience in the spiritual life. You fail in your understanding of how to rightly divide the word of life, giving to each his portion of meat in due season. You have preferred to contend and contest points when you were entirely out of your place, and could but meet with defeat. This is the spirit of the class mentioned in Maine. It is their delight to engage in contest and brave it through. You would not manifest meekness in instructing those who oppose themselves. You will ever be crippled in a degree with your unfortunate experience. You lack self-culture and meekness. You have important lessons to learn before you can become an unassuming, acceptable follower of Christ, even in a private capacity.

E. G. W.

Epistle Number Three.

#75 DEAR FRIEND —: I was shown that you were in danger of being under the full control of the great adversary of souls. Your experience at — was not good for you. Your stay at — hurt you—you became proud and vain. [#19,p75] Men and women were not wanting who unwisely petted and praised you, until you became vain, pert, and saucy. You have been opposed to restraint, have been headstrong, willful, and stubborn, and have made your parents much trouble. They have erred. Your father has unwisely petted you. You have taken advantage of this, and have become deceptive. You have received approbation which you did not deserve.

You had your own head very much at —, and you took liberties that should not have been allowed for a moment. When you

or your sisters were reprov'd, you felt insulted, and reported to your mother as though you had been abused. You exaggerated, and she was nervous, and easily excited and irritated if she thought her position and dignity were not respected. She was displeas'd that any one should dictate her children. She did not conceal her displeasur. She spok words which were not proper to those who should have command'd her respect. Your mother show'd great lack of wisdom in taking your part, and censuring those whom she should have thank'd rather than blam'd. She hurt you, and did a work for you that she can never fully repair. You triumphed because you thought yourself secure from censur. You thought you could do as you pleas'd. Your mother's eye was not always upon you, and if it had been, she could not have discern'd your evil tendencies.

At school you had a good and noble teacher; yet, because you were restrain'd, you felt indignant. You thought that because you were the daughter of —, he should show a preference for you, and should not take liberties to correct^[#19,p76] and reprove you. Your sisters also partook of the same spirit. You carried your complaints to your parents; they heard your version of matters, and sympathiz'd with you more or less, and their feelings were stirr'd by your exaggerat'd reports. They injur'd you. You had not been as strictly disciplin'd as you should have been. Yet you were offend'd because you could not have your own way, but were compell'd to yield to the decid'd, thorough manner of Bro. —'s instructions. You were sometimes troublesome, impudent, and defiant, while in school. You greatly lack'd modesty and decorum. You were bold, selfish, and self-exalt'd, and need'd a firm disciplin at home, as well as at school.

You are a girl that has an impure mind. You were reliev'd from labor and from care altogether too long. Household duties would have been one of the richest blessings you could have had. Weariness would not have injur'd you one-tenth part as much as your lascivious thoughts and conduct. You have receiv'd incorrect ideas in regard to girls and boys associating together, and it has been very congenial to your mind to be in the company of the boys. You are not pure in heart and mind. You have been injur'd by reading love stories and romances. Your mind has been fascinat'd by impure thoughts. Your imagination has become corrupt, until you seem to have no power to control your mind. Satan leads you captive as he pleas'es. You are not happy. You do not love God, nor his people. You have bitterness of spirit toward those who see your true character. You seem to blame them for the view they take of your case. You are ^[#19,p77] the one to blame. Your conduct has been such as to call forth remarks of caution and warning from others. You have only yourself to censur in this.

Testimony #19

You are a dangerous associate. You have done much harm by your influence in ——. You have led, instead of being led. You have dishonored God, and are accountable to him for the work of evil you have wrought by your influence. Your conduct has not been chaste, modest, nor becoming. You have not had the fear of God before your eyes. You have dissembled so often to accomplish the plans you have had in your mind, that you bear a violated conscience. Ruin, my dear girl, is surely before you, unless you stop just where you are. Cease your day-dreaming, your castle-building. Stop your thoughts from running in the channel of corruption and folly. You are not a girl that can safely associate with the boys. A tide of temptation is roused, and surges in your breast, having a tendency to uproot principle, female virtue, and true modesty. If you go on in your willful, headstrong course, what will be your fate?

A new year has dawned upon us. What do you determine to do? What have you resolved shall be the record borne up to God by the ministering angels of your work from day to day? What words that you have uttered will appear in the page of the book of records? What thoughts will the Searcher of hearts find cherished by you? He is a discerner of the thoughts, of the intents and purposes of the heart. You have a fearful record of the past year, which is laid open to the view #78 of the Majesty of Heaven and the ^[#19,p78] myriads of pure, sinless angels. You may have concealed your thoughts and acts, your desperate and unsanctified feelings, from mortals; but, remember, not from God. The most trivial acts of your life are open to his view. The sins you have committed are all registered. You have a spotted record in Heaven.

God's frown is upon you, and yet you appear destitute of feeling, or of realizing your lost and undone condition. You do at times have feelings of remorse; but your independent, proud spirits soon rise above this, and you stifle the voice of conscience. You are not happy; yet you imagine that if you could have your own way unrestrained, you would be happy. Poor child! you occupy a position similar to that which Eve did in Eden. She imagined that she should be highly exalted if she could only eat of the fruit of the tree which God had forbidden her even to touch, lest she die. She ate, and lost all the glories of Eden.

You should have suitable control over your thoughts. To obtain this will not be for you an easy task. You cannot accomplish it without close and even severe effort. Yet God requires this of you. It is a duty resting upon every accountable being; and you are responsible to God for your thoughts. If you indulge in vain imaginations, permitting your mind to dwell upon impure subjects, you are in a de-

gree as guilty before God as if your thoughts were carried into action. All that has prevented the action has been the lack of opportunity. Day and night dreaming, and castle-building, are bad habits, and exceedingly dangerous. When once established, [#19.p79] it is next to im- #79 possible to break it up, and change the order of the thoughts, and have them directed upon pure, holy, elevated themes. You will have to become a faithful sentinel over your eyes, ears, and all your senses, if you would control your mind, and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work. You are weak in this direction.

You have become wayward, bold, and daring. The grace of God has no place in your heart. In the strength of God alone can you bring yourself where you can be a recipient of his grace, an instrument of righteousness.

Not only does God require you to control your thoughts, but also your passions and affections. Your salvation depends upon your governing yourself in these things. These traits, passion and affection, are powerful agents. If misapplied, if set in operation through wrong motives, if misplaced, they are powerful to accomplish your ruin, and leave you a miserable wreck, without God and without hope.

The imagination must be controlled, positively and persistently governed, if the passions and affections are subject to reason, conscience, and character. You are in danger, for you are just upon the point of sacrificing your eternal interest at the altar of passion. Passion is obtaining positive control of your entire being—passion of what quality? of a base, destructive nature. By yielding to it, you will imbitter the lives of your parents, bring sadness and shame to your sisters, sacrifice your own character, and give up Heaven and a glorious immortal life. Are you ready to [#19.p80] do this? I appeal to you to #80 stop where you are. Advance not another step in your headstrong, wanton course; for before you is misery and death. Unless you exercise self-control in regard to your passions and affections, you will surely bring yourself into disrepute with all around you, and will bring upon your character disgrace which will last while you live.

You are pert, and disobedient to your parents, unthankful and unholy. These miserable traits are the fruits of a corrupt tree. You are forward. You love the boys, and love to make them the theme of your conversation. "Out of the abundance of the heart the mouth speaketh." Habits have become powerful to control you; and you have learned to be deceptive in order to carry out your purposes and accomplish your desires.

I do not consider your case hopeless; if I did, my pen would not be tracing these lines. In the strength of God, you can redeem the

Testimony #19

past. Your name is already a byword in ——. But you can change the order of things, by using the powers God has given you. You may even now gain a moral excellence, and your name may be associated with things pure and holy. You can be elevated. God has provided for you the helps necessary for you to do this. He has invited you to come to him, and he would bear your burdens and give you rest of soul. "Learn of me," says the divine Teacher, "for I am meek and lowly of heart, and ye shall find rest unto your souls." You have long been above this lowliness and meekness. You will have to learn this important lesson of the divine Teacher before you can find the rest promised. You have thought so much^[#19.p81] of yourself, of your smartness, that it has led you to such affectation and vanity as to make almost a fool of yourself. You have a deceitful tongue which has indulged in misrepresentations and falsehoods. O my dear girl, if you could only arouse, and your slumbering, deadened conscience could be resurrected, and you could cherish habitual impressions of the presence of God, and you keep yourself subject to the control of an enlightened, wakeful conscience, you would be happy yourself, and a blessing to your parents, whose hearts you now wound. You could be an instrument of righteousness to your associates. You need a thorough conversion; and without it you are in the gall of bitterness and the bonds of iniquity. You may imagine yourself free when following the lead of your own wayward, pernicious mind; but you are in the most degrading bondage. You may consider yourself an object of envy without the principles of religion; but all who are good and virtuous will regard your character with pity, and your course with abhorrence. You can be a partaker of the divine nature, if you will escape the corruption that is in the world through lust; or you may sink down in this corruption, by being a partaker of it, and bear the impress of the satanic.

You have younger sisters whom you can bless with your influence. You can reflect a sweet, precious light in your father's family, and make his heart glad; or you can be a dark shadow, a cloud, a storm which shall desolate. Your passion for reading is of that character which, if indulged in, will pervert the imagination, and will prove your ruin. Unless you restrain your^[#19.p82] thoughts, your reading, and your words, your imagination will become hopelessly diseased. Read your Bible attentively, prayerfully, and be guided by its teachings. This is your safety.

Keep clear of the boys. Your temptations commence earnest and powerful when in their society. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your pas-

sions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, to be devoted to God.

You may become a prudent, modest, virtuous girl; but not without earnest effort. You must watch, you must pray, you must meditate, and investigate your motives and your actions. Closely analyze your feelings, and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your Heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Jesus Christ; and you continue to do this irrespective of warnings, irrespective of conscience, or the light given you.

Remember, a record is made of all your acts. You must meet the most secret things of your life again. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. Your body God has enjoined you to preserve holy. "Know ye not that your body is^[#19,p83] the temple #83 of the Holy Ghost, . . . and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing the passions and affections to lust when he claims the wealth of your affections and your entire being to be devoted to his service?

Again I now warn you as one who must meet these lines I now pen you, in that day when the cases of every one shall be decided. Yield yourself without delay to Christ; he alone can redeem you from ruin by the power of his grace. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face right about, cease to do evil, and learn to do well, then you will be happy indeed; successful you will be in the battles of life, and rise to glory and honor in the better life than this. Choose you this day whom you will serve."

E. G. W.

Epistle Number Four.

DEAR SISTER —: I had some time for reflection yesterday, and have some few ideas that I wish to present to you. I could not readily answer your question concerning your duty to travel with your husband. I had not yet learned the result of your accompanying him,

Testimony #19

#84 therefore I could^[#19,p84] not speak as understandingly as I could if I had been acquainted with the influence you had exerted. I cannot give counsel in the dark. I must know that my counsel is correct in the light. Great advantage is taken of my words, therefore I must move very cautiously. After careful reflection, seeking to call up things which have been shown me in your case, I am prepared to write you.

In the letters you have written to me in regard to Bro. —, I fear that you are prejudiced, and have some jealousy. I hope this is not the case, but I fear it is. You and your husband are very sensitive, and are naturally jealous; therefore you need to guard yourselves in this direction. We do not feel that Bro. — is seeing all things clearly. We think his wife is far from right, and has great influence over him; yet we hope that if all move in wisdom toward him, he will yet recover himself from the snare of Satan, and see all things clearly.

Dear Sr. —, we are determined to be impartial, and not have our words or acts in any way influenced by hearsay. We have no pets. May the Lord give us heavenly wisdom, that we may deal righteously and impartially, and thus meet the mind of the Lord. We do not want our works wrought in self. We do not want personal feelings. If we think we are not specially considered, or if we see or imagine that we see positive neglect, we want the spirit of our forgiving Master. The people who professed to be his followers received him not, because his face was toward Jerusalem, and he gave no special indications that he was to tarry with them. They did not open^[#19,p85] their doors to the heavenly Guest, and did not urge his abiding with them, although they beheld him weary with his journey, and the night was drawing on. They gave no sign that they really desired Jesus. The disciples knew that he designed to tarry there that night, and they felt so keenly the slight thus given to their Lord, that they were angry, and prayed Jesus to show proper resentment, and call down fire from heaven to consume those who had thus abused him. He rebuked their indignation and zeal for his honor, and told them that he came not to visit with judgment, but to show mercy.

This lesson of our Saviour's is for you and me. No resentment must come into our hearts. When reviled, we must not revile again. Oh! jealousy and evil surmising, what mischief hast thou done! wrought bitterness, and turned friendship and love, into gall and hatred. We must be less proud, less sensitive, have less self-love, and be dead to self-interest. Our interest must be submerged in Christ, and we be able to say, "I live; yet not I, but Christ liveth in me." Christ has given us the lesson how to make everything easy and happy as we pass along. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I

am meek and lowly in heart; and ye shall find rest unto your souls." Here is the great difficulty: there is so little meekness and lowliness, that the yoke galls, and the burden is heavy. When we possess true meekness, true lowliness, we are so lost in Christ that we do not take neglect nor slights to heart; we are deaf to reproach, and blind to scorn and insult.^[#19,p86]

#86

Sr. —, as the peculiarities of your case come clearly before me, I see a serious objection to your traveling. You do not take burdens upon yourself that you should. You call forth sympathy from others, but do not give in return. You lay your whole weight where you are, and too frequently are waited upon when those who bear their own burden and yours also, are no more able to do this than yourself. You are too helpless for your own good, and the influence is not such as should be for a minister's wife. You need more physical labor than you have; and I think, from what has been shown me, that you would be more in the line of your duty engaging cheerfully in the work of educating your daughter, and encouraging a love of domestic duties. You have not had the education in this direction that you should, which has made your life more unhappy than it would have been had you received the education you ought to have had in your girlhood. You do not love physical labor; and when journeying, you fill the bill of an invalid, and fail to be helpful, and lighten the burdens you make, by doing what you can. You fail to realize that frequently the very ones who wait on you are no more able to perform the extra task than you are. You lean on others. You lay your whole weight upon them. I have no evidence that God has called you to do a special work in traveling.

You have an education to obtain that you do not yet possess. Who can so well instruct their own child as the mother? Who can so well learn the defects in her own organization, and in her child's, as the mother, while in the performance of the duties which Heaven has allotted her?^[#19,p87] Because you do not love this work, is no evidence that it is not the work the Lord has assigned you. You have not physical nor mental strength to make it an object for you to travel. You wish to be ministered unto, instead of ministering unto others. You are not helpful enough to offset the burden you are to your husband, and to those around you.

#87

There is no person qualified to act wisely in church matters, or to deal with wiry minds subject to Satan's especial temptations, who cannot make a success of wisely managing their own child or children. If they love this employment, if they can cheerfully and lovingly perform the part required of them as parents, then they can better understand how to bear burdens in the church. Dear sister, I would

Testimony #19

advise you to make a good wife to your husband, and a good home for him. Lean less heavily upon him, and rely upon your own resources. Arouse yourself to do the very work the Lord would have you to do. You are inclined to be anxious to do some great work—to fill some large mission, and neglect the small duties right in your path, which are just as necessary to be accomplished as the larger. You walk over these, and aspire to a larger work. Let your ambition be aroused to be useful, to be a workman in the world instead of a spectator.

My dear sister, I speak plainly. I dare not do otherwise. I plead with you to take up life's burdens, instead of shunning them. Help your husband by helping yourself. You both have ideas of dignity's being maintained by the minister, which is not in accordance #88 with the example of our Lord. The ministers of Christ should^[#19,p88] possess sobriety, meekness, love, long-suffering, forbearance, pity, and courtesy. He should be circumspect, elevated in thought and conversation; his deportment blameless. This is gospel dignity. But if a minister comes to a family where he can wait on himself, he should do so by all means; and he should by his example encourage industry by weaving in physical exercise when he has not a multiplicity of duties and burdens to bear. He will not detract from his dignity by engaging in useful labor. He will better relate himself to life and health by physical exercise. The circulation of the blood will be better equalized. Physical labor, a diversion from mental, will draw the blood from the brain. It is essential to your husband to have more physical labor in order to relieve the brain. Digestion will be forwarded by physical exercise. A part of his time every day spent in physical exercise, when not positively urged by a protracted effort in a course of meetings, would be an advantage and not detract from ministerial dignity. The example will be in accordance with that of our divine Master.

We love you, and want you to be successful in your efforts in striving for the better life.

E. G. W.

Steamer Keokuk, Mississippi River, Sept. 30, 1869.

Epistle Number Five.

DEAR BRO. —: I have a few things pressing upon my mind, which I have felt it duty to write to Bro. — and yourself. I #89 have^[#19,p89] related the substance of it before you; but as a few things burden my mind, I will write.

I was shown that with you, *I* and *mine* have come to be first. You have had so great a care for yourself that the Lord has had no room to work for you. You have given him no chance. He has, in a great measure, given Bro. — and yourself up to work according to your own judgment, that you might be convinced that your wisdom is foolishness. You have not worked for the interest of the widow and fatherless, as the Lord has especially enjoined upon his followers; neither have you made the cases of the Lord's poor your own, taking a special interest in them, nor sought to glorify God, and magnify his name; therefore, the Lord has suffered you and Bro. — to pursue a course of your own choosing. He has permitted you to look out for yourselves. Your own selfish interests have been the foundation of your actions; and you will reap the harvest you yourselves have sown. I saw that you would verily receive the reward that sooner or later follows the serving of your own selfish interest. "Give an account of thy stewardship," must be heard by you. You are accountable to God for the work intrusted to you, which has been shamefully neglected, in order to serve yourselves.

Had you been seeking to show yourselves approved unto God, seeking the kingdom of Heaven and the righteousness of Christ, you would have been doing the works of Christ. The poor, the widows, the fatherless, would have called forth from you the tenderest pity and sympathy, and you would have been interested in them, and treated them as you would wish your wife and ^{#19.p90} children treated, ^{#90} were they left dependent and afflicted upon the cold mercies of the world, or unfeeling, heartless, professed Christians.

There has been on your part a sad, unfeeling, heartless neglect of the unfortunate. You have served your own interest, irrespective of their great need. God cannot bless you till you see your sin in regard to these things.

I saw that the Lord's work has not been more sacred in your eyes, than your own business. Eternal things have not been discerned, although the Lord has sent warnings and reproofs to arouse you to a sense of your duty by letting you know what is expected of you. You have not regarded these warnings. You have not realized that you were dealing with God. You have robbed God, and served yourselves.

There are many who in good faith have sent in to that Office means which they have had to make a sacrifice to obtain. Some, both men and women, have worked very hard, and consecrated the means obtained by hard labor and the closest economy, to the Lord, and have sent it to the Office to advance his cause. Poor widows have sent nearly their whole dependence, trusting in God to take care of them,

Testimony #19

and the means have been consecrated with prayers and tears, yet sent with joyfulness, they feeling that they were aiding in the great work of saving souls. Poor families have sold their only cow, denying themselves and their little children of milk, feeling that they were making a sacrifice for God. They have put their means in the Office in good faith. Selfishness and mismanagement have helped to squander this means. God holds those accountable, who have^[#19,p91] had the handling of it. "Give an account of thy stewardship," will soon be heard. May the Lord help you to free yourselves from every blemish.

E. G. W.

Battle Creek, Mich., Jan. 17, 1870.

Epistle Number Six.

DEAR SISTER —: Your case is upon my mind. I cannot forbear to commit to writing my convictions arrived at from that which I have seen in regard to you. I am satisfied that you are wandering in mist and darkness. You do not see things in the right light. You blind your eyes in regard to your own case by excusing yourself thus: I should not have done this or that if it had not been for certain influences of others which led me to that course of action.

Again, you are continually finding fault with circumstances, which is nothing less than finding fault with providences. You are continually casting about you for somebody or something to answer the place of the scapegoat upon which to lay the blame which has brought you in a position to feel and speak unworthy of a Christian. Instead of simply censuring yourself for your defects, you censure the circumstances and occasions which led you to develop the traits in your character which lie dormant or hid beneath the surface, unless something arises to cross the path of these evils, and disturb and arouse them to life and action. Then they appear in all their deformity and strength.

^{#92} You deceive yourself with the idea that these^[#19,p92] evil things do not exist, until you are brought into positions which make you act and speak in a manner which reveals to all that these unamiable traits are present with you. You are not willing to see and confess that it is your carnal nature which has not yet been transformed and brought into subjection to Christ. You have not yet crucified self. For days and weeks you sometimes pass along without developing the spirit of evil which I have named impatience, and a dictatorial spirit to control your husband. Your loving to rule and to bring others to your ideas has nearly ruined yourself and him. You love to

suggest, and to dictate others. You love to have them feel and see that you have the very best light, and are especially led of God. If they do not do this, you begin to surmise, become jealous, feel a spirit of unrest, are dissatisfied, and exceedingly unhappy.

Nothing arouses the evil traits in your character so readily as to dispute your wisdom and judgment in exercising your authority. Your strong, overbearing spirit, which has appeared to slumber, is roused to its fullest energy. Self then controls, and you are no more governed by candid reason and calm judgment than an insane person. Self in all its strength wrestles for the mastery, and it will take the firmest mind to hold you in restraint. After your fit of insanity has gone by, then you can bear to have your course questioned. But you stand ready to justify yourself under the cover of your being so sensitive; you feel so deeply; you suffer so much. I saw that all this will not excuse you in the sight of God. You mistake pride for sensitiveness. Self is prominent.^[#19,p93] When self is crucified, then this sensitiveness, or pride, will die; until then, you are not a Christian. To be a Christian is to be Christ-like, to possess humility, and a meek and quiet spirit that will bear contradiction without being enraged or becoming insane. If you could have the deceptive covering which is about you rent asunder, and you see yourself as God sees you, you would no longer seek to justify self, but would fall all broken upon Christ, the only one who can remove the defects in your character, and then bind you up. E. G. W.

#93

CONVOCATIONS.

GOD gave direction to the Israelites to assemble before him in the place which he should choose, and observe special days, at set periods, wherein no unnecessary work was to be done; but the time was to be devoted to a consideration of the blessings of God bestowed upon them. At these special seasons they were to bring gifts, free-will offerings, and thank-offerings, unto the Lord, according as the Lord had blessed them. They were directed to rejoice—the man-servant and maid-servant, the stranger, the fatherless and widow—that God had by his own wonderful power brought them from servile bondage to the enjoyment of freedom. And they were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for his continual mercies and blessings bestowed upon them. These offerings were varied, according to the estimate which the donors placed upon the blessings they were privileged^[#19,p94] to enjoy. Thus the characters of the people were plainly developed. Those who

#94

Testimony #19

placed a high value upon the blessings God bestowed upon them, brought offerings in accordance with their appreciation of his blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than of fervent love for their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed. Besides these special religious feast-days of gladness and rejoicing, the yearly passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of his requirements, he would bless them in all their increase, and in all the works of their hands.

God requires no less of his people in these last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom God has blessed with a competency, also the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom God has prospered render to God the things that are God's. They should appear before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings God has bestowed upon them. But many whom God prospers manifest base ingratitude to him. If his blessings rest upon them, and he increases their substance, they make these bounties as cords to bind them to the love of their possessions, and they allow worldly business to take possession of their affections, and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares, and come before God, even once a year. They turn the blessings of God into a curse. They serve their own temporal interests, at the neglect of God's requirements.

Men, with their thousands, remain at home, year after year, engrossed in their worldly cares and interests, and feel that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the #19, p95 right hand and on the left, yet they withhold from God the small offerings he has required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew or rain of heaven. The Lord has brought to them the precious blessing of his grace. He has delivered them from the slavery of sin, and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world, and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part.

Many who profess to be looking for the appearing of our Lord are anxious, burdened, gain-seekers for this world. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their life.

Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a life-time. To have a strong, clear sense of eternal things, and a heart of #19,p96 willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world. #96

These camp-meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance. Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer views of his truth, and his requirements, and the necessary preparation for his coming. A calm, cheerful and obedient trust in God is what he requires.

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a free-will offering. Let none who are able come empty-handed. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you

Testimony #19

the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

TESTIMONY
FOR
THE CHURCH,
No. 20.

BY ELLEN G. WHITE.

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

1871.

Testimony #20

#2 ^[#20.p2]TO ALL those who recognize the voice of God in the gift of prophecy, as manifested in connection with the cause of present truth, this number of the Testimonies will possess especial interest.

1. "How to Conduct Meetings" is invaluable.
 2. "How Shall we Keep the Sabbath" is important.
 3. "Christian Recreation" is a subject that should be understood. This was reported as spoken before two hundred who were enjoying a season of innocent recreation beside Goguc Lake, near Battle Creek, May, 1870.
 4. The Dreams given are of thrilling interest. May the great facts they illustrate deeply impress the reader.
 5. "Camp-Meetings" are a matter of interest just now. This article sets forth the pure spirit of sacrifice, and the duty of the times.
 6. And let all read the "Address to Ministers" with especial care. This also was reported as spoken before the General Conference of 1871.
 7. We have not space to further particularize. God grant that the reader may be stirred to duty by the appeals in this work.
- J. W.

^[#20.p3]

#3 **TESTIMONY FOR THE CHURCH. NO. 20.**

How to Conduct Meetings.

I recently received a letter from a brother I highly respect, making inquiries in regard to meetings, how they should be conducted. He inquires if there should be many prayers offered in succession, and then a relief of a few moments, and quite a number of prayers again.

From the light I have had upon the subject, I have decided that God does not require us, as we assemble for his worship, to make these seasons tedious and wearisome, by being obliged to remain bowed quite a length of time, listening to several lengthy prayers. Those in feeble health cannot endure this taxation without extreme weariness and exhaustion. The body is weary by remaining bowed down so long. And that which is worse still, the mind becomes so

wearied by the continuous exercise of prayer that no spiritual refreshment is realized, and the meeting to them is worse than a loss. They have become wearied mentally and physically, and they have obtained no spiritual strength. Meetings for conference and prayer should not be made tedious. All should, if possible, be prompt to the hour^[#20.p4] #4 appointed; and if there are dilatory ones, who are half an hour or fifteen minutes even behind the time, there should be no waiting. If there are but two present, they can claim the promise. The meeting should open at the appointed hour, if possible, be there few or many present. Formality and cold stiffness should be laid aside, and all be prompt to duty. There should not be, upon any common occasion, prayer of more than ten minutes' duration. If any feel the burden of prayer, after there has been a change of position, and the exercise of singing or exhortation has relieved the sameness, then let them pray.

All should feel it a Christian duty to pray short. Tell the Lord just what you want without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations. A common meeting to worship God is not the place to open the privacies of the heart.

What is the object of assembling together? Is it to inform God? or to instruct him by telling him all we know in prayer? We meet together to edify one another by a mutual interchange of thoughts and feelings, thus making one another acquainted with our^[#20.p5] aspirations, our hopes, and gathering strength, and light, and courage, from one another. By our earnest, heart-felt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and made interesting to all who have any relish for religious things. #5

There are some who I fear do not take their troubles to God in private prayer, but reserve them for the prayer-meeting, and then do up their praying for several days in these meetings. Such may be named social conference and prayer-meeting killers. Their cold, frozen prayers and lengthy, backslidden testimonies cast a shadow. They emit no light. They edify no one. All are glad when they get through, and it is almost impossible to throw off the chill and darkness their prayers and exhortations have brought into the meetings. From the light which I have received, our meetings should be spiritual and social, and not too long. Reserve, pride, vanity, and fear of man, should be left at home. Little differences and prejudices should not be taken with us to these meetings. Like a united family, simplicity, meekness, mutual confidence, and love, should exist in the hearts of brethren and

Testimony #20

sisters who meet to be refreshed and invigorated by bringing their lights together.

#6 Ye are the light of the world, says the^[#20.p6] heavenly Teacher. All have not the same experience, and the same exercises in their religious life. But those of diverse experiences come together, and with simplicity and humbleness of mind, talk out their experience. All should have, and will have, an experience that is living, that is new and interesting, if they are pursuing the onward Christian course. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences give light, strength, and knowledge, that will aid others in their advancement in the divine life. The worship of God should be both interesting and instructive to those who have any love for divine and heavenly things.

Jesus, the heavenly teacher, when he was upon the earth, among the children of men, did not hold himself aloof from them, but in order to benefit them, he came from Heaven to earth where they were, that the purity and holiness of his life might shine upon the pathway of all, and light the way to Heaven.

#7 The Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for his discourses. There were no walls which could inclose the multitude which followed him. But he^[#20.p7] had special reasons for choosing the groves and the seaside to give his lessons of instruction, for he could have a commanding view of the landscape and scenery, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths he made known to them. The works of God in nature, he associated with his lessons of instruction. He made use of the birds which were caroling forth their songs without a care, and the flowers of the valley glowing in their beauty, and the lily that reposed in its purity upon the bosom of the lake, the lofty trees, the cultivated lands, the waving grains, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth. He connected the works of God's finger in the heavens and upon the earth with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons would be fresh in their memories.

Christ, in all his efforts, sought to make his teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and he did not forget their bodily needs. He wrought a miracle to feed five thousand, who had gathered together to listen to the words

of life which fell from his lips ^[#20.p8] Jesus regarded his surroundings, #8
 when giving his precious truth to the multitude. The scenery was such
 as would attract the eye, and awake admiration in the breasts of the
 lovers of the beautiful. He could extol the wisdom of God in his crea-
 tive works, and could bind up his sacred lessons by directing their
 minds through nature up to nature's God.

The landscape, the trees, the birds, the flowers of the valley,
 the hills, the lake, and the beautiful heavens, were associated in their
 minds with sacred truths, which would make them hallowed in mem-
 ory, as they should look upon them after Christ's ascension to Heaven.

When Christ taught the people, he did not devote the time to
 prayer. He did not enforce upon them, as did the Pharisees, long, tedi-
 ous ceremonies, and lengthy prayers. He taught his disciples how to
 pray: "And when thou prayest, thou shalt not be as the hypocrites are;
 for they love to pray standing in the synagogues, and in the corners of
 the streets, that they may be seen of men. Verily, I say unto you, they
 have their reward. But thou, when thou prayest, enter into thy closet,
 and when thou hast shut thy door, pray to thy Father which is in se-
 cret; and thy Father which seeth in secret shall reward thee openly.
 But when ye pray use not vain repetition, as the heathen do; for ^[#20.p9] #9
 they think that they shall be heard for their much speaking. Be not ye
 therefore like unto them; for your Father knoweth what things ye have
 need of, before ye ask him. After this manner therefore pray ye."

Christ impressed upon his disciples the idea that their prayers
 should be short, expressing just what they wanted, and no more. He
 gives the length and substance of their prayers, expressing their de-
 sires for temporal and spiritual blessings, and gratitude for the same.
 This sample prayer, how comprehensive! It covers the actual need of
 all. One or two minutes is long enough for any ordinary prayer. There
 may be instances where prayer, in a special manner, is indited by the
 Spirit of God, and where supplication is made in the Spirit. The yearn-
 ing soul becomes agonized, and groans after God. The spirit wrestles
 as did Jacob, and will not be at rest without special manifestations of
 the power of God. This is as God would have it.

But there are many prayers offered in a dry, sermonizing
 manner. These pray to men, not to God. If they were praying to God,
 and really understood what they were doing, they would be alarmed at
 their audacity; for they delivered a discourse to the Lord in the mode
 of prayer, as though the Creator of the universe needed special infor-
 mation upon general questions in relation ^[#20.p10] to the things that #10
 were transpiring in the world. All such prayers are as sounding brass,
 and tinkling cymbal. They are made no account of in Heaven. Angels

Testimony #20

of God are wearied with them, as well as mortals who are compelled to listen to them.

Jesus was often found in prayer. He resorted to the lonely groves, or to the mountains, to make his requests known to his Father. When the business and cares of the day were ended, and the weary were seeking rest, Jesus devoted the time to prayer. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion.

Secret prayer is neglected, and this is the reason why many offer such long, tedious, backslidden prayers, when assembled to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to^{^#20.p111} watching and praying, they would become more intelligent in their worship of God.

How Shall we Keep the Sabbath?

God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of his character. The object of the Sabbath was that all mankind might be benefited. Man was not made to fit the Sabbath; for the Sabbath was made after the creation of man, to meet his necessities. God rested, after he had made the world in six days. He sanctified and blessed the day upon which he rested from all his work which he had created and made. He set apart that special day for man to rest from his labor, and reflect, as he should look upon the earth beneath, and the heavens above, that God made all these in six days, and rested upon the seventh; and that his heart might be filled with love and reverence to his Maker, as he should behold the tangible proofs of his infinite wisdom.

In order to keep the Sabbath holy, it is not necessary that we inclose ourselves in walls, shut away from the beautiful scenes of nature, and also deprive ourselves of the free, invigorating air of heaven. We should in no case allow burdens and business transactions to divert our minds upon the Sabbath^{^#20.p121} of the Lord which he has sanctified. We should not allow even our minds to dwell upon things

of a worldly character. The mind cannot be refreshed, enlivened, and elevated, by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord has been put to a wrong use, if thus celebrated. The object is not attained for which the Sabbath was instituted. The Sabbath was made for man, to be a blessing to him, by calling his mind from secular labor, to contemplate the goodness and glory of God. It is necessary that the people of God assemble to talk of him, to interchange thoughts and ideas in regard to the truths contained in the word of God, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out of doors.

How can the minds of children become better impressed, and receive a more correct knowledge of God, than in spending a portion of their time out of doors; not in play, but in company with their parents? Surrounded with nature's beautiful scenery, as their minds are associated with God in nature, by their attention being called to the tokens of God's love to man in his creative^[#20.p13] works, their young #13 minds will be attracted and interested. They will not be in danger of associating the character of God with everything that is stern and severe. But as they view the beautiful things he has created for the happiness of man, they will be led to regard him as a tender, loving Father. They will see that his prohibitions and injunctions are not made merely to show his power and authority, but that he has the happiness of his children in view. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love him. You can direct their minds to the lovely birds making the air musical with their happy songs, the spires of grass, and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the heavenly Artist, and show forth the glory of God. Parents, why not make use of the precious lessons God has given us in the book of nature to give our children the correct idea of his character? Those who sacrifice simplicity to fashion, and shut themselves away from the beauties of nature, cannot be spiritually minded. They cannot understand the skill and power of God as revealed in his creative works, therefore their hearts do not quicken and throb with new love and interest, and are not filled with awe and reverence as they see God in nature.^[#20.p14] #14

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. They can do much to exalt the Sabbath in their families, and make it the most inter-

Testimony #20

esting day of the week. We should devote time to interest our children. We can walk out with them in the open air. A change will have a happy influence upon them. We can sit with them in the groves, and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and inspire them with love and reverence by calling their attention to the beautiful objects in nature. The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than to devise means to impart proper instruction to their families, and to interest them in spiritual things, giving them correct views of the character of God, and what he requires of us, in order to perfect Christian characters and to attain to eternal life. Parents, make the Sabbath a delight, that your children shall look forward to it, and have a welcome in their hearts

#15 for it. ^[#20.p15]

Christian Recreation.

I have been thinking what a contrast would be seen between the gathering that we are having here to-day and such gatherings as they are generally conducted by unbelievers. Instead of prayer and the mentioning of Christ and religious things, we should have the silly laugh and the trifling conversation. Their idea would be to have a general high time. It would commence in folly and end in vanity. We want in these gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them.

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make, and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure in amusements and foolish indulgences, they must give an account for this. And if these ^[#20.p16] persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard.

The occasion we are enjoying to-day is just according to my ideas of recreation. I have tried to give my *views* upon this subject, but they are better illustrated than expressed. I was here on this

ground about one year since, when there was a gathering similar to this. Nearly everything passed off very pleasantly then, but still there were some things objectionable. There was considerable jesting and joking indulged in by some. All were not Sabbath-keepers, and there was an influence manifest that was not as pleasant as we could wish.

But I believe that while we are seeking to refresh our spirits and invigorate our bodies, we *are required of God* to use all our powers at all times to the best purpose. We may associate together as we are here today, and do all to the glory of God. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we associate, especially upon an occasion like this, which should be of good cheer to us all. We can return to our homes improved^[#20.p17] in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage. #17

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity, and be a blessing to society. And if we should let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will unfit us for the more faithful discharge of ordinary life duties.

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all these gatherings for the purpose of recreation, from all these pleasant associations. We want to be gathering new strength to become better men and women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low^[#20.p18] level of this world. We hear many who profess the religion of Jesus Christ speak often like this: "We must all come down upon a level." There is no such thing as Christians' coming down upon a level. As we embrace the truth of God and the religion of the Bible, this is not coming down, it is coming up upon a high and elevated level, a higher standpoint where we may commune with God. #18

For this very reason Christ humiliated himself to humanity, and took upon himself our natures, that by his own humiliation, and

Testimony #20

suffering, and sacrifice, he might become a stepping-stone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as coming down upon a level. It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels; more pure in heart, more sinless, more harmless and undefiled.

We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation,^[#20.p19] and of the sacrifice they make because they adopt the truth of heavenly origin! Surely, this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, who planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that is beautiful and glorious in nature for the human race to enjoy, designed that they should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain.

That God who has planted these noble trees and clothed them with their rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that^[#20.p20] we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose such places as this grove for seasons of relaxation and recreation. But while we are here, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things. We have not come here to indulge in jesting and joking, in the senseless laugh and foolish talking. We here behold the beauties of nature. And what then? fall down and worship them? No, indeed. But as you behold these works of nature, let your mind be carried up higher to nature's God; let it be elevated to the

Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness.

Men and women will delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas? From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their lives to this work obtain their designs? From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections upon their tastes in this direction. Yet art can never attain the perfection seen in nature. Many withdraw^[#20.p21] their minds from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being to perfection of art; yet all these things are only imperfect copies from nature. The Maker of all these beautiful things is forgotten. I have seen many who would go into ecstasies over a picture of a sunset; but at the same time they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly-wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this? It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them? No, indeed. They cannot accept of Christ. What! they make the sacrifice they would have to make to receive him? Not at all. But what is required? Simply their heart's holiest and best affections for Him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape—to do what?^[#20.p22] to humiliate you? to degrade you? No, indeed. To make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it? None but those who understand the mystery of godliness, who have tasted the powers of the world to come, who have drunk from the cup of salvation that has been presented to us. This cup of salvation the Lord offers us, while with his own lips he drained, in our stead, the bitter cup which our own sins had prepared, and which was apportioned us to drink. Yet we talk as though Christ who has made such a sacrifice, and manifested such love for us, would deprive us of everything that is worth having.

Testimony #20

But what good would he deprive us of? He would deprive us of the privilege of giving up to the natural passions of the carnal heart. We cannot get angry just when we please, and retain a clear conscience and the approval of God. But are we not willing to give this up? Will the indulgence of corrupt passions make us any happier? It is because it will not, that there are restrictions laid upon us in this respect. It will not add to our enjoyment to get angry, and cultivate a perverse temper. It is not for our happiness to follow the leadings of the natural^[#20,p23] heart. Will we be made better to indulge them? No. They will cast a shadow in our households, and will throw a pall over our happiness when indulged in. Giving way to your own natural appetites will only injure your constitution, and tear your system to pieces. Therefore God would have you restrict your appetite, have control over your passions, and hold in subjection the entire man. And he has promised to give you strength if you will engage in this work.

The sin of Adam and Eve caused a fearful separation between God and man. And here Christ steps in between fallen man and God, and says to man, You may yet come to the Father; there is a plan devised through which God can be reconciled to man, and man to God; and through a mediator you can approach God. And here he stands to mediate for you. He is the great High Priest who is pleading in your behalf; and it is for you to come and present your case to the Father through Jesus Christ. Thus you can find access to God; and if you sin, your case is not hopeless. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

I thank God that we have a Saviour. And there is no other way whereby men and women can be exalted except through Jesus Christ. Then let no one think that it is a great humiliation on his part to accept of^[#20,p24] Jesus Christ; for when we take that step, we take the first step toward true exaltation; we take hold of the golden cord that links finite man with the infinite God, and elevates us, that we may be fitted for the society of pure and heavenly angels in the kingdom of glory.

Be not discouraged; be not faint-hearted. Although you may have temptations; although you may be beset by the wily foe; yet, if you have the fear of God before you, angels that excel in strength will be sent to your help, and you can be more than a match for the powers of darkness. Jesus lives. He has died to make a way of escape for the fallen race; and he lives to-day to make intercession for us, that we may be exalted to his own right hand. Have hope in God. The world is traveling the broad way; and as you travel in the narrow way, and have principalities and powers to contend with, and the opposition of

foes to meet, remember that there is provision made for you. Help has been laid upon One that is mighty; and through him you can conquer.

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this! It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by,^[#20.p25] or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and he says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the heavenly King. #25

And then says Paul, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Why should we not do this, when we have such an inducement, the privilege of becoming children of the most high God, the privilege of calling the God of Heaven our father? Is not that enough? And do you call this depriving you of everything that is worth having? Is this the giving up of everything that is worth possessing? Let me be united to God and his holy angels, for this is my highest ambition. You may have all the possessions of this world; but I must have Jesus; I must have a right to the immortal inheritance, the eternal substance. Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. But we may^[#20.p26] not worship them. But through them we may be directed to Him, and behold his glory who has made all these things for our enjoyment. #26

Again I would say, Be of good courage. Trust in the Lord. Do not let the enemy rob you of the promises. If you have separated yourselves from the world, God has said that he will be your father, and you shall be his sons and daughters. Is not that enough? What greater inducement could be presented before you? Is there any great object in being a butterfly, and having no substance nor aim in life? Oh! let me stand on the platform of eternal truth. Give me immortal worth. Let me grasp the golden chain that is let down from Heaven to earth, and let it draw me up to God and glory. This is my ambition. This is my aim. If others have no higher object than to dress up with bows and ribbons, and fantastic things here, if they can delight in outward display and satisfy their souls with it, let them enjoy it. But let me have the inward adorning. Let me be clothed with that meek and

Testimony #20

quiet spirit, which is in the sight of God of great price. And I recommend it to you, young ladies and young men, for it is more precious in his sight than the gold of Ophir. It is this which makes a man more precious than fine gold, even a man than the golden wedge of Ophir.

#27 Just so with you, my sisters, and you, young people;^[#20.p27] it will make you more precious in the sight of Heaven than fine gold, yea, than the golden wedge of Ophir. I recommend to you, Jesus my blessed Saviour. I adore him. I magnify him. Oh! that I had an immortal tongue that I could praise him as I desire; that I could stand before the assembled universe and speak in praise of his matchless charms. And while I adore and magnify him, I want you to magnify him with me.

Praise the Lord, even when you fall into darkness. Praise him even in temptation. "Rejoice in the Lord always," says the apostle: "and again I say, Rejoice." Will that bring darkness and gloom into your families? No, indeed; it will bring a sunbeam. It will be the gathering of rays of eternal light from the throne of glory, and scattering them around you. Let me exhort you to engage in this work, scatter this light and life around you, not only in your own path, but in the paths of others with whom you associate. Let it be your object to make those around you better; to elevate them; to point them to Heaven and glory, and lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, and the riches which are imperishable.^[#20.p28]

An Impressive Dream.

While at Battle Creek, in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice. On the other side was a high, white, smooth wall, like the hard finish upon plastered rooms.

As we journeyed on, the road grew narrower and steeper. Some places in the road seemed very narrow, so much so that we concluded that we could travel no longer with the loaded wagons. We then loosed them from the horses, and took a portion of the luggage from the wagons and placed it upon the the horses, and journeyed on horseback.

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, in order to save ourselves from falling off the narrow road, down the deep precipice. In doing this, the luggage on the horses pressed against the wall, and caused us

to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. We then cut the luggage from the horses, which fell over the precipice. We continued, on horseback, greatly fearing as we came to the narrower places in the road, that we should lose our^{l#20.p29l} balance, and fall. At such times, a hand seemed #29 to take the bridle and guide us over the perilous way. As the path grew more narrow, we decided that we could go no longer on horseback with safety, and we left the horses and went on foot, in single file, one following in the footsteps of another.

At this point, small cords were let down from the top of the pure white wall, which we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow.

We then suspended nearly our whole^{l#20.p30l} weight upon the #30 cords, and would exclaim, "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of revelry and mirth that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war songs and the dance songs. We heard instrumental music, and the loud laugh, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway.

Much of the time we were compelled to suspend our whole weight upon the cords. And these increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they

Testimony #20

can do the same. And as the blood should be pressed from their aching feet, they would not faint with discouragement; but, seeing the blood upon the wall,^[#20.p31] they would know that others had endured the same pain.

At length, we came to a large chasm at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?"

My husband was just before me. The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. If we fail here, all the difficulties of our journey had been experienced for naught. Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting on this field. Nothing I had seen upon earth could compare in beauty and glory with this field.

But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, "What^[#20.p32] holds the cord?" For a moment we hesitated to venture. Then we exclaimed, "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken, "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with, "He will not fail us now. He has brought us thus far in safety."

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.

Camp-Meetings.

There can be no influence so detrimental to a camp-meeting, or any gathering for religious worship, as much visiting and careless conversation. Frequently men and women^[#20.p33] assemble in companies, and engage in conversation upon common subjects, which do not relate to the meeting. Some have brought their farms with them, and others their houses, laying their plans for building. Some are dissecting the characters of others, and have no time or disposition to search their own hearts, to discover the defects in their own characters, that they may correct their wrongs, and perfect holiness in the fear of God. If all who profess to be followers of Christ, would improve the time out of meeting in conversing upon the truth, in dwelling upon the Christian's hope, in searching their own hearts, and in earnest prayer before God, pleading for his blessing, there would be a much greater work accomplished than we have yet seen. Unbelievers, who falsely accuse those who believe the truth, would be convinced, because "of their good conversation in Christ." The words and actions are the fruit which we bear: "Wherefore by their fruits ye shall know them."

God gave direction to the Israelites to assemble before him in the place which he should choose, and observe special days, at set periods, wherein no unnecessary work was to be done; but the time was to be devoted to a consideration of the blessings of God bestowed upon them. At these special seasons they were to bring gifts, free-will offerings, and^[#20.p34] thank-offerings, unto the Lord, according as the Lord had blessed them. They were directed to rejoice—the manservant and maid-servant, the stranger, the fatherless and widow—that God had by his own wonderful power brought them from servile bondage to the enjoyment of freedom. And they were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for his continual mercies and blessings bestowed upon them. These offerings were varied according to the estimate which the donors placed upon the blessings they were privileged to enjoy. Thus the characters of the people were plainly developed. Those who placed a high value upon the blessings God bestowed upon them, brought offerings in accordance with their appreciation of his blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than of fervent love for their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed. Besides these special religious feast-days of gladness and rejoicing, the yearly passover was to be commemorated by the Jewish nation. The Lord covenanted that, if they were faithful in the observance of his requirements, he

Testimony #20

would bless them in all their increase, and in all the works of their hands.

#35 God requires no less of his people in these^[#20.p35] last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom God has blessed with a competency, also the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom he has prospered render to God the things that are God's. They should appear before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings he has bestowed upon them. But many whom God prospers manifest base ingratitude to him. If his blessings rest upon them, and he increases their substance, they make these bounties as cords to bind them to the love of their possessions; and they allow worldly business to take possession of their affections, and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares, and come before God, even once a year. They turn the blessings of God into a curse. They serve their own temporal interests, at the neglect of his requirements.

Men with their thousands remain at home, year after year, engrossed in their worldly cares and interests, and feel that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the right hand and on the left; #36 yet they withhold from God the small offerings he has^[#20.p36] required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew or rain of heaven. The Lord has brought to them the precious blessing of his grace. He has delivered them from the slavery of sin, and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part.

Many who profess to be looking for the appearing of our Lord, are anxious, burdened gain-seekers for this world. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their lives.

Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has^[#20.p37] provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to him. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a lifetime. To have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories, of this world. #37

These camp-meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance. Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer views of his truth, and his requirements, and the necessary preparation for his coming.^[#20.p38] A calm, cheerful, and obedient, trust in God is what he requires. #38

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a free-will offering. Let none who are able come empty-handed. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The objects of camp-meetings are to separate from business cares, and burdens, and devote a few days of time exclusively to seeking the Lord. The time should be occupied in self-examination, close searching of heart, and penitential confession of sins, and renewing our vows to the most high God. If any come to these meetings for less

Testimony #20

#39 worthy objects, we hope the character of the meeting^[#20.p39] will be such as to bring the minds of all to the proper objects of the meetings.

Some are sufferers through extra labor in preparing for camp-meeting. They are liberal-souled people, and want nothing done with stinginess. Some make large provisions; and are thoroughly wearied out when they come to the meeting, and as soon as they are released from the pressure of work, exhausted nature causes them to feel that she has been abused. Some of these persons may never have attended a camp-meeting before, and are not informed in regard to what preparations they are required to make. They lose some of the precious meetings they had purposed to attend. Now these make a mistake in making so large preparation. Nothing should be cooked, or taken to the camp-meeting, unless it be the most healthful articles, cooked in a simple manner, free from all spices and grease.

I am well convinced that none need to make themselves sick preparing for camp-meeting, if they observe the laws of health in their cooking. If they make no cake, or pies; but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting. None should go through the entire meeting without some warm food.

#40 There are always^[#20.p40] cook-stoves upon the ground where this may be obtained.

Brethren and sisters must not be sick upon the encampment. If they clothe themselves properly in the chill of morning, and at night, and are particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and strictly observe regularity in sleeping, and in eating of simple food, and eat nothing between meals, they need not be sick. They may be well during the meeting, and be able to appreciate, with clear minds, the truth, and may return to their homes refreshed in body and in spirit. Those who have been engaged in hard labor from day to day now cease their exercise, therefore should not eat their average amount of food. If they do, their stomachs will be overtaxed. It is the brain power we wish to be especially vigorous at these meetings, and in the most healthy condition to hear the truth, and to appreciate it, and to retain it, that all may practice it after their return from the meeting. If the stomach is burdened with too much food, even of a simple character, the brain force will be called to the aid of the digestive organs. There is a benumbed sensation experienced upon the brain. There is an almost impossibility of keeping the eyes open. The very truths which should be heard, understood, and practiced, by them, they lose^[#20.p41] entirely through indisposition, or because the brain is almost paralyzed in consequence of the amount of food taken into the stomach.

I would recommend all to take something warm into the stomach, every morning at least. You can do this without much labor. You can make graham gruel. If the graham meal is too coarse, you can sift it. While the gruel is hot, you can add milk. This will make a most palatable and healthful dish for the camp-ground. And if your bread is dry, you can crumb it into your gruel, and it will be enjoyed. I do not approve of eating much cold food, for the reason that the vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach before the work of digestion can be carried on.

Another very simple yet wholesome dish, is beans boiled and baked. A portion of them may be diluted with water, add milk or cream and make a broth; the bread can be used the same as in the graham gruel.

I am gratified to see the progress many have made in the health reform, yet am sorry to see so many behind. If any become sick upon our encampments, inquiry should be made as to the cause, and note should be taken of the case. I am not willing the reputation of our camp-meetings shall suffer by being reported as the cause of making people sick. These meetings can be made a^[#20.p42] blessing to the bodily health, as well as to increase the health of the soul, if a proper course be pursued at these important gatherings. #42

A Solemn Dream.

The night of April 30, 1871, I retired to rest much depressed in spirits. I had been in a state of great discouragement for three months. I had prayed frequently in anguish of spirit for relief. I had implored for help and strength from God, that I might rise above the heavy discouragements that were paralyzing my faith and hope, and unfitting me for usefulness. That night I had a dream which made a very happy impression upon my mind. I dreamed that I was attending an important meeting. A large company were assembled. Many of that company were bowed before God in earnest prayer, and they seemed to be burdened. They were importuning the Lord for special light. A few of the company seemed to be in agony of spirit. Their feelings were intense. They were crying aloud with tears for help and light. Our most prominent brethren were engaged in this most impressive scene. Bro. Cornell was one who was apparently in deep distress. He was prostrated upon the floor. His wife was sitting among a company of indifferent scorers.^[#20.p43] She looked as though she desired all to #43

Testimony #20

understand that she scorned those who were thus humiliating themselves.

I dreamed that the Spirit of the Lord came upon me, and I arose amid cries and prayers, and said, The Spirit of the Lord God is upon me. I feel urged to say to you that you must commence to work individually for yourselves. You are looking and desiring that God should do the work for you which he has left you to do. If you will do the work for yourselves which you know that you ought to do, then God will help you when you need his help. You have left undone the very things God has left you to do. And you have been calling upon God to do your work. Had you followed the light God has given you, then he would cause more light to shine upon you; but while you have neglected the counsels, and warnings, and reproofs, that have been given, how can you expect God to give you more light and blessings for you to neglect and despise? God is not as man. He will not be trifled with.

I took the precious Bible, and surrounded it with the several Testimonies to the church, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, which has been given for other cases similarly situated as themselves. God has been pleased^[#20.p44] to give you line upon line, and precept upon precept. But there are not many of you that really know what is contained in the Testimonies. You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies.

It is because you have neglected to acquaint yourselves with God's inspired Book that he has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings. The Lord deigns to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of his word. The written testimonies are not to give new light; but to impress with vividness upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow-man has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse.

Pride, self-love, selfishness, hatred, envy,^[#20.p45] and jealousy, has beclouded the perceptive powers; and the truth, which would make you wise unto salvation, has lost its power to charm and control the mind. The very essential principles of godliness are not understood; because there is not a hungering and thirsting for Bible knowledge, purity of heart, and holiness of life. The Testimonies are not to belittle the word of God; but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all. #45

I further stated that as the word of God is walled in with these books and pamphlets, so has God walled you in with reproofs, counsel, warnings, and encouragements. Here you are crying before God, in the anguish of your souls, for more light. I am authorized from God to tell you that not another ray of light through the testimonies will shine upon your pathway, until you make a practical use of the light the Lord has already given. He has walled you about with light; but you have not appreciated the light. You have trampled upon it. While some have despised the light, others have neglected it, or followed it but indifferently. A few have set their hearts to obey the light God has been pleased to give them. Some that have received special warnings through testimony have forgotten in a few weeks the reproof given.

The testimonies have been to some several times repeated; but they have not felt that^[#20.p46] they were of sufficient importance to be careful to heed them. They have been to them like idle tales. Had they regarded the light given, they would have avoided losses and trials which they think are hard and severe. They have only themselves to censure. It is not the yoke Christ has bound upon them. They have placed a yoke upon their own necks which they find is grievous to be borne. God's care and love was exercised in their behalf; but their selfish, evil, unbelieving souls could not discern the goodness and mercy of God. They rush on in their own wisdom, until, overwhelmed with trials and confused with perplexity, they are ensnared by Satan. When you gather up the rays of light God has given in the past, then will he give an increase of light. #46

I referred them to ancient Israel. God gave them his law; but they would not obey it. He then gave them ceremonies and ordinances, that in the performance of these, God might be kept in remembrance. They were so prone to forget him, and the claims he had upon them, that it was necessary to keep their minds stirred up to realize their obligations to be obedient to, and honor, their Creator. Had they been obedient, and loved to keep God's commandments, the multitude of ceremonies and ordinances would not have been required.

Testimony #20

#47 If the people of God who now profess to^[#20.p47] be his peculiar treasure would obey his requirements, as specified in his word, special testimonies would not be given to awaken them to their duty, and impress upon them their sinfulness and fearful danger in neglecting to obey the word of God. Consciences have been blunted, because light has been set aside, neglected, and despised. And God will remove them away from the people, and will deprive them of strength, and humble them.

I dreamed that, as I was speaking, the power of God fell upon me in a most remarkable manner, and I was deprived of all strength, yet I had no vision. I thought my husband stood up before the people, and exclaimed, "This is the wonderful power of God. He has made the testimonies a powerful means of reaching souls, and he will work yet more mightily through them than he has hitherto done. Who will be on the Lord's side?"

I dreamed that quite a number sprang upon their feet instantly, and responded to the call. Others sat sullen, and some manifested derision and scorn, and a few seemed wholly unmoved. One stood by my side, and said, God has raised you up, and has given you words to speak to the people and reach hearts, that he has given to no other one. He has shaped your testimonies to meet cases that are in need of help. You^[#20.p48] must be unmoved by scorn, derision, reproach, and censure. In order to be God's special instrument, you should lean to no one, but hang upon him alone, and, like the clinging vine, let your tendrils entwine about him. He will make you a means through which to communicate his light to the people. You must gather strength from God daily, in order to be fortified, that your surroundings may not dim or eclipse the light that he has permitted to shine upon his people through you. It is Satan's special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days.

Your success is in your simplicity. As soon as you depart from this, and fashion your testimony to meet the minds of any, your power is gone. Almost everything in this age is glossed and unreal. The world abounds in testimonies given to please and charm for the moment, and to exalt self. Your testimony is of a different character. It is to come down to the minutiae of life, keeping the feeble faith from dying, and pressing home upon believers the necessity of shining as lights in the world.

#49 Your testimony God has given you, to set before the backslider and the sinner his true condition, and the immense loss he is sustaining by continuing a life of sin. God has impressed this upon you by opening it^[#20.p49] before your vision as he has to no one now

living, and, according to the light he has given you, will he hold you responsible. Not by might, nor by power; but by my Spirit, saith the Lord of hosts. Lift up your voice like a trumpet, and show my people their transgressions, and the house of Israel their sins.

This dream had a powerful influence upon me. When I awoke, my depression was gone, my spirits were cheerful, and I realized great peace. Infirmities, that had unfitted me for labor, were removed, and I realized a strength and vigor that I had been a stranger to for months. It seemed to me that the angels of God had been commissioned to bring relief to me. Unspeakable gratitude filled my heart for this great change from despondency, to light and happiness. I knew that help had come from God. This manifestation appeared to me like a miracle of mercy from God, and I will not be ungrateful for his loving-kindness.

Address to Ministers.

Eph. 3:6, 7: "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power."^[#20.p50] #50

"Whereof I am made a minister:" not merely to present the truth to the people, but to carry it out in your lives.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Verse 9. It is not merely the words that roll off your tongue, it is not merely to be eloquent in speaking and praying, but it is to make known Christ, to have Christ in you, and make him known to those that hear.

"Whom we preach, warning every man, and teaching every man in all wisdom," not novices, not in ignorance, "that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:28, 29. It is the work of God, the grace from God, that is to be realized and felt, that is to grace the life and actions, which is to make a sensible impression upon those that hear.

But it is not this only. There are other things that are to be considered; in which some have been negligent, which are of consequence, in the light they have been presented before me. Impressions are made upon the people by the deportment of the speaker in the desk, by his attitude, and by his manner of speaking. If these things are as God would have them, the impression they make will be in

Testimony #20

#51 favor of the truth, especially^[#20.p51] will that class be favorably impressed who have been listening to fables. It is important that your manner be modest and dignified, in keeping with the holy, elevating truth you teach, that a favorable impression may be made upon those who are not naturally inclined to religion.

Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been allowed to be even untidy. "Not only has there been a lack of taste, and a lack of order to arrange the dress in a becoming manner upon the person, and to have the color suitable and becoming for a minister of Christ, but the apparel has been with some, even slovenly and untidy. Some ministers wear a vest of a light color, while their pants are dark, or the vest dark and pants light, with no taste or orderly arrangement of the dress upon the person in coming before the people. These things are preaching to the people. They give them an example of order and set before them the propriety of neatness and taste in their apparel, or they give them lessons in lack of taste and slackness which they will be in danger of following.

#52 I was pointed back to the children of Israel anciently, and was shown that God had given specific directions in regard to the material and manner of the dress those^[#20.p52] ministering before him should wear. The God of Heaven, whose arm moves the world, who sustains us, and gives us life and health, has given us evidence that he could be honored or dishonored by the apparel of those who officiated before him. He gave especial directions to Moses in regard to everything connected with his service. He gave instruction even in regard to the arrangements of their houses, and specified the dress those should wear who were to minister in his service. They were to maintain order in everything, and especially to practice cleanliness. Read the directions that were given to Moses to make known to the children of Israel, as God was about to come down upon the mount, to speak in their hearing his holy law. What did he command Moses to have the people do? To be ready against the third day; for on the third day, said he, the Lord will come down in the sight of all the people, upon the mount. They were to set bounds about the mount. "And the Lord said unto Moses, Go unto the people and sanctify them to-day and tomorrow, and let them wash their clothes."

#53 That great and mighty God who created the beautiful Eden, and everything lovely in it, is a God of order; and he wants order and cleanliness with his people. That mighty God spoke to Moses to tell the people to wash their clothes, lest there should be^[#20.p53] impurity in their clothing and about their persons, as they came up before the

Lord. And Moses went down from the mount unto the people, and they washed their clothes, according to the command of God.

And to show the carefulness they were to observe in regard to being cleanly, Moses was to put a laver between the tent of the congregation and the altar, "and put water therein to wash withal." And Moses and Aaron that ministered before the Lord, and Aaron's sons, were to wash their hands and their feet thereat when they went into the tent of the congregation, and when they went in before the Lord.

Here was the commandment of the great and mighty God. There was to be nothing slack and untidy about those who appeared before him, when they should come into his holy presence. And what was this for? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain his approbation? The reason that was given me was this: that a right impression might be made upon the people. If those who ministered in the sacred office should fail to manifest care and reverence for God in their apparel and their deportment, the people would lose their awe and reverence for God and his sacred service. If the priests showed great reverence for God, by being very careful and^[#20.p54] very particular as they came into his presence, it gave the people an exalted idea of God and his requirements. It showed them that God was holy, that his work was sacred, and that everything in connection with the work of God must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those that approach nigh to God. From the light that has been given me, there has been a carelessness in this respect. I might speak of it, as Paul presents it. It is carried out in will-worship and neglecting of the body. But this voluntary humility, this will-worship and neglecting of the body, is not the humility that savors of Heaven. That humility that savors of Heaven will be particular to have the person, and actions, and apparel, of all who preach the holy truth of God, right, and perfectly proper, so that every item connected with us will recommend our holy religion. The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself. #54

But things that transpire in the sacred desk are often wrong. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon a low level with common things. The example is^[#20.p55] to remove the fear of God from the people, and to detract from the sacred dignity of the gospel Christ died to magnify. According to the light that has been given me, it would be pleasing to God for them to bow down as soon as they step into the pulpit, and #55

Testimony #20

solemnly ask help from God. What kind of an impression would that make? There would be a solemnity and awe upon the people. Why, their minister is communing with God. Their minister is committing himself to God before he dares to venture to stand before the people. Solemnity rests down upon the people, and angels of God are brought very near. Ministers should look to God the first thing as they come into the desk, thus saying to all, God is the source of my strength. A minister negligent of his apparel often wounds those of refined sensibilities and good taste. Those who are backward in this respect, should correct their errors and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably because they could not link his appearance in any way with the truths he presented. His dress was against him; and the impression given, was, that they were a careless set anyhow; we see that they do not care anything about their dress, and we do not want anything to do with such a class of people.

#56 [20.p56]

Here, according to the light that has been given me, there has been a manifest neglect among our people. Ministers sometimes stand in the desk with their hair in disorder, and looking as if it had been untouched by comb and brush for a week. God is dishonored when they engage in his sacred service so neglectful of their appearance. Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest's office. They were to have garments in accordance with their work, and God distinctly specified what these should be. This laver was placed between the altar and the congregation, that before they came into the presence of God, in the sight of the congregation, they might wash their hands and their feet. What impression was this to make upon the people? It was to show them that every particle of dust must be put away before they could go into the presence of God; for he was so high and holy that unless they did comply with these conditions, death would follow.

But look at the manner and style of dress as worn by some of our ministers at the present day. Some who minister in sacred things so arrange their dress upon their persons that it destroys to some extent, to say the least, the influence of their labor. There is an apparent lack of taste in color and neatness of fit.^[20.p57] What is the impression given by such a manner of dress? Why, it is, that the work in which they are engaged is considered no more sacred or elevated than common labor, as plowing in the field. The minister, by his example, brings down the sacred upon a level with common things.

#57

The influence of such preachers upon the people is not pleasing to God. If any are brought out to receive the truth from their labors, they frequently imitate their preachers, and come down to the same low level with them. It will be more difficult to remodel and bring such into a right position, and teach them true order, and love for discipline, than to labor to convert to the truth, men and women out of the world who have never heard it. The Lord requires of his ministers to be pure and holy, and to rightly represent the principles of truth in their own lives, and by their example bring them up upon a high level.

God requires of all who profess to be his chosen people if they are not teachers of the truth, to be careful to preserve cleanliness and purity of their bodies, also cleanliness and order in their houses and upon their premises. We are examples to the world, living epistles known and read of all men. God requires of all who profess godliness, and especially those who teach the truth to^[#20.p58] others, to abstain from all appearance of evil. #58

Dark or black material is more becoming a minister in the desk, and will make a better impression upon the people than to have his apparel of two or three different colors.

From the light I have had, the ministry is a sacred and exalted office, and those who accept this position should have Christ in their hearts, and manifest an earnest desire to have him worthily represented before the people, in all their acts, in their dress, in their speaking, and even in their *manner* of speaking.

They should speak with reverence. Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch, and hallooing and screaming out the truth. Truth loses two-thirds or three-quarters of its sweetness, its force, and solemnity, by being presented in this manner. But if the voice is toned right, if it has in it solemnity, and is so modulated as to be even pathetic, it will have a much better impression. This was the tone in which Christ taught his disciples. He impressed them with solemnity. He spoke in a pathetic manner. But this loud hallooing—what does it do? It does not give them any more exalted views of the truth. It does not impress people any more deeply, but causes a disagreeable sensation to the^[#20.p59] hearers, and is only wearing out the vocal organs of the speaker. #59

The tones of the voice have much to do in affecting the hearts of those that hear. And many who might be useful men, are using up their vital forces, and destroying their lungs and vocal organs, by the manner of their speaking. Some ministers have acquired a habit of hurriedly rattling off what they have to say, as though they

Testimony #20

had a lesson to repeat and were hastening through it as fast as possible. This is not the best manner of speaking. Every minister can educate himself, by using proper care to speak distinctly and impressively, and not hurriedly crowd the words together without taking time to breathe. He should speak in a moderate manner that the people can get the ideas fastened in their minds as he passes along. But when the matter is rushed through so rapidly, the people cannot get the points in their minds, and they do not have time to get the impression that it is important for them to have; nor is there time for the truth to affect them, as it otherwise would.

Speaking from the throat, letting the words come out from the upper extremity of the vocal organs, all the time fretting and irritating them, is not the best way to preserve health or to increase the efficiency of those organs. You should take a full^[#20.p60] inspiration and let the action come from the abdominal muscles. Let the lungs be only the channel, but do not depend upon them to do the work. If you let your words come from deep down, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten.

Some of our preachers are killing themselves by long, tedious praying, and loudly exercising the voice, when a lower tone would make a better impression, and save their own strength. Now while you go on regardless of the laws of life and health, and follow the impulse of the moment, don't lay it to God if you break down. Many of you waste time and strength as you commence to speak in long preliminaries and excuses. You should commence your labor as though God had something for you to say to the people, instead of apologizing because you are about to address them. Some use up nearly half an hour in making apologies; and time is frittered away; and when they get to their subject where they are desirous to fasten the points of truth, the people are wearied out and cannot see their force or be impressed with them. You should make the essential points of present truth as distinct as mile-posts so that the people will understand them. They will then see the arguments you want to present, and the positions you want to sustain.^[#20.p61]

There is another class that address the people in a whining tone, not with hearts softened by the Spirit of God; but they think they must make an impression by the appearance of humility. Such a course does not exalt the gospel ministry. It brings it down and degrades it, instead of elevating and exalting it. Ministers should present the truth warm from glory. They should speak in such a manner as to rightly represent Christ, and preserve the dignity becoming his ministers.

The long prayers made by some ministers have been a great failure. Praying to great length, as some do, is all out of place. They injure the throat and vocal organs, and then talk of breaking down by their hard labor. They injure themselves when it is not called for. Many feel that praying injures their vocal organs more than talking. This is in consequence of the unnatural position of the body, and the manner they hold the head. You can stand and talk, and not feel injured. The position in praying should be a perfectly natural one. Long praying wearies, and is not in accordance with the gospel of Christ. Praying a half or a quarter of an hour is altogether too long. A few minutes' time is long enough to bring your case before God, telling him what you want; and you can take the people with you, and not weary them out, and lessen their interest for^[#20.p62] devotion and #62 prayer. They may be refreshed and strengthened, instead of exhausted.

There has been a mistake made by many in their religious exercises—in long praying, in long preaching, upon a high key, with a forced voice, in an unnatural strain and an unnatural tone. The minister has needlessly wearied himself, and really distressed the people, by the hard, labored exercise, which is all unnecessary. Ministers should speak in a manner to reach and impress the people. The teachings of Christ were impressive and solemn. His voice was melodious. And should not we, as well as Christ, study to have melody in our voices? He was a man that had a mighty influence—the Son of God. We are so far beneath him and so far deficient that, do the very best we can, our efforts will be poor. We cannot gain and possess the influence that Christ had; but then, I ask you why we should not educate ourselves and bring ourselves just as near to the Pattern as it is possible for us to do, that we may have the greatest possible influence upon the people. Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them, that right impressions may be made upon them, and that the truth spoken may be taken by them to their homes; and thus^[#20.p63] our #63 faith will stand in a better light before the community.

I never realized more than I do to-day, the exalted character of the work, its sacredness and holiness, and how important that we should be fit for the work. I see it in myself. I must have a new fitting up, a holy unction, or I cannot go any further to instruct others. I must know that I am walking with God. I must know that I understand the mystery of godliness. I must know that the grace of God is in my own heart; that my own life is in accordance with his will; that I am walking in his footsteps. Then my words will be true, my actions will be right.

Testimony #20

But there is a word more I had almost forgotten. It is in regard to the influence the minister should exert in his preaching. It is not merely to stand in the desk. His work is but just begun there. It is to enter into the different families, and carry Christ there; to carry his sermons there; to carry them out in his actions and his words. As he visits a family, he should inquire into the condition of that family. Is he the shepherd of the flock? The work of a shepherd is not all done in the desk. He should talk with all the members of the flock; with the parents, to learn their standing; and with the children, to learn theirs.

#64 A minister^[#20.p64] should feed the flock over which God has made him overseer. It would be agreeable to go into the house and study. But if you do this, to the neglect of the work God has commissioned you to perform, you do wrong. Never enter a family without inviting them together, and bowing down and praying with them before you leave. Inquire into the health of their souls. What does a skillful physician do? He inquires into the particulars of the case, then seeks to administer remedies. Just so the physician of the soul should inquire into the spiritual maladies with which the members of his flock are afflicted, then go to work to administer the proper remedies, and ask the great Physician to come to his aid. But give them the help that they need. Such ministers will receive all that respect and honor which is due them, as ministers of Jesus Christ. And in doing this, their own souls will be kept alive. They must be drawing strength from God in order to impart strength to those they shall minister to.

#65 May the Lord help us to seek him with all the heart. I want to know that I daily gather the divine rays from glory, that emanate from the throne of God, and shine from the face of Jesus Christ, and scatter them in the pathway around me, and be all light in the Lord.^[#20.p65]

Epistle Number One.

DEAR Bro. —: I have twice commenced a testimony to you, but have been unable to complete it for want of time. I must delay no longer, for I feel sadly burdened over your case. I have written a testimony for several of the ministers, and as their cases revive to my mind, I fully realize that their condition is deplorable. Your case is not an exception. The love of gain, the love of means, is becoming prominent with many of our ministers who profess to be representatives of Jesus Christ. The example of some of our ministers is such that the people are becoming discouraged.

Some of our ministers are standing directly in the way of the advancement of the work of God, and the people who take them for examples are backsliding from God. I was shown about two years

ago, the dangers of our ministers, and the result of their course upon the cause of God. I have spoken in reference to these things in general terms, but those most at fault are the last to apply the testimonies to themselves. Some are so blinded by their own selfish interest that they lose sight of the exalted character of the work of God.

Bro. —, your life has been almost a failure. You had talents of influence, but you have not improved them to the best ^{account} _[#20.p66] #66. You have failed in your family. You have let things go at loose ends there, and the same deficiencies are felt in the church. The Lord has given you light in regard to the neglect of your duty in your family, and the course which you should pursue to redeem the past. Your deficiencies were pointed out, but you did not feel the sinfulness of bringing children into the world, to come up without proper training. You have excused their errors, their sins, and their wayward, reckless course, and have flattered yourself that they would come out right by-and-by.

Eli exactly represents your case. You have occasionally remonstrated with your children, and said, Why do ye so wickedly? But you have not exercised your authority as a father, as a priest of the household, to command, and have your words as law in your family. Your mistaken fondness, and also that of your wife, for your children, have led you to neglect the solemn obligation devolving upon you as parents.

And doubly so upon you, Bro. —, as a minister of God, to rule well your own house, and bring your children into subjection. You have been pleased with their aptness, and excused their faults. Sin in them did not appear very sinful. You have displeased God, and nearly ruined your children, by your neglect of duty; and you have continued this neglect, after the Lord had ^{reproved and counseled you} _[#20.p67] #67. Your influence as a family in the different places where you have lived, has been a greater injury to the cause of God than you have accomplished good. You have been blinded and deceived by Satan in regard to your family. You and your wife have made your children your equals. They have done about as they pleased. This has been a sad drawback to you in your work as a minister of Christ, and the neglect of your duty to bring your children into subjection has led to a still greater evil, which threatens to destroy your usefulness. You have been serving the cause of God, apparently, while you have been serving yourself more. The cause of God has languished, but you have been earnestly figuring and planning how to advantage yourself, and souls have been lost through your neglect of duty. Had you been one who had, during your ministry, occupied a position in this work and cause to build it up, and to be an example to serve the cause of God

Testimony #20

irrespective of your own interest, and had worn, through your devotion to it, your course would be more excusable; but even then, not approved of God. But when your deficiencies have been so apparent in some things, and the cause of God has suffered greatly because of the example you have given of your neglect of duty in your family, it is grievous in the sight of God for you to be [#20,p68] professedly serving the cause, yet making your own selfish interest prominent. In your labors, you have frequently commenced an interest, and at the very point when you could work to the best advantage, home interests have drawn you away from the work of God. In many cases you have not been persevering and kept up the effort commenced until you were satisfied that all had decided for, or against, the truth.

It is not wise generalship to commence a warfare against the powers of Satan, and at the height of the conflict to ingloriously leave the field, for Satan to bind more securely men and women who were upon the point of leaving his ranks, and taking their position on the side of Christ. That interest, once broken, can never again be raised. A few may be reached, but the greater portion can never be affected, and their hearts softened by the presentation of the truth.

Eld. — lost his influence, and the power of the truth, by engaging in speculations, and that out of his brethren. This was peculiarly offensive to God in a minister of Christ. But you have done the same. You have made Eld. —'s course an excuse for your love of traffic. You have justified your course of advantaging yourself, because other ministers have pursued this course. Other ministers are no [#69] criterion for you. If they pursue a course to [#20,p69] injure their influence, and deprive themselves of the approbation of God, and the confidence of their brethren, their course should be shunned. Christ is your example; and you have no excuse for taking the course of erring men for example, unless their lives are in accordance with the life of Christ. Your influence will be dead to the cause of God, if you continue to pursue the course you have for a few years in the past. Your trafficking, and trading, and gathering up means from your brethren that you have not earned, is a great sin in the sight of God.

Some have really deprived themselves of means necessary for the comfort of their families, and some have deprived themselves of even the necessaries of life, to help you, and you have received it. Paul writes to his Philippian brethren, "Let this mind be in you, which was also in Christ Jesus." "Look not every man on his own things, but every man also on the things of others." He also writes to his Corinthian brethren, "Let no man seek his own, but every man another's wealth." The apostle mournfully says, "For all seek their own, not the things which are Jesus Christ's." Your cherishing a spirit to look out

for your selfish interest is increasing upon you, and your conversation has been with covetousness.

The Apostle Paul admonishes his Hebrew brethren, "Let your conversation be^[#20,p70] without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee." You are sacrificing your reputation and your influence to an avaricious spirit. God's precious cause is being reproached, because of this spirit that has taken hold of its ministers. You are blinded. You do not see how peculiarly offensive these things are to God. If you have decided to go in to get all of the world you can, do so; but do not do it under a covert of preaching Jesus Christ. Your time is either devoted to the cause of God, or it is not. Your own interest has been paramount. Your time that you should devote to the cause of God, is devoted too much to your own personal concerns, and you receive, from the treasury of God, means you do not earn. You are willing to receive means from those who are not as comfortable as yourself. You do not look on their side, and have bowels of compassion and sympathy. You do not closely investigate whether those who help you can afford to do so. Frequently, it would be more in place for you to help those whom you receive help from. You need to be a transformed man, before the work of God can prosper in your hands. Your home, farm cares have occupied your mind. You have not given yourself to the work. You have made an excuse for your being so much at home, that your children needed your^[#20,p71] presence and care, in order for you to carry out the light given you in vision. But, Bro. —, have you done it? You excuse yourself that your children are now beyond your control, too old for you to command. In this you mistake. There are none of your children too old to respect your authority and obey your commands while they have the shelter of your roof. How old were Eli's sons? They were married men; and Eli, as a father, and a priest of God, was required to restrain them. #70

But allowing that the two eldest are now beyond your control, they were not when God sent you the light that you were indulging them to their ruin—that you should discipline them. But you have three younger children who are walking in the way of sinners, disobedient, unthankful, unholy, lovers of pleasure more than lovers of God. Your youngest son is following in the footsteps of his brother. What course are you pursuing toward him? Do you discipline him to habits of industry and usefulness? Are you taking up your fearfully neglected work, and redeeming the past? Do you tremble at the word of God?

Your neglect at home is wonderful, for a man that has God's written word, and also testimonies borne especially to you of your

Testimony #20

neglect. Your boy does as he pleases. You do not restrain him. You
#72 have not educated_[#20,p72] and trained him to bear his share of the bur-
dens of life. He is a bad boy because of your neglect. His life is a re-
proach to his father. Ye knew your duty, but ye did it not. He has no
convictions of the truth. He knows he can have his own way, and Sa-
tan controls his mind. You have made your children an excuse to keep
you at home; but, Bro. —, the things of this world have come first.
The cause of God does not lie near your soul, and the example you
have given the people of God is not worthy of their imitation. In Min-
nesota they need laborers; not merely ministers who go from place to
place, when it is convenient. God's cause must have minute-men, who
will not be hindered from the work of God, or the call of duty, by any
selfish or worldly interest. Minnesota is a large field, and many there
are susceptible of the influence of the truth. Could the churches be
brought into working order, thoroughly disciplined, a light would
shine forth from them, that would tell all through the State. You might
have done tenfold more in Minnesota than you have done. But the
world has come in between you and the work of God, and divided
your interest. Selfish interest has come into your heart, and the power
of the truth has been going out. You need a great change accom-
#73 plished for you in order for you to be brought into working order. But
little labor, earnest_[#20,p73] labor, have you accomplished. Yet you have
been in earnest to obtain all the means you could as your right. And
you have overreached. You have looked out for your own interest,
and have advantaged yourself at the disadvantage of others. You have
been, for some time, going in this direction; and unless checked, your
influence is at an end. Moses Hull went in this direction. His conver-
sation was with covetousness, and he gathered all that he could obtain
of means. His hold of the truth was not strong enough to overcome his
selfishness.

When B. F. Snook embraced the truth, he was very destitute.
Liberal souls deprived themselves of conveniences, and even some of
the necessaries of life, to help this minister, whom they believed to be
a faithful servant of Christ. They helped him, as they would have
helped their Saviour. They did all this in good faith. But it was the
means of ruining the man. His heart was not right with God. He
lacked principle. The more he received, the greater desire he had for
means. He was not a truly converted man. He gathered all he could
from his brethren, until he had been helped, through their liberalities,
to a valuable home; then he apostatized, and was the bitterest enemy
to the very ones who had been the most liberal to him. This man will
#74 have to render an account for the means that he has taken from_[#20,p74]
true-hearted believers in the truth. He did not rob them, but the treas-

ury of God. We wish him no evil, for "God will bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." He has walked in the ways of his own heart, and in the sight of his eyes; but for all these things God will bring him into Judgment. All the hidden things of darkness will then be brought to light, and the secret counsels of the heart shall be manifested.

Bro. —, you are not as these men. We would not compare you to them; but we would say, Beware of walking in their footsteps, and of having your conversation with covetousness. This desire to obtain means for selfish purposes, by ministers, is a snare to them, which if they continue in, will prove their overthrow. As they get their eyes upon self, their interest in the prosperity of God's cause, and their love for poor souls, become less and less. They do not lose their love for, and interest in, the truth at once. It is a gradual work. Their departure from the cause of right is gradual and imperceptible, so much so that it is frequently difficult to tell the time when the change in them took place. I think your course highly dangerous. You have not felt the necessity of heeding the light God has given you, and arousing yourself to save your household,^[#20,p75] and acquiting yourself as a father and priest of your household. You did not deny the light given you. You did not rise up against it. But you neglected to carry it out, because it was not convenient, and agreeable to your feelings, to do this. Therefore you were like Meroz. You came not up to the help of the Lord, although the matter was of such vital consequence as to effect the eternal interests of your children. You neglected your duty. You were in this respect a slothful servant. You have but little sense of how God regards the neglect of parents to discipline their children. Had you reformed here, you would have seen the necessity of the same effort to maintain discipline and order in the church. Your slackness, that has been manifested in your family, has been seen in your labors in the church. You cannot build up the church until you are a transformed man. The neglect of the light that God has given you, has, in a degree, made you captive; subject to Satan's devices; therefore a door has been left open for him to gain access to you in other directions, and make you a weak man. Satan sees he has made a success of blinding your eyes to the interests of your family, in leading you to neglect the light the Lord has given. Satan has beset you in another direction. He has excited your love of traffic, your love of gain; and by doing this, your interest has been divided from the cause^[#20,p76] and work of God. The love of God and the truth is gradually becoming of less importance. Souls for whom Christ died are of less value to you than your temporal interests. If you pursue the course

Testimony #20

you have, you will soon become jealous, and sensitive, and envious, and will go away from the truth as others have gone.

You are anxious to obtain labor in your locality, hoping that something can be said or done to awaken your children. You have neglected your duty. When you take up the long-neglected work the Lord has left you to do; when you, with the spirit of Christ, arouse yourself resolutely to set your house in order, then you may hope that God will aid your efforts, and impress the hearts of your family. While you have made your children an excuse to detain you at home, you have not done the work for which you plead your stay at home. You have not disciplined your children. Your wife is deficient in this respect, therefore the greater need of your being in a position to do your duty. Her love is of that kind which will lead her to indulge them in doing as they please, and in choosing their own society, which will lead to their ruin. Your presence at home, while yet you allow your children to do as they please, is worse for your family than if you were away from your children; and has a worse influence upon the

#77 cause of_[#20.p77]

truth. God calls for earnest, unselfish, disinterested laborers in his cause, who will keep up the various branches of the work; such as obtaining subscribers for the periodicals, teaching them promptness in paying their dues, and encouraging brethren to keep up their Systematic Benevolence. Sacrifice, self-denial, toil, and disinterested benevolence, characterized the life of Christ, who is our example in all things. The work and character of a true minister will be in accordance with the life of Christ. He laid aside, and turned from, his glory, his high command, his honor, and his riches, and humbled himself to our necessities. We cannot equal the example, but we should copy it. Love for souls, for whom Christ made this great sacrifice, should stimulate every minister of Christ to exertion, to self-denial and persevering effort, that they may be co-workers with Christ in the salvation of souls. Then will the works of God's servants be fruitful; for they will indeed be his instruments. The power of God will be seen upon them in the gracious influences of his Spirit. God would have you arouse, and not be easily discouraged, but possessing strength to surmount obstacles; if need be, laboring as did the apostle Paul, in weariness, in painfulness, in watching, forgetting infirmities in the deep

#78 interest that is felt for souls for whom Christ died._[#20.p78]

Some of our ministers are taking advantage of the liberalities of our brethren, to advantage themselves; and in thus doing, they are gradually losing their influence, and destroying, by their example in these things, the confidence of their brethren in them. And they are effectually closing the door, so that those who really need help, and

are worthy of it, cannot obtain it. They also shut the door whereby help may be expected to sustain the cause. The people are, many of them, becoming disheartened, as they see the little interest some of the ministers they employ manifest for the prosperity of the cause of God. They do not see a devotion to the work. The people are neglected, and the cause is languishing, because of the lack of well-directed and efficient labor. They have a right to expect this from their ministers.

Some of the brethren, in their disappointment, give up to a feeling of impatience and desperation, as they see the selfishness and covetousness manifested by their teachers. The people are in advance of many of their ministers. If the ministers manifest a spirit of self-sacrifice and a love for souls, means will not be withheld from the cause. Let the ministers come up to the exalted standard as representatives of Jesus Christ, and we shall see the glory of God attending the presentation of truth, and souls being constrained to acknowledge its clearness and_[#20,p79] power. The cause of God must be made primary. #79

My brother, you could do a good work. You have a knowledge of the truth, and could be a great blessing to the cause of present truth, if you were consecrated and sanctified to the work, having no selfish interest aside from the work. God has committed to you a sacred trust, precious talents; and if you are found faithful to your trust, faithfully improving your talents, you will not be ashamed when the Master shall come, requiring both the principal and interest. It is not safe to slight, or in any sense disregard, the light God has been pleased to give. You have something to do to bring yourself into a position where God can especially work for you.

The prosperity of the cause of God in Minnesota is due more to the labors of Bro. Pierce, than to your own efforts. His labors have been a special blessing to Minnesota. He is a man of fine conscience. The fear of God is before him. Infirmities have weighed heavily upon him, which has opened the way for him to question whether he was in the way of his duty, and he has feared that God was not favoring his efforts. God loves Bro. Pierce. He has but little self-esteem, and is fearing, and doubting, and dreading labor; for the thought is constantly upon his mind that he is not worthy or capable to help_[#20,p80] others. If he would overcome timidity, and possess more confidence #80 that God would be with him and strengthen him, he would be much more happy, and a greater blessing to others. There has been a failure, in the life of Bro. Pierce, to read character. He believed others to be as honest as himself; and he has been deceived in some cases. He has not the discernment that some have. You have also failed, in your life, to read character. You have spoken peace to those against whom God

Testimony #20

has declared evil. In Bro. Pierces' feebleness and age, he may be imposed upon; yet all should esteem Bro. Pierce highly for his works' sake. He commands the love and tenderest sympathy of his brethren; for he is a conscientious, God-fearing man.

God loves Sr. Pierce. She is one of the timid, fearing ones, conscientious in the performance of her duty; and she will receive a reward when Jesus comes, if she is faithful to the end. She has not made a display of her virtues. She has been retiring, and one of the more silent ones; yet her life has been useful. She has blessed many by her influence. Sr. Pierce has not much self-esteem and self-confidence. She has many fears, yet does not come under the head of the fearful and unbelieving, who will find no place in the kingdom of God. Those outside of the city are among the most confident boasters, and apparently zealous ones, who^[#20,p81] love in word, but not in deed and in truth. Their hearts are not right with God. The fear of God is not before them. The fearful and unbelieving, who are punished with the second death, are of that class who are ashamed of Christ in this world. They are fearful, afraid to do right and follow Christ, lest they should meet with pecuniary loss. They neglect their duty, to avoid reproach and trials, and to escape dangers. Those who dare not do right because they will thus expose themselves to trials, persecution, loss, and suffering, are cowards, and are ripening, with idolaters, and liars, and all sinners, for the second death.

#81

Christ's sermon on the mount declares who are the truly blessed: "Blessed are the poor in spirit, [those who are not self-exalted, but candid, and of humble disposition, not too proud to be taught, not vain and ambitious for the honors of the world,] for theirs is the kingdom of Heaven. Blessed are they that mourn, [those who are penitential, submissive, and who grieve over their failures and errors, because the Spirit of God is grieved,] for they shall be comforted. Blessed are the meek, [those who are gentle and forgiving, who, when reviled, will not revile again, but manifest a teachable spirit, and are not holding themselves in high esteem,] for they shall inherit the earth." Those who^[#20,p82] possess the qualifications here enumerated, will not only be blessed of God here in this life, but will be crowned with glory, honor, and immortality, in the kingdom of God.

#82

Epistle Number Two.

I HAVE been shown that the disciples of Christ are his representatives upon the earth; and God designs that they shall be lights

in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world—channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation.

God cannot display the knowledge of his will, and the wonders of his grace, among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs^[#20,p83] to the people—living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness. #83

In order to increase numbers at Bordoville, brethren have left the places they moved from destitute of strength and influence to sustain meetings. This has pleased the enemies of God and the truth. These should have remained as faithful witnesses, their good works testifying to the genuineness of their faith, by exemplifying in their lives the purity and power of the truth. Their influence would convict and convert, or condemn.

Every follower of Jesus has his or her work to do as missionaries of Christ, in their families, in their neighborhoods, and in the towns and cities where they live. If they^[#20,p84] are consecrated to God, they are channels of light. God makes them instruments of righteousness to communicate the light of truth, the riches of his grace, to others. Unbelievers may appear indifferent and careless; yet God is impressing and convicting their hearts that there is a reality in the truth. But when men leave the field, give up the contest, and allow the cause of God to languish before God says, "Let them alone," they will only be a burden to any church where they may move. Those they have left, who were convicted, have frequently quieted their consciences with thinking that, after all, they were needlessly anxious; #84

Testimony #20

they decide that there is no reality in the profession made by Seventh-day Adventists.

Satan triumphs to see the vine of God's planting either entirely uprooted or left to languish. It is not the purpose of God that his people should cluster together and concentrate their influence in a special locality.

The Brn. ——'s efforts to encourage brethren to move to their place, were made in good faith, yet not according to the mind of God. God's ways are not as our ways. He seeth not as man seeth. Their object was good; but, in thus doing, the purposes of God in regard to the salvation of men and women could not be carried out.

#85 God designs that his people shall be the light of the world, the salt of the earth.^[#20.p85] The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed down their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should come to all, that none may be left ignorant of its principles, and remain in darkness; but that all should be tested upon it, and decide for or against it; that all may be warned, and left without excuse. The plan of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light away from places where God would have it shine.

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. The followers of Jesus are not meeting the mind and will of God, if they are content to remain in ignorance of his word. All should become Bible students. Christ commanded his followers, "Search the Scriptures; for in them
#86 ye think ye have eternal life: and^[#20.p86] they are they which testify of me." Peter exhorts us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Many who profess to believe the truth for these last days, will be found wanting. They have neglected the weightier matters. Their conversion is superficial; not deep, earnest, and thorough. They do not know why they believe the truth, only because others have done so, and they take it for granted it must be so. They can give no intelligent reason why they believe. Many have allowed their minds to be filled with things of minor importance, and their eternal interest is

made secondary. Their own souls are dwarfed and crippled in spiritual growth. Others are not enlightened or edified by their experience, and the knowledge it was their privilege and duty to obtain. Strength and stability lie with true-hearted professors. Christ and him crucified should become the theme of our thoughts, and stir the deepest emotions of our souls. The true follower of Christ will appreciate the great salvation he has wrought for them; and wherever he leads the way, they will follow. They will consider it a privilege to bear whatever burdens Christ may lay upon them. It is through_[#20.p87] the cross alone #87 that we can estimate the worth of the human soul.

Such is the value of men for whom Christ died, that the Father is satisfied with the infinite price which he pays for the salvation of man in yielding up his own Son to die for their redemption. What wisdom, and mercy, and love, in its fullness, are here manifested. The worth of man is only known by going to Calvary. In the mystery of the cross of Christ, we can place an estimate upon man.

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary._[#20.p88] God's ministers must come into closer #88 companionship with Christ, and follow his example in all things—in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

Bro. — did not discern that thus encouraging brethren to move to his place was bringing burdens upon himself, and into the church, as it would require much time and labor to keep them in a condition where they could be a help instead of a hindrance. He thought if he could collect families to his place, they would help compose a church, and relieve him of care and burdens. But, at Bordoville, it has proved as at Battle Creek: the more the brethren moved into Battle Creek, the heavier were the burdens which fell upon the laborers who had the cause of God at heart. Men and women of varied

Testimony #20

minds and different organizations, clustering together, could live in sweet harmony, if they would esteem others better than themselves, and if they loved their neighbors as themselves, as Christ enjoined upon them.

It is most difficult to deal with human minds that are not under the especial control of the Spirit of God, and are exposed to the control of Satan. Selfishness so possesses the hearts of men and women, and iniquity [#20.p89] is so cherished by even some professing godliness, that a large company's clustering together should be avoided; for they will not thus be the most happy.

Those whom you really desired to have come to Bordoville, were those you considered the best of society, capable of exerting a good influence. Just such men and women are wanted to be stationed over the world as faithful sentinels, that those who are without God may be convinced that there is a power in the religion of Christ. Men of influence are the salt of the earth in verity and truth. God would not be pleased to have such men congregate together, and narrow down their sphere of usefulness. Such men, who are reliable, are very scarce, for the reason that the hearts of men are so devoted to their own selfish interest that they know no other interest but that which concerns themselves.

If a number of picked men could be at the important post at Battle Creek, God would be pleased; and if they would make a sacrifice of their own selfish interest for the suffering cause, they would only be following in the footsteps of their Redeemer, who left his glory, his majesty and high command, and, for our sakes, became poor, that we, through his poverty, might be made rich. Christ sacrificed for man; but man, in his turn, will not willingly and cheerfully sacrifice for the sake of Christ. If a number of [#20.p90] responsible, true #90 -hearted, burden-bearing men and women who could be depended upon as minute-men, and who would promptly respond to the call for help when help was needed, would move to Battle Creek, God would be glorified. God wants men at Battle Creek who can be depended upon; who will ever be found on the right side in times of danger; who will faithfully war against the enemy, instead of taking their position with those who trouble the Israel of God; and who are standing in the defense of those who are weakening the hands of God's servants, and turning their weapons against the very ones whom God enjoins upon them to sustain. Every church, in order to prosper, must have men upon whom it can rely in times of peril—men who are as true as steel—unselfish men, having the interest of God's cause lying nearer their hearts than anything which concerns their own opinions or their worldly interests.

Churches are not composed of all pure, sincere Christians. Not all the names that stand registered upon the church books are worthy to be there. The life and character of some, compared with others, is as gold with worthless dross. It need not be so. Those who are valuable in life and influence have felt the importance of following Jesus closely, and making the life of Christ their study and example. This will require [#20,p91] effort, meditation, and earnest prayer. It requires exertion to obtain the victory over selfishness, and to make the interest of God's cause primary. Men have made the effort, and practiced close discipline of self, and they have gained precious victories. Those who consider their own interest primary, live for self. Their character in the sight of God is as worthless dross. #91

Bro. — has had more than one man should do in working for the interest of the church in his place. If he absented himself for a short time to labor for others, when he would return home, heavier and greater burdens were all ready to be laid upon him. He has permitted them to rest upon his shoulders; and he has bowed, groaning under the load. The Brn. — — have been in danger of being too exacting, and of presenting their lives and example as a criterion. Self has not been lost sight of in Christ. These brethren should have but little to say about self, but exalt Christ. They should hide behind Jesus, and he alone appear as the perfect pattern which all should seek to copy.

Where were the men to be depended upon in times of trial and danger? Where were the God-fearing men to rally around the standard when the foe was seeking an advantage? Some, who should have been at their post, were unfaithful when their help [#20,p92] was most needed. Their course showed that they had no special interest in the advancement of the work and cause of God. Some thought too much was expected of them; and instead of cheerfully moving forward to do what they could, they sat down in Satan's easy chair, and refused to do anything. #92

Some were ever jealous. Bro. — was of this class. He has a peculiar stubbornness in his organization, that leads him to persist in a wrong course because he thinks it will please and gratify his brethren for him to change and take an opposite course. At times, when he feels just like it, he is ready to do anything in his power to advance the cause of God. But he loves to have his own way so well that he will let the precious cause of God suffer rather than to give up his will and his way. Bro. — is not a dependence man. He is subject to the temptations of Satan, and is frequently under his control. He is fitful, impulsive. He has a selfish, unsubdued heart. He has, at times, been jealous, envious, and very selfish. He is, at times, kind, then hating,

Testimony #20

#93 then loving. He cannot perfect Christian character until he resists temptation, and subdues his own stubborn will, and cherishes a spirit of humility, willing to see and confess his errors. He has been, at times, true and earnest. Then a wave would waft him in an opposite direction, and he would cherish [#20,p93] jealousy, envy, and distrust. Self and selfish interest were paramount, and he, full of fault-finding. He was suspicious that others did not appreciate him, but wished to injure him. Bro. — needs a thorough conversion. It is not enough for men to profess the truth. They may acknowledge the whole truth, and yet know nothing, by experimental knowledge in their daily life, of the sanctifying influence of the truth upon the heart and life, and experience not the power of true godliness.

The truth is holy and powerful, and will effect a thorough reformation in the hearts and lives of those who are sanctified by it. Bro. — is capable of exerting an influence for good. He can, if he subdues self and humbles his heart before God, become a true bearer of the yoke of Christ. He can be a help to his family, and to others, instead of a hindrance. He weakens the cause of God in Bordoville, because of the defects in his Christian character. If Bro. — lives according to the light he has received, he will work out his salvation with fear and trembling, and, in thus doing, will let a bright light shine upon the pathway of others, and will glorify God. The case of Bro. — represents others in the church, who need the same work of transformation in their hearts in order to be right.

#94 Bro. — can be more useful in his life [#20,p94] than he now is, or has ever been. God has not called him to the work especially to minister in word and doctrine. He is not qualified for this position; yet he can do errands for the Lord, and be a help in the meetings. If he lives in the light himself, he can reflect light to others. He can be a blessing to others; he can speak words of comfort and encouragement to the desponding. But in order to do this, he should encourage a more hopeful, cheerful spirit himself, refusing to look upon the dark side, or talk unbelief. He should throw cheerfulness, and hope, and courage, in his words, and even in the tones of his voice.

Sr. — has infirmities; yet she does not make the best of her case. She increases her difficulties by an unsubmitive spirit. She permits the enemy to control her mind. She suffers with bodily infirmities, and should have sympathy; but restlessness, peevishness, complaints, murmuring, and useless regrets, do not alleviate her sufferings or bring happiness to her, but only aggravate the difficulty.

The world is full of dissatisfied spirits, who overlook the happiness and blessings within their reach, and are seeking continually for happiness and satisfaction that they do not realize. They are

on the stretch constantly for some expectant, far-off good, greater than they possess, and are ever in a state of [#20,p95] disappointment. They #95 cherish unbelief and ingratitude, in that they overlook the blessings right in their pathway. The common, every-day blessings of life are unwelcome to them, as was the manna to the children of Israel.

Sr. — is addressed by Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light."

The words, the deportment and general example, of Sr. —, teach an entirely different lesson from that of our Lord. Sr. — loses much in overlooking the present blessings within her grasp, and uneasily searching for happiness. Her efforts are unrewarded, and her fruitless search makes a great deal of unhappiness for herself and all who associate with her. Her unrest, her anxious, troubled spirit, is expressed in her countenance, and casts a shadow. This gloom, and unbelief, and discontent, encourage the temptations of the enemy. By her continual distrust, and borrowing trouble, she casts a shadow instead of shedding a sunbeam.

Bro. — should be patient and forbearing, and carefully shield her from unnecessary burdens; for she is not prepared to bear [#20,p96] them. She, in her turn, should watch against the incoming foe, #96 and should take up her life-burdens uncomplainingly, and bear them with cheerfulness, sweetening them all with gratitude because they are no heavier.

Bro. — is prone to look upon the dark side. He should hold himself in readiness to do the will of God, and use the influence God has given him to the very best advantage. He should cheerfully perform the duties of to-day, and not borrow to-morrow's trouble to make himself miserable over. He has not to perform the duties of next week, but the work and duties the day brings.

Bro. and Sr. — should unite their influence together in saying, "Sufficient unto the day is the evil thereof." It is a misfortune to borrow the trouble of next week, with which to imbitter the present week. When real trouble comes, God will fit every meek and lowly one to bear it. When his providence permits it to come, he will provide help to endure it. Fretting and murmuring cloud and stain the soul, and shut out the bright sunlight from the pathway of others.

Bro. — might have pursued a course toward Bro. — to have helped him, and at the same time helped himself; but selfishness deprived Bro. — of advantages, and Bro. — himself was disadvantaged, [#20,p97] fearing that he would advantage others. Bro. — #97

Testimony #20

has not loved his neighbor as himself; and his supreme selfishness in many things has deprived him of good, and shut away from him the blessing of God. It does not profit any man, in the end, to be selfish; for God marks it all, and will render to every man according as his works have been. "Whatsoever a man soweth, that shall he also reap." "He which soweth sparingly, shall also reap sparingly."

These persons I have mentioned to represent the true state of many, in the church at Bordoville, whose cases are similar. The many congregated at that place have brought burdens and cares upon Bro. ——— to keep them straight. Had they been free from jealousy, and kept themselves in the love of God, they would have stayed up his hands, comforted his heart, and sent him forth to labor for the salvation of souls, while their prayers would have followed him as sharp sickles in the harvest field. Their lack of consecration and devotion to God has weakened their own faith, weakened the hands of Bro. ———, destroyed his courage, and made his labors in the gospel field nearly useless. Church trials at home have crippled his efforts, both at home and abroad, and kept his labors confined, in a great measure, to the locality of his place. This confining^[#20.p98] the labor mostly to one locality, has a withering influence upon the spiritual interest and zeal of a minister of Christ.

In order for laborers to grow in grace, and in the knowledge of the truth, they must have a varied experience, which will be best acquired in extended labor in new fields, in different localities, coming in contact with all classes of people, and with all varieties of minds, calling into exercise various kinds of labor to meet the wants of many and varied minds. This drives the true laborer to God and the Bible for light, and strength, and knowledge, in order to be fully qualified to meet the wants of the people. They should heed the exhortation given to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Who, then, is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Wisdom is needed to discern the most appropriate subject for the occasion.

Bro. ——— has not been growing up into a successful workman. He has become dwarfed. His mind has been narrowed down, and his spiritual strength has been waning. He should now be a successful laborer, a thorough workman. Instead of giving himself wholly to the work, he has been serving tables. Paul exhorted Timothy^[#20.p99] "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that

is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee."

Bro. ——— is active and willing to do—willing to bear burdens that are not connected with his calling; and he has had his mind and time too much engrossed in temporal things. Some ministers maintain a certain dignity not in accordance with the life of Christ, and are unwilling to make themselves useful by engaging in physical labor, as the occasion may require, to lighten the burdens of those whose hospitalities they share, and relieve them of care. Physical exercise will prove a blessing to themselves, rather than an injury. In helping others, they advantage themselves. But some go to the other extreme. When their time and strength are all required in the work and cause of God, they are willing to engage in labor, and become servants of all, even in temporal things; and they really rob God of ^{#20,p100} the service he requires of them. Precious time is thus taken up in trivial matters, which should be devoted to the interests of God's cause. #100

Bro. J. N. A. has erred here. He has devoted time and strength to correspondence with his brethren, answering their private letters of inquiry, which time and strength should have been given to the especial interests of the work of God at large.

There are but few who realize the responsibilities resting upon the few ministers in this cause who bear the burdens of the work. The brethren frequently call these men from their work to attend to their little matters, or to settle some church trial, which they can and should attend to themselves. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." He must be earnest and persevering. If he is irresolute, doubting continually whether the Lord will indeed do as he has promised, he will receive nothing.

Many seem to think it a cheaper way to have their ministers bring the light from God to them, rather than to be to the trouble of going to God for it themselves. Such lose much. They might be obtaining a valuable experience in daily following Christ, and obtaining a clear knowledge of his will by making ^{#20,p101} him their guide and counsellor. For want of this very experience, brethren professing the truth walk in the sparks of others' kindling, and are unacquainted with the Spirit of God and the knowledge of his will, and are therefore easily moved from their faith. They are unstable, because they trusted in #101

Testimony #20

others to obtain an experience for them. Ample provisions have been made for every son and daughter of Adam to obtain for themselves a knowledge of the divine will, and to perfect Christian character, and be purified through the truth. God is dishonored by that class who profess to be followers of Christ, and yet have no experimental knowledge of the divine will, or the mystery of godliness.

Bro. ——— has had a multiplicity of home cares. The increase of numbers in the church has not lessened his burdens. The increase of numbers in his family has been too heavy a tax upon himself and his family, and these things have been a hinderance to his becoming a successful laborer. He has become rusty in the work of God, and needs burnishing. His testimony needs to be vitalized by the Spirit and power of God. His brethren in Bordoville, who have not a special work to do in laboring in word and doctrine, should be awake to see where others need help, and should help them. Many close their eyes to the good^[#20,p102] they have opportunity to do for others, and thereby lose, by their neglect, the blessing they might obtain. Bro. ——— has been left to bear burdens that his brethren should have considered it their duty and privilege to bear.

Our work in this world is to benefit others, to live for others' good, to bless others, to be hospitable; and frequently it may be at our inconvenience to entertain those who really need our care, and the benefit of our society, and our homes. There is, by some, an avoiding of these necessary burdens. Some one must bear these; and because churches generally do not share equally in these Christian duties, and are not lovers of hospitality, a few, who have willing hearts, and who cheerfully make the cases of those who need help their own, are burdened. Especially should a church relieve its ministers of extra burdens in this direction. The ministers who are actively engaged in the cause of God, laboring for the salvation of souls, have continual sacrifices to make.

Bro. ———'s testimony needs to be enlivened by the grace of God. He needs a new anointing, that he may be able to comprehend the magnitude of the work, and devote his entire being to the advancement of the cause of God. The Lord has work enough to employ all his followers. They can show forth his glory, if they will. ^{#103} ^[#20,p103] The majority refuse to do this. They profess faith, but have not works. Their faith is dead, being alone. They shun responsibilities and burdens, and will be rewarded as their works have been. Because some do not do the work they might do, and will not lift the burdens they could lift, the work is too great for the few who will engage in it. They see so much to do that they overtax their strength, and are fast wearing out.

God calls at this time for laborers whose whole interests are identified with his work and his cause. The ministers engaged in this work must be energized by the spirit and power of the truths they preach, and then they will have influence. The people will seldom rise higher than their minister. A world-loving spirit in them has a tremendous influence upon others. The people make the deficiencies of the minister an excuse to cover their own world-loving spirit. They quiet their consciences, thinking that they may be free to love the things of this life, and be indifferent to spiritual things, because their ministers are so. They deceive their own souls, and remain in friendship with the world, which the apostle declares to be enmity with God.

The ministers should be examples to the flock. They should manifest an undying love for souls, and the same devotion to the work and cause, which they desire to see in the ^{#104} people. With the ministers in Vermont there has been a mistake in their labor. They have passed over the same ground again and again, to help the churches, when frequently they needed labor bestowed upon themselves, to bring them into a position where God could bless, and make their labors fruitful. There has not been one efficient, thorough laborer, fully qualified to keep up all parts of the work in Vermont.

Bro. and Sr. — are invalids. God does not lay very heavy responsibilities upon them. They need to watch closely, lest they narrow down their influence. They have no children of their own, to call into exercise parental love and care, and are in danger of selfishness, and of becoming narrow in their views and feelings. They are in danger of becoming notional. All these things have a bad influence upon the cause of God. They should labor to keep their minds elevated above themselves. They should not make themselves a criterion for others. Those who have no children of their own to share their thoughts, and to call into exercise, labor, forbearance, patience, and love, should guard themselves, lest their thoughts and labor center upon themselves. Those who have no children are poorly qualified to instruct those who have children, how to train them, for they have not had experience in this work. In very many cases, those who have ^{#105} no children are the most ready to instruct those who have children, when, at the same time, they make children of themselves in many respects. They cannot be turned out of a certain course; and they require as much, and even more, patience exercised toward them, than children do. It is selfishness to have a certain course marked out, and pursue this course at the inconvenience of others.

It is little things which test the character. It is the unpretending acts of daily self-denial, with cheerfulness and gentleness, that God smiles upon. We should not be living for ourselves, but for oth-

Testimony #20

ers. We should bless others by our forgetfulness of self, and thoughtfulness of others. We should cherish love, forbearance and fortitude. Very few realize the benefits of the care, responsibility and experience, that children bring to the family.

Many have large families coming up without discipline. The parents are neglecting a precious trust and sacred duty, which, if faithfully performed in the fear of God, would be obtaining, not only for their children, but for themselves, a fitness for the kingdom of Heaven. But a childless house is a desolate place. The hearts of the inmates are in danger of becoming selfish, and cherishing a love for their own ease, their own way, and consulting their own desires
#106 [#20.p106] and conveniences. They gather sympathy to themselves, but have a small stock to bestow upon others. The care and affection for dependent children remove the roughness from our natures, make us tender and sympathetic, and have an influence to develop the nobler elements of our character. Many are diseased physically, mentally and morally, because their attention is turned almost exclusively to themselves. They might be saved from stagnation by the healthy vitality which springs from younger and varying minds, and by the restless energy of children.

Bro. — is aged. No weighty responsibility should now rest upon him. He has displeased God in his misapplied love for his children. He has had too much anxiety to help his children pecuniarily, that he might not offend them. In order to please them, he has injured them. They are not wise and faithful in the management of means, even viewing the matter from the worldling's standpoint. Viewing the matter from a religious standpoint, they are very deficient. They have not conscientious scruples in regard to religious things. They do not adorn society, or the cause of God, by position and influence in the world, or by pure Christian morals and virtuous actions in the service of Christ. They have not been trained to habits of self-denial and self-reliance as their safeguards in life. Here is the great sin resting
#107 [#20.p107] upon parents. They do not discipline their children. They do not train them up for God. They do not teach them self-government, stability of character, and the necessity of a resolute, well-directed will. Most children, in this age, are left to come up. They are not taught the necessity of developing their physical and mental powers for some good purpose, to bless society with their influence, and be well qualified to adorn the Christian life, and to perfect holiness in the fear of God.

Bro. — has erred by intrusting his property to his children. He has laid upon them responsibilities they were not qualified to bear. He placed his means out of his control, and has gathered up means from his brethren for his feeble labors. God has not been glorified by

the course Bro. — has pursued in regard to his means. He has excused a wrong course pursued by his children, which is not in keeping with our faith, or the Bible standard. He has virtually said to the wicked, It shall be well with thee; when God has plainly declared it shall be ill with him.

These errors upon the part of Bro. — show a great lack of heavenly wisdom, and have, in a great degree, disqualified him for the solemn work resting upon the faithful minister of Christ. What can Bro. — plead before God when the Master shall bid^[#20,p108] him #108 give an account of his stewardship? Bro.— has been moving like a blind man. He has been led by the unconsecrated minds of his children. He has not felt the necessity of seeking for counsel and advice from God's servants who were standing in the light. He has been led by a perverted sympathy, and has failed in judgment. His course has injured himself and the cause of God.

It is not preachers merely, to go among the churches and pray and exhort occasionally, that Vermont needs. A cry could be consistently raised among God's people in Vermont, for laborers. Earnest, zealous workmen are needed to strengthen the things that remain, by administering to their spiritual wants. The cause of God everywhere, but especially in Vermont, needs burden-bearers. Men go over and over on the same ground, but accomplish but very little, if anything. They have a very good visit with their brethren, and this is frequently all that is accomplished; and yet these men expect to be remunerated for their time.

The case of Bro. and Sr. — comes before me as I write. They have not practiced caring for others. They have not felt the responsibility resting upon them to be burden-bearers. Bro. — was shown me among others who have felt that they had a work to do for the Lord. He indeed has, and so have very many others, if they will^[#20,p109] do it. There are thorough workmen in the cause of God, who #109 have an experience in the work, and who devote their time and strength to the service of God, who should be liberally sustained. But those who are merely starting out to visit the churches occasionally, should not draw upon the treasury of the Lord, especially those who have no family to provide for, and have a competency themselves.

Bro. and Sr. — have neither of them an experience in sacrificing for the truth, and in being rich in good works, laying up their treasures in Heaven. Their sympathy, care and patience, have not been called into exercise by dependent, loving children. They have consulted their own selfish convenience. Their hearts have not been a wellspring sending forth the living streams of tenderness and affection. In blessing others by kindly words of love, and acts of mercy and

Testimony #20

benevolence, they would realize a blessing themselves. They have been too narrow in their sphere of usefulness. Such cannot become qualified to be thorough, efficient workmen in the Redeemer's cause, unless there is a transformation of their mind and being, and they become renewed by the Spirit of Christ. His life is the example for Christians. Self-sacrifice and disinterested benevolence should characterize their lives. Self-interest is too prominent. Oh! how little
#110 [20,p110] does Bro. — know of what it is to labor for God—to lift the cross of Christ, and walk in the footsteps of the self-denying Redeemer.

A minister of Jesus Christ, a teacher of the truth, a true shepherd, is in one sense a servant of all, anticipating the wants of those who need help, and knowing how to be useful, here and there, in the great work of saving souls. For a man professing to teach the truth to go just where he pleases, and work when, and how, he pleases, yet shunning responsibilities, is not bearing the cross after Christ, nor fulfilling the commission of a gospel minister. But few know by experience what it is to suffer for Christ's sake. They desire to be like Christ, but wish to avoid poverty and crucifixion. They would gladly be with him in glory, but do not love to come to him through much self-denial and tribulation.

It has not cost Bro. — hard effort to search out the truth, for chosen men of God have prepared arguments to his hand, clear, plain and convincing. Difficult points of present truth have been reached by the earnest efforts of a few who had a devotion to the work. Fervent prayer, and fasting before God, have moved the Lord to unlock his treasuries of truth to their understanding. Wily opponents and boasting Goliaths have had to be met, sometimes face to face, but
#111 [20,p111] more frequently with the pen. Satan was urging on men to fierce opposition, to blind the eyes and darken the understanding of the people. The few who had the interests of the cause of God and the truth at heart, were aroused to its defense. They did not seek for ease, but were willing to venture even their lives for the truth's sake.

These zealous searchers after truth risked their capital of strength, and their all, in the work of defending the truth and spreading the light. Link after link of the precious chain of truth has been searched out, until it stands forth in beautiful harmony, uniting in a perfect chain. Arguments have been brought out by these men of investigating minds, and made so plain that a school-boy may understand them. How easy now for men to become teachers of the truth, while they shun self-sacrifice and self-denial.

Those who were searchers for truth, and have suffered for the truth, know what it cost. They can value the truth. They feel the

most intense interest in its advancement. Self-denial and the cross lie directly in the pathway of every follower of Christ. The cross is that which crosses the natural affections and the will. If the heart is not wholly sanctified to God, if the will, and affections, and thoughts, are not brought into subjection to the will of God, there will be a failure to carry out the principles of true [#20.p112] religion, and to exemplify in #112 the life, the life of Christ. There will not be a true desire to sacrifice ease and self-love; and the carnal mind will not be crucified, to work the works of Christ.

There is a work to be accomplished for many who live at Bordoville. I saw that the enemy was busily at work to carry his points. Men, to whom God has intrusted talents of means, have shifted the responsibility which Heaven has appointed them, of being stewards for God, upon their children. Instead of their rendering to God the things that are God's, they claim all that they have as their own, as though by their own might, and power, and wisdom, they had obtained their possessions. Who gave them power and wisdom to obtain an earthly treasure? Who watered their lands with the dew of heaven, and with the showers of rain? Who gave them the sun to warm the earth and awaken into life the things of nature, causing them to flourish for the benefit of man? Men, whom God has blessed with his bounties, grasp their arms about their earthly treasure, and make the bounties and blessings God has graciously given them, a curse, by filling their hearts with selfishness and distrust of him. They accept the goods lent them, yet claim them as their own, and forget that the Master has any claim upon them, and refuse to yield to him even the interest he demands. Riches cause the professed followers of [#20.p113] #113 Christ many perplexities, and pierce them through with many sorrows, because they will forget God, and love and worship mammon. They allow worldly treasures to imbitter their lives, and prevent them from perfecting Christian character. And, as though this were not enough, they transmit to their children, to curse them, that which has proved the bane of their lives. God has intrusted men with means, to prove them, to see if they are willing to acknowledge him in his gifts, and use these talents to advance his glory upon the earth.

The earth is the Lord's, and all the treasures it contains. The cattle upon a thousand hills are his. The gold and silver all belong to him. He has intrusted his treasures to stewards, that with them they may advance his cause and glorify his name. He did not intrust these treasures to men, that with them they might exalt and glorify themselves, and have power to oppress those who were poor in this world's treasure. God does not receive the offerings of any because he needs them, and cannot have glory and riches without them, but because it is

Testimony #20

for the interest of his servants to render to God the things which are God's. The free-will offerings of the humble, contrite heart, he will receive, and reward the giver with the richest blessings. He receives
#114 them as the sacrifice ^[#20,p114] of grateful obedience. He requires and accepts our gold and silver as an evidence that all we have and are, belong to him. He claims and accepts the improvement of our time and of our talents, as the fruit of his love existing in our hearts. To obey is better than sacrifice. Without pure love, the most expensive offering is too poor for God to accept.

Many have their hearts so fixed upon their earthly treasure that they do not discern the advantage of laying up for themselves treasures in Heaven. They do not realize that their free-will offerings to God are not enriching him, but themselves. Christ counsels us to lay up treasures in Heaven. For whom? For God, that he may be enriched? Oh! no. The treasures of the entire world are his, and the indescribable glory and priceless treasures of Heaven are all his own, to give them to whom he will. "Lay up for yourselves treasures in Heaven." Men, whom God has made stewards, are so infatuated by the riches of this world that they do not discern that by their selfishness they are not only robbing the Lord in tithes and offerings, but robbing themselves, by their covetousness and selfishness, of eternal riches. They could be daily adding to their heavenly treasure by doing
#115 means to carry out. The Master would have ^[#20,p115] them watch for opportunities to do good, and apply their means themselves, while they live, to aid in the salvation of their fellow-men, and in the advancement of his cause in its various branches. In thus doing, they only do that which God requires of them—they render to God the things that are God's. Many willingly close their eyes and hearts lest they should see and feel the wants of the Lord's cause, and should lessen their increase by detracting from the interest or principal by helping in its advancement. Some feel that what they give to advance the cause of God, is really lost. They consider so many dollars gone, and feel dissatisfied unless they can be immediately replaced, that their earthly treasure may not decrease. They exercise closeness, and even sharpness, in dealing with their brethren, and also worldlings. Some do not scruple to overreach in their dealing with others, to advantage themselves and gain a few dollars. Some neglect prayer and the assembling of themselves together for the worship of God, that they may have more time to devote to their farms or their business, fearing they should suffer some loss of their earthly treasure. They show by their works which world they place the highest estimate upon. They sacrifice religious privileges, which are essential to their

spiritual advancement, for the things of this life. They fail to obtain a knowledge of the divine [#20,p116] will. They come short of perfecting #116 Christian character, and do not meet the measurement of God. Their temporal, worldly interests, they make first, and they rob God of the time they should devote to his service. Such, God marks. Such will receive a curse, rather than a blessing. Some put their means beyond their control, into the hands of their children. Their secret motives are, to place themselves in a position where they will not feel responsible to give of their property to spread the truth. These love in word, but not in deed and in truth. It is the Lord's money they are handling, not their own. They do not see this.

Many would love to see souls converted if it could be done without any sacrifice on their part; but if their means is touched, they draw back. Their property is of more value to them than the souls of men and women for whom Christ died. If those to whom God has intrusted means would understand their responsibilities as his stewards, they would retain in their own hands that which God has lent them, that they might faithfully perform the duty devolving upon them in doing their part to help carry forward the work of God. If all could comprehend the plan of salvation, and the worth of even one soul purchased by the blood of Christ, they would make every other interest of minor consequence. [#20,p117] #117

Parents should have great fear in intrusting children with the talents of means that God has placed in their hands, unless they have the surest evidence that their interest in, and love for, and devotion to, the cause of God is greater than that which they, themselves, possess, and that these children will be more earnest and zealous in forwarding the work of God, and be more benevolent than themselves in carrying forward the various enterprises in connection with the work which calls for means. But many place their means in the hands of their children, thus throwing upon them the responsibility of their own stewardship, because Satan prompts them to do it. In doing this, many have placed means effectually in the enemy's ranks. Satan has worked the matter to suit his own purpose, to keep from the cause of God means which it needed that it might be abundantly sustained. Not a fiftieth part is now being done that might be, in extending the truth by scattering publications on present truth, and in bringing friends, and all that can be induced, within the sound of the truth. The efforts made in getting the truth before the people are not half as thorough and extensive as they should be.

The probation of many is closing. Satan is daily gathering his harvest of souls. Some are making final decisions against the truth, and many are dying without a knowledge of [#20,p118] the truth. Their #118

Testimony #20

minds are unenlightened, and their sins unrepented of; and yet, men professing godliness are hoarding up their earthly treasures, and their efforts are directed to the object of gaining more. They are insensible to the condition of men and women, within the sphere of their influence, who are perishing for want of knowledge.

Well-directed labor, in love and humility, would do much to enlighten and convert their fellow-men; but the example of many of those who might do great good is virtually saying, Your souls are of less value to me than my worldly interests.

Many love the truth a little, but they love this world more. "By their fruits ye shall know them." Spiritual things are sacrificed for temporal. The fruit such bear is not unto holiness, and their example will not be such as to convict and convert sinners from the errors of their ways to the truth. They allow souls to go to perdition, when they might save them if they would make as earnest efforts in their behalf as they have made to obtain and secure the treasures of this life. For the things of the world, that many do not really need, they peril health and spiritual enjoyment, the peace, the comfort and happiness, of their families, and go upon the high-pressure plan, to get more of the world's treasures, which is increasing their responsibility and condemnation. They let souls go to [#20,p119] perdition around them, because they fear it will require a little of their time and means to save them. Money, money, is their god. They decide that it will not pay to sacrifice their means to save souls.

The one to whom is intrusted one talent is not required to be responsible for five, or two, talents, but for the one. Many neglect to lay up for themselves a treasure in Heaven, by doing good with the means God has lent them. They distrust God, and have a thousand fears in regard to the future. They have evil hearts of unbelief, like the children of Israel. God provided them with abundance, as their needs required; but they borrowed trouble for the future. They complained and murmured in their travels, that Moses had led them out to kill them and their children with hunger. Imaginary wants closed their eyes and hearts from seeing the goodness and mercies of God in their journeyings, and they were ungrateful for all his bounties; so also are the distrustful, professed people of God, in this age of unbelief and degeneracy. They fear that they may come to want, or their children may become needy, or their grandchildren will be destitute. They dare not trust God. They have no genuine faith in Him who has intrusted them with blessings, and the bounties of life, and has given them talents to use in his cause, to advance his glory. Very [#20,p120] many have a constant care for themselves, and give God no opportunity to care for them. If they should be a little short at times, and brought into

strait places, it would be the best thing for their faith. If they would calmly trust in God, and wait for him to work for them, their necessity would be God's opportunity; and the blessing of God in their emergency would increase their love for him, and lead them to prize their temporal blessings in a higher sense than they have ever done before. Their faith would increase; their hope would brighten; and cheerfulness would take the place of gloom, and doubts, and murmuring. The faith of very many does not grow for want of exercise. And that which is eating out the vitals of God's people, is the love of money, and friendship with the world. It is the privilege of God's people to be bright and shining lights in the world, to increase in the knowledge of God, and to have a clear understanding of his will.

But the cares of this life, and the deceitfulness of riches, choke the seed sown in their hearts, and they bear no fruit to the glory of God. They profess faith, but it is not a living faith, because it is not sustained by works. Faith without works is dead, being alone. Those who profess great faith, yet have not works, will not be saved by their faith. Satan believes the truth, and ^[#20.p121] trembles; yet this kind of faith possesses no virtue. Many who have made a high profession of faith, are deficient in good works. If they should show their faith by their works, they could exert a powerful influence on the side of truth. But they do not improve upon their talents of means lent them of God. Those who think to ease their consciences by willing their means to their children, or by withholding from God's cause, and suffering their means to pass into the hands of unbelieving, reckless children, for them to squander, or hoard up and worship, will have to render an account to God, because they are unfaithful stewards of their Lord's money. They allow Satan to outgeneral them through these children whose minds are controlled by the power of Satan. Satan's purposes are accomplished in many ways, while the stewards of God are stupefied, and seem paralyzed, and do not realize their great responsibility, and the reckoning which must shortly come.

Those who have means, whose minds are darkened by the god of this world, if they have true, believing children, and also children whose affections are wholly upon the things of the world, in making a transfer of their means to their children, seem to be controlled, in the disposal of their means, by Satan. They will most generally give a larger amount of means to their children ^[#20.p122] who do ^{#122} not not love God, and who are serving the enemy of all righteousness, than to those who are serving God.

They place in the hands of the unfaithful children the very things that will prove a snare to them, and that will be obstacles in the way of their making a surrender to God. While they make large pre-

Testimony #20

sents to the unbelieving, they make very stinted offerings to their children who are of the same faith with themselves. This very fact should startle the men of means, who have pursued this course. They should see that the deceitfulness of riches had perverted their judgment. If they could see the influence operating upon their minds, they would understand that Satan has these matters very much according to his own purposes and plans. Instead of God's controlling the mind, and sanctifying the judgment, it is exactly the opposite. The ones who have been with them in the faith, they sometimes even neglect, and are frequently very close and exacting in all their deal with them, while they have an open hand to the unbelieving, world-loving children, who they know will not use the means they have placed in their hands to advance the cause of God. God requires those who have talents of means, to make a right use of the means he has lent them, having the advancement ^[#20,p123] of his cause prominent. Every other consideration should be inferior.

#123

The talents of means, be they five, two, or one, are to be improved. Those who have a large amount of means, are responsible for a large number of talents. But the comparatively poor men are not released from responsibility. The one talent represents those who have but little of this world. Yet they are in just as great danger of having that little in their hearts, and of selfishly retaining it from the cause of God, as the more wealthy. They do not sense their danger. They apply the stirring reproofs in the word of God, addressed to the lovers of this world, to the rich alone, while they themselves may be in even greater danger than the more wealthy. All are required, have they much or little, to put their talents of means out to the exchangers, that when the Master comes, he may receive his own with usury. They are required to maintain a consecration to God, and an unselfish interest in his cause and his work; seeking first the kingdom of Heaven, and his righteousness, and believing the promise of God, that all things shall be added. The salvation of the souls of their fellow-men should be above every other interest. Every other consideration, in comparison with this important work, should be inferior; but it is generally primary.

#124

If there is a neglect anywhere, it is ^[#20,p124] the cause of God that must suffer. God has lent men talents, not to foster pride, or to excite envy, but to use to his glory. He has made these men agents to disperse means to carry forward the work of the salvation of men. Christ has given them an example in his life. He left all his heavenly riches and splendor, and for our sakes became poor, that we, through his poverty, might be made rich. It is not the plan of God to rain down means from Heaven, in order that his cause may be sustained. He has intrusted, or deposited, ample means with men, that there should be

no lack in any department of his work. He proves those who profess to love him, by placing means in their hands. He tries them, to see if they love his gift better than the Giver. God will reveal, in time, the true feelings of the heart.

In order to advance the cause of God, means is necessary. God has provided it, and placed it in abundance in the hands of his agents, to use in any department of the work where it may be required in the labor of saving souls. Every soul saved, is a talent gained. The one brought to a knowledge of the truth, if truly converted, will, in his turn, use the talents of influence and of means which God has given him, and will work for the salvation of his fellow-men. He will engage with earnestness in the great work of enlightening those who are in darkness and ^[#20,p125] error. He will be instrumental in saving souls. #125
 And thus the talents of influence and means are continually exchanging, and constantly increasing. When the Master comes, the faithful servant is prepared to return him both principal and interest. By his fruits he can show the increase of talents he has gained to return to the Master. The faithful servant has then done his work, and the Master, whose reward is with him to give every man according as his work shall be, returns back both principal and interest to his faithful servants.

God has revealed his will plainly, in his word, to those who have riches. Because his direct commands have been slighted, he mercifully presents their dangers before them, through the testimonies. He does not give new light, but calls their attention to the light that has already been revealed in his word. If those who profess to love the truth are holding on to their riches, and do not obey the word of God, and seek opportunities to do good with the means he has intrusted to them, he will come closer, and will scatter their means. He will come near to them with judgments. He will, in various ways, scatter their idols. Many losses will be sustained, and the souls of the selfish shall be unblest. Those who honor God, he will honor. "The liberal soul shall be made fat." ^[#20,p126] #126

The Lord made a covenant with Israel, that if they would obey his commandments, he would give them rain in due season, and the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage, and the vintage unto the sowing-time, and they should eat their bread to the full, and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them, and would be their God, and they should be his people. But if they disregarded his requirements, he would deal with them entirely contrary to all this. His curse should rest upon them in the

Testimony #20

place of his blessing. He would break their pride of power, and would make the heavens over them as iron, and the earth as brass. "Your strength shall be spent in vain; for the land shall not yield her increase, neither shall the trees of the land yield their fruits." "And if ye walk contrary unto me, then will I also walk contrary unto you."

Those who are selfishly withholding their means, need not be surprised if God's hand scatters. A reckless son may be intrusted with means which was withheld from the cause of God, and he may recklessly squander that which should have been devoted to the advancement of the work and cause of God. A fine horse, the pride of a vain
#127 [#20,p127] heart, may be found dead in the stable. Occasionally a cow may die. Losses of crops, and of fruit, may come. God can scatter the means he has lent to his stewards, if they refuse to use it to his glory. Some, I saw, may have no reminders of their remissness in duty, by any of these losses, but their cases may be the more hopeless.

Jesus warned the people, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat; drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He then addressed his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the
#128 body, what ye shall put on. The life is [#20,p128] more than meat, and the body is more than raiment."

These warnings are given for the benefit of all. Will they be benefited? Will they improve the warnings given? Will they regard these striking illustrations of our Saviour? and shun the example of the foolish rich man? He had abundance; so have many who profess to believe the truth, and they are acting over the case of the poor, foolish, rich man. Oh! that they would be wise, and feel the obligations resting upon them to use the blessings God has given them in blessing others, instead of turning these blessings into a curse. God will say to all such, as to the foolish rich man, "Thou fool."

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All

about them are required to go upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have wherewith to bestow their goods. Yet, these very men who are weighed down with their riches pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow [#20,p129] themselves but little time to study the word of life, and to meditate and pray. Neither do they give others in their family, or those who serve them, this privilege. Yet these men profess to believe that this world is not their home—that they are merely pilgrims and strangers upon the earth, preparing to move to a better country. The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian life. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits ye shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their hearts and interests are here. #129

"What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" "Even so faith, if it hath not works, is dead, being alone." When those who profess the faith show their lives to be consistent with their faith, then we shall see a power attending the presentation of the truth, that will convict the sinner, and draw souls nigh to Christ.

A consistent faith is rare among rich men. Genuine faith, sustained by works, is rare. But all who possess this faith will be men who will not lack influence. They will copy after Christ in that disinterested benevolence, [#20,p130] and interest in the work of saving souls, that he had. The followers of Christ should value souls as he valued them. Their sympathies should be with the work of their dear Redeemer, and they should labor to save the purchase of his blood, at any sacrifice. What are money, houses and lands, in comparison with even one soul? #130

Christ made a full and complete sacrifice, sufficient to save every son and daughter of Adam who should show repentance toward God, because they have transgressed his law, and faith in our Lord Jesus Christ. Yet notwithstanding the sacrifice was ample, but few consent to a life of obedience, that they may have this great salvation. But few are willing to imitate his amazing privations, and endure his sufferings, and his persecutions, and share his exhausting labor to bring others to the light. But few will follow the example of our Saviour in earnest, frequent prayer to God, for strength to endure the trials, and perform the daily duties, of this life. Christ is the captain of

Testimony #20

our salvation, and by his own sufferings and sacrifice, has given an example to all his followers, that watchfulness and prayer, and persevering effort, were necessary on their part, if they would rightly represent the love which dwelt in his bosom for the fallen race.

#131 Men of property are dying spiritually because of their neglect to use the means God [#20.p131] has placed in their hands to aid in saving their fellow-men. Some become aroused at times, and resolve that they will make to themselves friends with the unrighteous mammon, that they may finally be received into everlasting habitations. But their efforts in this direction are not thorough. They commence, but not being heartily, earnestly, and thoroughly, in the work, they make a failure. They are not rich in good works. While lingeringly retaining their love and grasp of their earthly treasures, Satan outgenerals them.

A flattering prospect may be presented in patent-rights, or some other supposed brilliant enterprise, and Satan throws around these a bewitching enchantment. The prospect of getting more money, fast, and easily, allures them. They reason that, although they resolved to put this means into the treasury of God, yet, they will use it in this instance, and will greatly increase it, and will then place a larger sum in the cause. No possibility can they see of a failure. Away goes the means out of their hands and they soon learn, to their regret, that they have made a mistake. The brilliant prospects have faded. Their expectations are not realized. They were deceived. Satan outgenerated them. He was more shrewd than they; and he managed to get their means into his ranks, and to deprive the cause of God of the means #132 [#20.p132] that should have been used to sustain it, in extending the truth, and saving souls for whom Christ died. They lost all they had invested, and robbed God of that which they should have rendered to him. Some who have been intrusted with only one talent, excuse themselves because they have not as large a number of talents as those to whom are intrusted many talents. They, like the unfaithful steward, hide the one talent in the earth. They are afraid to render to God that which he has intrusted to them. They engage in worldly enterprises, but invest little, if anything, in the cause of God. They expect those who have large talents, to bear the burden of the work, while they feel that they are not responsible for its success and its advancement.

When the Master comes to make an investigation of his servants, in confusion the unwise servants acknowledge, "I knew that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not sowed; and I was afraid [Afraid of what? That the Lord would claim some portion of the small talent intrusted to him.] and went and hid thy talent in the earth: lo, there thou hast that is thine. "His Lord answered, "Thou wicked and slothful servant, thou

knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money [#20.p133] to the exchangers; and then, at my coming, I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." #133

Many who have but little of this world, are represented by the man with one talent. They are afraid to trust God. They are afraid that God will require something they claim to be their own. They hide their talent in the earth, fearing to invest it anywhere, lest they be called to give back the improvements to God. Instead of putting out the talent to the exchangers as God required, they bury it, or hide it, where neither God nor man can be benefited with it. Many who are professing to love the truth, are doing this very work. They are deceiving their own souls, for Satan has blinded their eyes. In robbing God, they have robbed themselves more. They have deprived themselves of the heavenly treasure through their covetousness, and because of their evil heart of unbelief. Because they have but one talent, they are afraid to trust it with God, and they hide it in the earth. They feel relieved of responsibility. They [#20.p134] love to see the truth progress, but do not think that they are called upon to practice self-denial, and aid in the work through their own individual effort, and with their means, although they have not a large amount. #134

All should do something. The case of the widow who cast in her two mites, is placed upon record for the benefit of others. Christ commended her for the sacrifice she made. He calls the attention of his disciples to the act of the widow: "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. The widow had deprived herself of even the necessaries of life, to do her little. She could not see how her future wants were to be supplied. She had no husband to support her in want. She trusted God for the morrow. The value of the gift is not estimated so much by the amount, as by the proportion that is given, and the motive which prompts the gift. When Christ shall come, whose reward is with him, he will give every man according as his work shall be.

Testimony #20

#135 All, both high and low, rich and poor, [#20,p135] have been intrusted, by the Master, with talents; some more, and some less, according to their several ability. The blessing of God will rest upon the earnest, loving, diligent workers. Their investment will be successful, and will secure souls to the kingdom of God, and to themselves, an immortal treasure. All are moral agents, and are intrusted with the goods of Heaven. The amount of talents is proportioned according to the capabilities possessed by each.

God gives to every man his work, and he expects corresponding returns, according to their various trusts. He does not require the increase of ten talents of the man to whom he has given only one talent. He does not expect the man of poverty to give alms as the man who has riches. He does not expect of the feeble and suffering, the activity and strength which the healthy man has. The one talent, used to the best account, God will accept, "according to that a man hath, and not according to that he hath not."

God calls us servants, which implies that we are employed by him to do a certain work, and to bear responsibilities. He has lent us capital for investment. It is not our property; and we displease God if we hoard up; or spend as we please, our Lord's goods. We are responsible for the use or abuse of that which God has thus lent us. If #136 this [#20,p136] capital which the Lord has placed in our hands, lies dormant, or we bury it in the earth—be it only one talent—we shall be called to an account by the Master. He requires, not ours, but his own, with usury.

Every talent which returns to the Master, will be scrutinized. The doings and trusts of God's servants will not be considered an unimportant matter. Every individual will be dealt with personally, and will be required to give an account of the talents intrusted to him, whether he has improved or abused them. The reward bestowed will be proportionate to the talents improved. The punishment awarded will be according as the talents have been abused.

The inquiry of each one should be, What have I of my Lord's? and how shall I use it to his glory? "Occupy," says Christ, "till I come." The heavenly Master is on his journey. Our gracious opportunity is now. The talents are in our hands. Shall we use them to God's glory? or shall we abuse them? We may trade with them to-day; but to-morrow, our probation may end, and our account be forever fixed.

If our talents are invested for the salvation of our fellow men, God will be glorified. Pride and position are made apologies for extravagance, vain show, ambition, and profligate selfishness. The Lord's talents, lent to man as a precious blessing, will, if abused, #137 [#20,p137] reflect back upon him a terrible curse. Riches may be used by

us to advance the cause of God, and to relieve the wants of the widow and the fatherless. In thus doing, we gather to ourselves rich blessings. Not only in expressions of gratitude from the recipients of our bounties, but the Lord himself, who has placed the means in our hands for this very purpose, will make our souls like a watered garden, whose waters fail not. When the reaping time shall come, who of us will have the inexpressible joy of seeing the sheaves we have gathered, as a recompense of our fidelity, and our unselfish use of the talents the Lord has placed in our hands, to use for his glory?

There has been a decided failure with many in Vermont, to come up to the requirements of God. Some have fallen into a cold and lifeless condition, spiritually, because they are unfaithful servants. The love of the world has so filled the hearts of some, that they have lost their relish for heavenly things, and they are dwarfs in spiritual attainments. The State has been deprived of the right kind of labor. Bordoville has been the center of attraction. All the large gatherings have been drawn to one locality, which has been like putting their light under a bushel. Its rays have not benefited the people of the State at large. Many are now in darkness, who might have been rejoicing [#20,p138] in the knowledge of the truth. The talents, and especial efforts, #138 have been drawn to one locality. This is not as the Lord would have it. He designs that the warning, testing message should be given to the world, and that his people, who are the light of the world, should be interspersed among the moral darkness of the world, as witnesses; their lives, their testimonies, and example, to be a savor of life unto life, or of death unto death.

The Brn. — will need to be guarded, that they do not thwart the purposes of God, by plans of their own. They are in danger of narrowing down the work of God, which is broad, deep, and extended.

Bro. — — will be in danger of taking too narrow views of the work. God has given him an experience which is of value, if he makes the right use of it. But there is danger of his peculiarities' shaping that experience, and other minds becoming affected. Bro. —'s usefulness, as a laborer, is not what it otherwise would be, if he were not so prone to concentrate the strength of his mind upon one idea. He dwells upon incidents, and upon thoughts that he has had, and repeats them at length, when they are unimportant to others.

His mind was aroused in reference to the subject of his health. He concentrated the strength of his mind to this point. Himself [#20,p139] and his symptoms, were the principal subjects of conversation. #139 He was particular to go through with the course he had estab-

Testimony #20

lished in his mind, and he has failed to consider, when he was seeking his own accommodation, how inconvenient he made it for others.

His mind has been, to a great extent, shut up to his own case. This was the burden of his thoughts, and the theme of conversation. In this precise, systematic course, he has failed to receive the benefit, in point of health, that he might have realized if he had been more forgetful of himself, and, from day to day, engaged in physical exercise, which would have diverted his mind from himself.

The same deficiencies have marked his labor in the gospel field. In speaking to the people, he has many apologies to make, and many preliminaries to repeat, and the congregation become wearied before he reaches his real subject. Ministers should avoid apologies and preliminaries, as far as possible.

Bro. — is too specific. He dwells upon minutiae. He takes time to explain points which are really unimportant, and would be taken for granted without producing proofs; for they are self-evident. But the real, vital points should be made as forcible as language and proof can make them. They should stand forth as prominent as mile-
#140 posts. [#20,p140] He should avoid many words over little particulars, which will weary the hearer before the important points are reached.

Bro. — has large concentrativeness. When he gets his mind in a certain direction, it is difficult for him to place it upon anything else; he lingers tediously upon one point. In conversation, he is in danger of wearying the listener. His writings lack a free, easy style. The habit of concentrating the mind upon one thing, to the exclusion of other things, is a misfortune. This should be understood by him, and he should labor to restrain and control this power of the mind, which is too active. The too great activity of one organ of the mind, strengthens that organ, to the enfeebling of other organs. Bro. — should educate his mind, if he would make a successful laborer in the gospel field. The large development of this organ, impairs his health and his usefulness. There is a lack of harmony in the organization of his mind, and his body suffers in consequence.

It is greatly for the interest of Bro. — to cultivate simplicity and ease in his writings. He needs to avoid dwelling at length upon any one point that is not of vital importance; and even the most essential, manifest truths may be so covered up with words as to cloud and
#141 make indistinct that which is of itself plain and clear. [#20,p141]

Bro. — may be sound upon all points of present truth, and yet not be qualified in every respect to give the reasons of our hope, in writing, to the French people. He can aid in this work. The matter should be prepared by more than one or two minds, that it may not bear the stamp of their peculiarities. The chain of truth, reached and

prepared by several minds, and brought out, link after link, in a connected chain, in God's time, by the earnest searchers of truth, should be given to the people, and will be adapted to meet many minds. Brevity should be studied, in order to interest minds. Lengthy, wordy articles are an injury to the truth which the writer aims to present.

Bro. ——— should have his mind less occupied with himself, and talk less of himself. He should keep himself out of sight, and, in conversation, avoid making reference to himself, and making his peculiarities of life a pattern for others to imitate. He should encourage genuine humility. He is in danger of thinking his life and his experience to be superior to that of others.

Bro. ——— can be of value to the cause of God, if there is a harmony in the character of his labors. If he can see and correct the imperfections of his peculiar organization, which have a tendency to injure his usefulness, God can use him to acceptance. He should avoid lengthy preaching, [#20,p142] and long prayers. These are no benefit to himself or to others. Lengthy and excited exercise of the vocal organs, has irritated the throat and lungs, and injured his general health, more than his precise round of rules for eating and resting have benefited him. Once allowing over-exertion or straining the vocal organs, may not soon be recovered from, and may cost the life of the speaker. A calm, unhurried, yet earnest, manner of speaking, will have a better influence upon a congregation, than to let the feelings become excited, and control the voice and manners. The speaker should preserve, as far as possible, the natural tones of the voice. It is the truth that is presented that affects the heart. If the speaker makes these truths a reality, he will, with the aid of the Spirit of God, impress the hearers that he is in earnest, without straining the fine organs of the throat or the lungs. #142

Bro. ———, in his domestic life, is deeply interested; yet there is danger, in his conversation, of cultivating the habit of concentrating his whole mind upon the things which especially interest him, but cannot interest or profit others. He tries to maintain a system which, in itself, is correct; but here again, these things, useful of themselves, may become wearisome by dwelling too much upon them, and may become burdensome, in seeking to carry them out under all circumstances. [#20,p143] There is danger of neglecting the weightier matters. #143

The Brn. ——— should avoid being tedious in their labor. Their influence has been good in the main. Bro. ——— is naturally a good manager in temporal things. His instruction and example in this direction have helped those who were humble enough to be advised. But the jealousy, distrust, rebellion, complaining, and murmuring,

Testimony #20

which have existed in the church, have been disheartening. These brethren should guard against being too exacting.

In order to perfect Christian character, we should not cultivate merely a life of quiet, prayerful abstraction, nor all outward zeal and busy excitement, while personal piety is neglected. But the present time requires us to be waiting for the coming of the Lord, and vigilantly working for the salvation of our fellow-men. "Not slothful in business, fervent in spirit, serving the Lord." God will not accept the most exalted services, unless they be first consecrated by the surrender of the soul to him and his love. There will be danger, with a certain class of minds, of systematizing away the Spirit of God, and the vitality of the religion of Christ, and preserving an exactness of a

#144 wearisome round of duties and ^[#20,p144] ceremonies.

We are living in the midst of a crooked and perverse generation, and our nice and exact plans cannot always be carried out for the advantage of all. If we stand back upon dignity, we shall fail to help those who need help the most. The servants of Jesus Christ should accommodate themselves to the varied conditions of the people. They cannot carry out exact rules, if they meet the cases of all. Labor will have to be varied to meet the people where they are. "Of some, have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

The apostle counsels his Corinthian brethren, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:31-33. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." 1. Cor. 9:19. "To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some." Verse 22. "We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor, for his good, to edification. For even Christ pleased ^[#20,p145] not himself; but, as it is written, The reproaches of them that reproached thee, fell on me." Rom. 15:1-3.

#145

Bro. and Sr. —, of Canada, have been gradually losing their hold of God, and their love for heavenly and divine things, as they have been more earnestly grasping for worldly treasures. They have been relaxing their hold of Heaven, and fastening it more firmly to this world. A few years ago, they loved to have an interest in the advancement of the truth and the work of God. More recently, their love for gain has increased, and they have not felt interested to do

their part to save their fellow-men. Self-denial and benevolence, for Christ's sake, have not characterized their lives. They have done but little for the cause of God. What have they been doing with their talents? They have been burying them in the earth, investing them in lands. They have not been putting them out to the exchangers, that when the Master comes, he may receive his own with usury.

They have a work to do to set their hearts and house in order. "Lay up for yourselves treasures in Heaven." Their hearts have been upon the things of this life, and eternal considerations have been made secondary. They should work earnestly to get the love of the world out of their hearts, and should ^[#20,p146] place their affections upon ^{#146} things above, not upon things on the earth. If God's servants would bear in mind that their work is to do all in their power, with their influence and their means, to save souls for whom Christ died, there would be more unselfish effort, unbelievers would be stirred, and would be convinced that there is a reality in the truth presented, and backed up by example.

Bro. and Sr. — should have confidence in the work for these last days, and should be perfecting Christian character, that they may receive the eternal reward when Jesus comes.

Bro. — is failing in physical and mental vigor. He is becoming incapable of bearing much responsibility. He should counsel with his brethren who are discreet and faithful.

Bro. — is a steward of God. He has been intrusted with means, and should be awake to his duty, and render to God the things that are God's. He should not fail to understand the claims that God has upon him. While he lives, and has his reasoning powers, he should improve the opportunity of appropriating his means, instead of leaving the means God has intrusted to him, for others to use and appropriate after the close of his life.

Satan is ever ready to take advantage of the infirmities and weaknesses of men, to suit ^[#20,p147] his own purposes. He is a wily ^{#147} adversary, and has outgeneraled many whose purposes were good to benefit the cause of God with their means. Some have neglected the work that God has given them to do in appropriating their means. And while they are negligent to secure to the cause of God the means he has lent them, Satan comes in and turns the means into his own ranks.

Bro. — should move more cautiously. Men who are not of our faith obtain means of him upon various pretenses. He trusts them, believing them to be honest. It will be impossible for him to get back all the means he has let slip out of his hands into the enemy's ranks.

Bro. — could make a safe investment of his means by aiding the cause of God, and laying up for himself treasures in Heaven. He is

Testimony #20

frequently crippled, and thus unable to help when he would, because he cannot command the means to do so. When the Lord calls for his means, it is frequently in the hands of those to whom he has lent, some of whom never design to pay, and others feel no anxiety in the matter. Satan will accomplish his purpose as thoroughly through dishonest borrowers, as in any other way. All that the adversary of truth and righteousness is working for, is to prevent the advancement of our Redeemer's kingdom. He works through agents to carry out his purposes. [#20,p148] If he can prevent means from going into the treasury of God, his object is successful in one branch of his work. He has retained means in his ranks, to aid him in his work, which should have been used to aid in the great plan of saving souls.

Bro. — should have his business all straight, and not left at loose ends. It is his privilege to be rich in good works, and to lay up for himself a good foundation against the time to come, that he may lay hold on eternal life.

It is not safe for him to follow his failing judgment. He should counsel experienced brethren, and seek wisdom of God, that he may do up his work well. He should now be really in earnest, providing himself "bags which wax not old, a treasure in the Heavens that faileth not."

Bro. — has made a mistake in his domestic life. He has not, in words, expressed that affection for his wife that it was his duty to express. He has failed to cultivate true Christian courtesy and politeness. He has failed to be as kind, at all times, and considerate of her wishes and comfort, as was his duty. Her not uniting in faith with him, has led to much unhappiness for both. Bro. — has not respected his wife's judgment and counsel as he should. Her judgment and discernment is, in many respects, better than her husband's. She could, [#20,p149] if consulted, help him essentially in his business matters, in dealing with his neighbors, by her clearer perception and keener discernment.

Bro. — should not stand back upon his dignity, feeling that he understands it all himself. If he would be advised by his wife, and would, by his kindly actions, show regard for her, and a desire to please her, he would be doing nothing less than his duty. If her advice conflicts with his duty to God, and the claims he has upon him, then he can choose to differ, and yet, in the most quiet manner possible, giving his reasons, that he cannot sacrifice his faith or his principles. It would be for Bro. —'s interest, in temporal matters, to have his wife's judgment and counsel.

He can have no influence to win his wife to the truth while he is harsh, and rough, and unaccommodating. He should reform. He

needs to become softened, to be tender, gentle, and loving. He should let the sunshine of cheerfulness and happy contentment into his heart, and then let its beams shine in his family. He has brought those into his family whose influence would prove a curse to his wife, rather than a blessing. In thus doing, he has brought burdens upon her that might have been avoided. She should be consulted, and her wishes regarded as far as possible without compromising his faith. [#20.p150] #150

Bro. — has chosen his own way, and has had a set will, savoring of stubbornness. He has frequently been unyielding. This should not be. He professes to believe the truth, which has a sanctifying, softening, refining influence; his wife does not. He should show the power that the truth is exerting over his perverse nature—that it makes him patient, kind, forbearing, tender, affectionate, forgiving. The best way for Bro. — to be a living missionary in his family, is by exemplifying, in his life, the life of our dear Redeemer.

E. G. W.

Epistle Number Three.

DEAR BRO. —: I have felt very much burdened over your case since we met you at the Tipton Camp-meeting. I could scarcely refrain from addressing you personally while speaking to the people upon the words of Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." [#20.p151] #151

I recollected your countenance as one that had been shown me in vision some time ago. You were thinking you had a duty to preach the word to others; but your example, as you now are, would hinder more from embracing the truth than your preaching would convert to its belief. You profess to believe a most solemn, testing message; yet your faith has not been sustained by works. You have the truth in theory, but you have not been converted to the truth. The truth has not fully taken hold of your heart, and been carried out in your daily life.

You need to be converted, transformed by the renewing of your mind. When the truth takes hold of the heart, it works a reformation in the life. The unbelieving world will then be convinced that there is a power in the truth which has wrought so great a change for such a world-loving man as you have been. You love this world. Your

Testimony #20

treasures are here, and your heart is upon your treasures. And unless the power of the truth shall separate your affections from your god, which is this world, you will perish with your treasures.

#152 You have had but little sense of the exalted character of the work for these last days. You have not made sacrifices for the truth. You have a close, penurious spirit. You have closed your eyes to the wants of the needy and the distressed. Your_[#20,p152] compassion has not been stirred to relieve the wants of the oppressed and really needy. You have had no heart to aid the cause of God, and with your means to distribute to the necessities of the needy and suffering. Your heart is on your earthly treasures. Unless you overcome your love of the things of the world, you will have no place in the kingdom of Heaven.

The lawyer asked Jesus what he should do, that he might inherit eternal life. Jesus referred him to the commandments of his Father, telling him that obedience to God's commandments was necessary for his salvation. Christ told him that he knew the commandments, and that if he obeyed them, he should have life. Mark his answer: "Master, all these have I observed from my youth." Jesus looks upon this deceived young man with pity and love. He is about to reveal to him that there is a failure upon his part to keep the commandments from his heart, that he confidently asserted he was obeying. Jesus said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me."

#153 Jesus calls his attention directly to the defect in his character. He cites this young man to his own self-denying, cross-bearing life. He had left everything for the salvation_[#20,p153] of man. Christ entreated the young man to come and imitate his example, and he should have treasure in Heaven. Did the heart of the young man leap with joy at this assurance that he should indeed have treasures in Heaven? Oh! no. His earthly treasures were his idol.

His earthly riches eclipsed the value of the eternal inheritance. He turns from the cross, turns from the self-sacrificing life of the Redeemer, to this world. He has a lingering desire for the heavenly inheritance, yet he reluctantly turns from the prospect. It cost a struggle to decide which he should choose; he finally decided to continue his love for his earthly treasures.

This young man had great possessions. His heart was set upon them. He could not consent to transfer his affections from them, by doing good with them—blessing the widow and fatherless, and thus, by being rich in good works, transfer his treasure to Heaven. The love of this young man for his earthly treasures was stronger than his love for his fellow-men and the immortal inheritance. His choice was

made. The inducement presented by Christ, of securing a treasure in Heaven, was rejected; for he could not consent to comply with the conditions. The strength of his affection for his earthly riches triumphed, and Heaven, with all its attractive_[#20,p154] glory, was sacrificed for the treasures of the world. #154

The young man was very sorrowful; for he wanted both worlds; but he sacrificed the heavenly for the earthly.

But few realize the strength of their love for riches until the test is brought to bear upon them. Many who profess to be Christ's followers, then show that they are unprepared for Heaven. Their works testify that they love riches more than their neighbor or their God. Like the rich young man, they inquire the way to life; but when the way is pointed out, and the cost is estimated, and they are convinced that they must sacrifice their earthly riches and become rich in good works, they decide that Heaven costs too much.

The greater the treasures laid up upon the earth, the more difficult for the possessor to realize that they are not his own, but lent him to use to God's glory. Jesus here improves the opportunity to give his disciples an impressive lesson: "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Here the strength of riches is seen. The power of the love of riches over the human_[#20,p155] mind is almost paralyzing. Riches infatuate men and women, and make many of those who possess them act as though they were bereft of their reason. The more they have of this world, the more they desire. Their fears of coming to want increase with their riches. They have a disposition to hoard up means for the future. They are close and selfish, fearing that God will not provide for their future needs. This class is indeed poor toward God. They have, as their riches have accumulated, put their trust in them, and have not faith in God or his promises. #155

The poor man, having faith and confidence in God, who trusts in his care and love, abounding in good works, judiciously using the little he has, in blessing others with his means, is rich toward God. He feels that his neighbor has claims upon him that he cannot disregard, and yet obey the commandment of God, "Thou shalt love thy neighbor as thyself." The salvation of his fellow-men is considered of greater importance, by the poor who are rich toward God, than all the gold and silver the world contains.

Christ points out the way in which those who have worldly riches, and yet are not rich toward God, may secure the true riches. He says: Sell that ye have, and give alms; and lay up treasures in Heaven.

Testimony #20

#156 The remedy he proposes for the wealthy, is a transfer^[#20,p156] of their affections from earthly riches to the eternal inheritance. By investing their means in the cause of God, to aid in the salvation of souls, and by blessing the needy with their means, they become rich in good works, and are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This will prove a safe investment. But many show by their works that they dare not trust in the bank of Heaven. They choose to trust their means in the earth, rather than to send it before them into Heaven, that their hearts may be upon their heavenly treasure.

You have, my brother, a work before you, to strive to overcome covetousness and love of worldly riches, and especially self-confidence, because you have had apparent success in securing the things of this world. Rich poor men, professing to serve God, are objects of pity. While they profess to know God, in works they deny him. How great is the darkness of such! They profess faith in the truth, but their works do not correspond with their profession. The love of riches makes men selfish, exacting, and overbearing. Wealth is power; and frequently the love of it depraves and paralyzes all that is noble and godlike in man.

Riches bring with them great responsibilities. To obtain wealth by unjust dealing, by overreaching in trade, by oppressing the
#157 ^[#20,p157] widow and the fatherless, or by hoarding up riches and neglecting the wants of the needy, will eventually bring the just retribution described by the inspired apostle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

The humblest and poorest of the true disciples of Christ, who are rich in good works, are more blessed and more precious in the sight of God than the men who boast of their great riches. They are more honorable in the courts of Heaven than the most exalted kings and nobles who are not rich toward God.

The apostle Paul exhorted Timothy to charge the rich. This admonition is applicable to you, Bro. —, and to very many who profess to believe the truth for these last days. He says: "Charge them that are rich in this world, that they be not high-minded, nor trust in
#158 uncertain riches, but in the living God, who giveth us richly^[#20,p158] all

things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Those who hoard up means, or invest largely in lands, while they deprive their families of the comforts of life, act like insane men. They do not allow their families to enjoy the things God has richly given them. Notwithstanding they have large possessions, their families are frequently compelled to labor far beyond their strength, to save still more means to hoard up. Brain, bone, and muscle, are taxed to the utmost, to accumulate. Religion and Christian duties are neglected. Work, work, work, is the ambition, from morning until night.

Many do not manifest an earnest desire to learn the will of God, and to understand his claims upon them. Some who attempt to teach the truth to others, do not themselves obey the word of God. The more such teachers the cause of God has, the less prosperous will it be.

Many to whom God has intrusted riches, do not consider that they are working against their own eternal interest by selfishly retaining their riches. The apostle shows them that by being rich in good works, they are working for themselves. They are_[#20,p159] laying up in store for themselves, providing in Heaven an enduring treasure, that they may lay hold on eternal life. In distributing to the necessities of the cause, and helping the needy, they are faithfully doing the work that God has assigned them; and the memorial of their self-denial, and generous, loving acts, will be written in the book of Heaven. Every deed of righteousness will be immortalized, although the doer may not feel that he has done anything worthy of notice. If the daily walk of those who profess the truth were a living example of the life of Christ, a light would shine forth from them, which would lead others to the Redeemer. In Heaven alone will be fully estimated the blessed results, in the salvation of others, of a consistent, harmonious, godly life. #159

My brother, you have much to do in your family, to show them that the truth has wrought a good work for you, and that it has had a softening, refining, elevating, influence upon your life and character. You profess to believe that we are living in the last days, that we are giving the warning, testing message to the world; do you show this by your works? God is testing you, and he will reveal the true feelings of your heart.

God has intrusted you with talents of means, to use in the advancement of his cause, to bless the needy, and to relieve the_[#20,p160] destitute. You can do a far greater amount of good with your means, #160

Testimony #20

than you can do in preaching while you retain your means. Have you put your talents of means to the exchangers, that when the Master comes, and shall say, "Give an account of thy stewardship," you can, without confusion, present to him the talents doubled, both principal and interest, because you have not hoarded them, have not buried them selfishly in the earth, but have put them to use? Look over the history of your past life. How many have you blessed with your means? How many hearts have you made grateful by your liberalities? Please read the 58th chapter of Isaiah. Have you loosed the bands of wickedness? Have you sought to undo the heavy burdens? and to let the oppressed go free? and to break every yoke? Have you dealt your bread to the hungry? and brought the poor that were cast out to your house? Have you covered the naked? If you have been rich in these good works, you may claim the promises given in this chapter: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer. Thou shalt cry, and he shall say, Here I am." "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then^[#20,p161] shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not." But you are not now entitled to these promised blessings. You have not been engaged in this work. Look back at your past life, and consider how destitute is your life of good, noble, generous actions. You have served self faithfully. You have talked the truth; but you have not lived it. Your life has not been elevated and sanctified. Selfishness and stinginess have characterized your life. And it is now high time you were changing your course, and working diligently to secure the heavenly treasure.

#161

You have lost much that you can never regain. Opportunities for doing good you have not improved, and your unfaithfulness has been entered upon the books of Heaven. The life of Christ was characterized by self-denial, self-sacrifice, and disinterested benevolence. Your ideas are altogether too meager. You do not view the preparation necessary for the kingdom of God as it is. Talk is cheap stuff; it does not cost much. Works, fruits, will determine the character of the tree. What fruits have you borne? The apostle James exhorts his brethren, "What doth it profit, my brethren,^[#20,p162] though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye

#162

give them not those things which are needful to the body; what doth it profit?" Your good wishes, my brother, will not supply the need. Works must testify to the sincerity of your sympathy and love. How many times have you carried the above representation out to the letter.

You have a very good estimate of yourself; but you have a work to do that no other man can do for you. Your nature must be changed, and there must be a transformation of the entire being. You love the truth in word, but not in deed. You love the Lord a little, but your riches more. Would the Master say to you, if he should find you as you are at the present time, Well done, good and faithful servant; enter thou into the joy of thy Lord? What joy is here referred to? "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy that was set before Jesus, was that of seeing souls redeemed by the sacrifice of his glory, his honor, his riches, and his own life. The salvation of man was his joy. When all the redeemed shall be gathered into the kingdom of God,^[#20,p163] he will see of the travail of his soul, and be satisfied. #163

Those who are co-workers with Christ, partakers with him of his self-denial and his sacrifice, may be instrumental in bringing men and women to Christ, and seeing them saved, eternally saved, to praise God, and the Lamb who hath redeemed them.

E. G. W.

Pleasanton, Kansas, Oct. 15, 1870.

Epistle Number Four.

BRO. —: Your case presses upon my mind while writing out the dangers of others. For several months, I have been seeking an opportunity to write to you, and to others; but I have been hindered from writing out all the testimonies given me for individuals, by constant labor.

Your case has frequently burdened my mind; but I have not felt clear to write to you. I have written out very many testimonies which have been given for others, some of which, in many particulars, would apply to you. The object of publishing the testimonies is, that those who are not singled out personally, yet are as much in fault as those who are reprov'd, may be warn'd through the reproofs given to others. I thought it would not be my duty to address you personally. ^[#20,p164] Yet, as I write out individual testimonies to those who are in danger of neglecting their duty to the cause of God, and of sustaining #164

Testimony #20

an injury, a loss, to their own souls, by thus doing, I do not feel clear to leave your case without writing to you.

The last view given me, was above two years ago. I was then directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins, of some individuals, that all might be warned, reprov'd, and counseled. I saw that all should search their own hearts and lives closely, to see if the mistakes for which others were corrected, and the warnings given for others, did not apply to their own cases. If so, they should feel that these reproofs were given especially for them, and should make a practical application of the reproofs and counsel given, as though they were especially addressed to them.

Those who have a natural love of the world, and have been remiss in their duty, can see their own faults specified in the cases of others who have been reprov'd. God designs to test the faith of all who claim to be followers of Christ. He will test the sincerity of the prayers of all those who claim to earnestly desire to know their duty. He will make duty plain. He will give all an ample opportunity to develop what is in their hearts. The conflict will be close between self #165 [20,p165] and the grace of God. Self will strive for the mastery, and will be opposed to the work of bringing the life and thoughts, the will and affections, into subjection to the will of Christ. Self-denial and the cross stand all along in the pathway to eternal life; and because of this, "few there be that find it."

God is testing the character of all. He is proving their love for his cause, and for the promulgation of the truth which they profess to consider of inestimable value. The Searcher of hearts is judging, by the fruits they bear, who are truly followers of Christ; who, like their divine Pattern, will renounce the honors and treasures of the world, and consent to be of no reputation, preferring the favor of God, and the cross of Christ, that they may, in the end, secure the true riches, the treasure laid up in Heaven, the recompense of reward—eternal glory.

Those who do not really wish to know themselves, will pass off the reproofs and warnings to others, and will not discern that their own cases are met, and their errors and dangers pointed out. Earthly and selfish motives blind the mind, and so operate upon the soul that it cannot be renewed in the divine image. All who do not, by their own perverse natures, resist His will, will not be left in darkness, but will be renewed in knowledge and true holiness, and even glory in the #166 cross of Christ. [20,p166]

I have been shown that, at the right time, God would press the burden upon me to say to individuals, as Nathan said to David,

"Thou art the man." Many apparently believe the testimonies borne to others, and, as did David, give judgment in reference to them; when they should be closely searching their own hearts, and analyzing their own lives, and making a practical application of the close reproofs and warnings given to others.

Bro. —, I have been shown that your affections are more upon your earthly treasure than you are sensible of. You have been confused in your perceptions of your duty. And when the Spirit of God operates upon your mind to do what is according to the will and requirements of God, other influences that are not in harmony with the work of God for this time, hinder you from obeying the promptings of the divine will; and the result is, your faith is not made perfect by works. Your affections should be withdrawn from your earthly treasure. You have seemed, at times, to be much perplexed and troubled, as means was passing from you into the enemy's ranks, contrary to your wishes and calculations, and was thus lost to the cause of God. The talents of means have been intrusted to you by the Master, for you to improve to his glory. You are God's steward. You should be very cautious,^[#20.p167] lest you neglect your duty. You are naturally a world-loving man, and will be inclined to claim, as your own, the talents of means committed to your care. "Give an account of thy stewardship," will be heard by you by-and-by. #167

The children of God are wise, when they trust in that wisdom alone which comes from above, and when they have no strength but that which is from God. Separation from the friendship and spirit of the world is needful for us, if we would be united to the Lord, and abide in him. Our strength and our prosperity are in being connected with the Lord, chosen and accepted of him. There cannot be a union between light and darkness. God designs that his people should be a peculiar people, separate from the world, and be living examples of holiness; that the world may be enlightened, convicted, or condemned, according as they treat the light given them. The truth that has been brought before the understanding, the light that has shone upon the soul, will judge and condemn, if it be neglected or turned from.

In this degenerate age, error and darkness are preferred, rather than light and truth. The works of many of Christ's professed followers will not bear the test when examined by the light that now shines upon them. For this cause, many do not come to the^[#20.p168] light, lest it shall be made manifest that their works are not wrought in God. Light makes manifest and discovers the evil hidden under darkness. The men of the world, and men who are Christ's servants indeed, may appear to be alike in outward resemblance; but they are servants #168

Testimony #20

of two masters, whose interests are in decided opposition to each other. The world does not understand or discern the difference; but there is an immense distance and separation between them.

Says Christ, "Ye are not of the world, but I have chosen you out of the world." The true followers of Christ cannot enjoy the friendship of the world, and at the same time have their life hid with Christ. The affections must be withdrawn from the treasures of earth, and transferred to the heavenly treasure. How difficult was it for the young man who had great possessions to withdraw his affections from his worldly treasure, even with the promise of eternal life before him as his reward!

When all that we have and are is not consecrated to God, selfish interests close our eyes to the importance of the work, and means that God calls for is withheld. He who has lent this means for the advancement of his cause, will withdraw his prospering hand, and will frequently scatter, in some way, the means thus withheld. It will
#169 be lost to_[#20,p169] its possessor, and lost to the cause of God. It is not preserved in this world, nor in the world to come. God is robbed, and Satan triumphs. God would have you closely search your own heart, Bro. —, and get the love of the world out of it. Die to self, and live unto God. Then will you be of that number who are the light of the world.

Bro. —, I have been shown that you were cherishing erroneous views in regard to the future, which are savoring of the pernicious sentiments of the Age to Come. You sometimes talk out these ideas to others. These views are not in harmony with the body. You do not make a right application of Scripture. When Jesus rises up in the most holy place, and lays off his mediatorial garments, and clothes himself with the garments of vengeance, in place of the priestly attire, the work for sinners will be done. The period of time has then come when the mandate goes forth, "He that is unjust, let him be unjust still; . . . and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

God has given his word for all to investigate, that they may learn the way to life. None need to err, if they will submit to the conditions of salvation laid down in the word_[#20,p170] of God. Probation is
#170 granted for all, that all may form characters for eternal life. An opportunity will be given to all to decide for life or death. Men will be judged according to the measure of light given them. None will be accountable for their darkness and their errors, if the light has not been brought to them. They have not sinned in not accepting what has not been given them. All will be tested before Jesus leaves his posi-

tion in the most holy place. The probation of all closes when the pleading for sinners is ended, and the garments of vengeance are put on.

Many entertain views that probation is granted after Jesus leaves his work as mediator in the most holy apartment. This is the sophistry of Satan. God tests and proves the world by the light he is pleased to give them previous to the coming of Christ. Characters are being formed for life or death. But the probation of those who choose to live a life of sin, and neglect the great salvation offered, closes when Christ's ministration ceases, just previous to his making his appearance in the clouds of heaven.

Men and women who love the world, and whose minds are carnal and at enmity with God, will flatter themselves that a period of probation will be granted after Christ appears in the clouds of heaven. The carnal heart,^[#20.p171] which is so averse to submission and obedience, will be deceived with this pleasing view. Many will remain in carnal security, and continue in rebellion against God, flattering themselves that there is then to be a period of repentance of sin, and opportunity for them to accept the truth which now is unpopular and crossing to their natural inclination and desires. When they have nothing to venture, nothing to lose, by yielding obedience to Christ and the truth, they think they will take their chance for salvation. #171

There are some things in the Scriptures hard to be understood, and which, according to the language of Peter, the unlearned and unstable wrest unto their own destruction. We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by the Spirit of God to search the Scriptures, even with fasting and with prayer, until link after link is searched out, uniting in a perfect chain. Every fact which immediately concerns the salvation of men and women is made so clear that none need to err, or walk in darkness.

As we have followed down the chain of prophecy, revealed truth for our time has^[#20.p172] been clearly seen and explained. We are accountable for the privileges that we enjoy, and the light that shines upon our pathway. Those who lived in past generations were accountable for the light which was permitted to shine upon them. Their minds were exercised in regard to different points of Scripture which tested them. But they did not understand the truths which we do. They were not responsible for the light which they did not have. They had the Bible, as we have; but the time for the unfolding of special truth, #172

Testimony #20

in relation to the closing scenes of this earth's history, is during the last generations that shall live upon the earth.

Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light in regard to the Sabbath of the fourth commandment, which now shines upon us, had been given to the generations in the past, God would have held them accountable for the light.

#173 When the temple of God was opened in Heaven, John saw, in holy vision, a class of people whose attention was arrested, and who were looking with reverential awe at the ark containing the law of God. The special test upon the fourth commandment did not_[#20.p173] come until after the temple of God was opened in Heaven.

Those who died before the light was given upon the law of God and the claims of the fourth commandment, were not guilty of the sin of violating the seventh-day Sabbath. The wisdom and mercy of God, in dispensing light and knowledge at the proper time as the people need it, is unsearchable. Previous to his coming to judge the world in righteousness, he sends forth a warning to arouse their attention to their neglect of the fourth commandment, that they may be enlightened, and may repent of their transgression of his law, and prove their allegiance to the great Lawgiver. He has made provision that all may be holy and happy if they choose. Sufficient light is given to this generation, that we may learn what our duty and privileges are, and enjoy the precious and solemn truths in their simplicity and power.

#174 We are only accountable for the light that shines upon us. The commandments of God and the testimony of Jesus are testing us. If faithful and obedient, God will delight in us and bless us as his own, chosen, peculiar people. When perfect faith, and perfect love and obedience, abound, working in the hearts of those who are Christ's followers, they will have a powerful influence. Light will emanate from them, dispelling the darkness around them, refining and elevating all_[#20.p174] within the sphere of their influence, and bringing to a knowledge of the truth all who are willing to be enlightened, and follow in the humble path of obedience.

Those who possess the carnal mind cannot comprehend the sacred force of vital truth upon which their salvation depends, because they will cherish pride of heart, love of the world, love of ease, selfishness, covetousness, envy, jealousy, lust, hatred, and every evil. If they would overcome these, they might be partakers of the divine nature. Many leave the plain truths of God's word, and neglect to follow the light that shines clearly upon their pathway; but are prying

into secrets not plainly revealed, and are conjecturing, and talking, and disputing, in regard to questions they are not required to understand, for they have no special reference to their salvation. Thousands have been beguiled in this way by Satan. They have neglected present faith and present duty which were clear and comprehensive to all who have their reasoning powers; and they have dwelt upon doubtful theories, and scriptures which they could not comprehend, and have erred concerning the faith. They have a mixed faith.

God would have all make a practical use of the plain teachings of his word in regard to the salvation of man. If they are doers of the word which is plain and powerful in ^{its simplicity,} ^{they} ^{will not fail to perfect Christian character.} ^{They will be sanctified through the truth, and through humble obedience to the truth, will secure everlasting life. God wants servants that are true, not only in word, but in deed. Their fruits will show the genuineness of their faith.} #175

Bro. —, you will be subject to Satan's temptations if you cherish these views. Your faith will be a mixed faith, and you will be in danger of confusing the minds of others. God requires his people to be a unit. Your peculiar views will prove an injury to your influence; and if you cherish them and talk them, they will finally serve to separate you from your brethren. If God has light necessary for the salvation of his people, he will give it to them as he has other great and important truths. Here you should let the matter rest. Let God work in his own way, to accomplish his purposes in his own time and manner. May God enable you to walk in the light as he is in the light.

E. G. W.

Epistle Number Five.

I WAS shown the case of Bro. —, that he had been standing for some time resisting the truth. His sin was not because he did not receive that which he sincerely believed ^{to be error,} ^{but} ^{because he did not investigate diligently, and have a knowledge of what he was opposing. He took it for granted that Sabbath-keeping Adventists, as a body, were in error. This view was in harmony with his feelings, and he did not see the necessity of finding out for himself by diligently searching the Scriptures with earnest prayer. Had Bro. — pursued this course, he might now have been far in advance of his present position. He has been too slow to receive evidence, and neglectful in searching the Scriptures, to see if these things were so. Paul did not consider those worthy of commendation who resisted his} #176

Testimony #20

teachings as long as they could, until compelled by overwhelming evidence to decide in favor of the doctrine he taught, which he had received of God.

Paul and Silas left Thessalonica, where they had labored in the synagogue of the Jews with some success; but to the great dissatisfaction of the unbelieving Jews, who created a disturbance, and made a great uproar against Paul and Silas. These devoted apostles were obliged to leave under the cover of night, and go to Berea, where they were gladly welcomed. They speak in commendation of the Bereans thus: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures^{#20,p177} daily, whether those things were so. Therefore many of them believed." Bro. — has failed to see the vital importance of the question. He did not feel the burden pressing him to diligent search, independent of any man, to find out what is truth. He has thought too much of Eld. —, and has not felt the necessity of learning of One who is meek and lowly of heart. He has not been teachable, but self-confident. Our Saviour has no words of commendation for those who are slow of heart to believe in these last days, any more than he had for a doubting Thomas, who boasted that he would not believe upon the evidence the disciples rehearsed, which they credited, that Christ had indeed risen and appeared to them. Said Thomas, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, *I will not believe.*" Christ granted Thomas the evidence he had declared he must have; but he reprovably said to him, "Be not faithless, but believing." Thomas acknowledged himself convinced. Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

Bro. —'s position made him a weak man. He remained for quite a length of time warring against nearly everything but^{#20,p178} the Sabbath; fellowshiping commandment-breakers, he still being claimed by the Adventists who were in bitter opposition to the Sabbath of the fourth commandment. He was in no condition to help them, because he was in a state of indecision himself. His influence has rather confirmed many in their unbelief.

With all the help, evidences, and encouragement, Bro. — has had, his standing back has displeased the Lord, while it has strengthened the hands of those who were fighting against God by their opposition to the truth.

Bro. — might now be a strong man, possessing influence with God's people in Maine, esteemed highly in love *for his works' sake*. Bro. — would be inclined to the idea that his backwardness was a special virtue, rather than a sin which he must repent of. He has

been very slow to learn the lessons God has designed to teach him. He has not been an apt scholar, having a growth and an experience in present truth, which would qualify him to bear that weight of responsibility he might now bear, had he diligently improved all the light given. I was shown a time when Bro. —— began to make an effort to subdue himself, and restrain his appetite; then he could the more easily be patient. He had been easily excited, passionate, irritable, depressed in spirit,^[#20,p179] and his eating and drinking had very much to do in keeping him in this state, where the lower organs bore sway and predominated over the higher powers of the mind. Temperance would do much for Bro. ——; and more physical exercise and labor is necessary for his health. As Bro. —— made efforts to control himself, he began to grow, but did not receive that blessing in his efforts to improve that he would have done had these efforts been made at an earlier period. #179

Instead of gathering with Christ into the truth, he too long drew back, would not advance, and stood directly in the way of the advancement of others, and so scattered abroad. His influence has stood directly in the way of the progress of the work which God sent his servants to do.

Bro. ——'s ideas of order and organization have been in direct opposition to God's plan of order. God has order in Heaven to be imitated by those upon earth who are heirs of salvation. The nearer mortals attain to the order and arrangement of Heaven, the more closely are they brought into that acceptable state before God which will make them subjects of the heavenly kingdom, and give them that fitness for translation from earth to Heaven which Enoch possessed preparatory to his translation.^[#20,p180] #180

Bro. —— should be guarded. There is a lack of order in his organization. His being has not been in harmony with that restraint, that care and diligence, necessary in order to preserve harmony and union of action.

His education for years in his religious experience has been a great detriment to his dear children, and especially to God's people.

The obligations Heaven has imposed upon a father, and especially upon a minister, he has not realized. A man who has but a feeble sense of his responsibility as a father, to encourage and enforce order, discipline, and obedience, will fail as a minister and as a shepherd of the flock. The same lack which characterizes his management at home in his family will be seen in a more public capacity in the church of God. Wrongs will exist uncorrected, because of the unpleasant results which attend reproof and earnest appeals.

Testimony #20

Bro. ——'s family need a great reform. God is not pleased with their present state of disorder, having their own way and following their own course of action. This condition of things in his family is destined to counteract his influence where he is known. It also has the effect to discourage those who have a will to help him in the support of his family. This lack is an injury^[#20.p181] to the cause. Bro. — does not restrain his children. God is not pleased with their disorderly, boisterous ways—their unrefined deportment. All this is the result of, or the curse which follows, the unabridged liberty which Adventists have claimed was their blessed privilege to enjoy. Bro. and Sr. —— have desired the salvation of their children; but I saw that God would not work a miracle in the conversion of their children while there were duties resting upon the parents, of which they have but little sense. God has left a work for these parents to do, which they have thrown back upon God to do for them.

When Bro. and Sr. —— feel the burden they ought to feel for their children, they will unite their efforts to establish order, discipline, and wholesome restraint, in their family. Bro. ——, you have been slothful in bearing the burdens which every father should bear in the family; and as the result, very heavy has been the burden which has been left for the mother to bear. You have been too willing, Bro. ——, to excuse yourself from care and burdens at home and abroad.

When, in the fear of God, with solemnity of mind in view of the Judgment, he resolutely takes the burden Heaven has designed he should, and when he has done all that he can on his part, then can he offer the understanding^[#20.p182] prayer, with the Spirit, and in faith, for God to do that work for his children which is beyond the power of man to perform. There has been a lack of judiciously using means. Wise judgment has not influenced him as much as the voices and desires of his children. He does not place the estimate that he should upon means in his hands, and expend it cautiously for the most needful articles, the very things he must have for comfort and health. The entire family need to improve in this respect. Many things are needed in his family for convenience and comfort. The lack of appreciating order and system in the family arrangement, leads to destructiveness and working to great disadvantage. All members of the family should realize that a responsibility rests upon them individually to do their part in adding to the comfort, order, and good regulations, in the family arrangement. One should not work against another. Each should unitedly engage in the good work of encouraging each other, exercising gentleness, forbearance, and patience, speaking in low, calm tones, shunning confusion, each doing their utmost to lighten the burdens of the mother. Things should no longer be left at loose ends, all

excusing themselves from duty, leaving for another to do that which they can and should do themselves. These things may be trifles; but when all are put together, they^[#20,p183] make great disorder, and bring #183 down the frown of God. It is the neglect of the littles, the trifles, which poisons life's happiness. A faithful performance of the littles, composes the sum of happiness to be realized in this life. He that is faithful in little, is faithful also in much. He that is unfaithful or unjust in small matters, will be in greater matters. All in the family arrangement should understand just the part they are expected to act in union with the family. All should understand that it is required of them to bear their share of life's burdens, from the child six years old and upward.

There are important lessons for these children to learn; and they can learn them better now than at a later period. God will work for these dear children in union with the efforts their parents make in a wise direction, and will bring them to become learners in the school of Christ. Jesus would have these children separate from the vanities of the world, leave the pleasures of sin, and choose the path of humble obedience. If they will now heed the gracious invitation and accept Jesus as their Saviour, he will cleanse them from their sins, and impart grace and strength to them, if they follow on to know the Lord.

Dear Bro. —, your lessons, learned amid the distracting influences which have existed in Maine, have been exceedingly #184 ^[#20,p184] injurious to your family. You have not been as circumspect as God requires you to be in your conversation. You have not dwelt upon the truth in your family, diligently teaching the principles of the truth and the commandments of God unto your children, when you rise up, and when you sit down; when you go out, and when you come in. You have not appreciated your work as a father, or as a minister. There has not been that zealous performance of duty to your children.

In regard to *family prayer*, time has not been devoted to this duty, and you have not required the presence of the entire members of your household. The meaning of *husband* is *house-band*. All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing, sterner virtues, energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is, in one sense, the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering, and also engage in the song of praise to God. The father should, as priest of the household, confess, morning and evening, to God, the sins committed by himself and his children through the day, which have come to his knowledge, and also those sins which are^[#20,p185] secret, which God's eye alone has taken #185

Testimony #20

cognizance of. This rule of action, zealously carried out on the part of the father, when he is present, and the mother when the father is absent, will result in blessings to the family.

The reason why the youth of the present age are not more religiously inclined, is because of the defect in their education. It is not true love which is exercised toward children, to permit in them the indulgence of passion, or permit disobedience of your laws to go unpunished. As the twig is bent the tree is inclined. You love your ease too well. You are not painstaking enough. Constant effort is required; constant watchfulness, and earnest, fervent prayer; keeping the mind in a praying mood, uplifted to God; "not slothful in business; fervent in spirit, serving the Lord." You have failed in your family to appreciate the sacredness of the Sabbath, and to teach it to your children, and enjoin upon them its sacredness, and the importance of keeping it according to the commandment. Your sensibilities are not clear and ready to discern the high standard we must reach in order to be commandment-keepers. God will assist you in your efforts, when you earnestly take hold of the work. You should possess perfect control over yourself; then you can have better success in controlling your children^[#20,p186] when they are unruly. A great work is before you to repair past neglects. You are not required to perform it in your own strength. Ministering angels will aid you in this work. No throwing up of the work, or laying aside the burden. You should lay hold of it with a will, and repair your long neglect. You must have higher views of God's claims upon you in regard to his holy day. Everything that can, possibly, should be done on the six days which God has given to you. You should not rob God of one hour of holy time. Great blessings are promised to those who place a high estimate upon the Sabbath, and realize the obligations resting upon them in regard to its observance, "If thou turn away thy foot from the Sabbath, [from trampling upon it, setting it at naught,] from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

When the Sabbath is brought to us, we should, from its commencement, place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating^[#20,p187] that time which is strictly the Lord's, to our own use. We should not do, ourselves, or suffer our children to do, any manner of our own work for a livelihood, or that which could have been done on the six days. Friday is

the day of preparation. Time can then be devoted to thinking, and doing, and conversing upon, things necessary in preparing for the Sabbath. Nothing should be left unsaid or undone, to be said or done upon the Sabbath, which will, in the sight of Heaven, be regarded as a violation of the holy Sabbath. God requires that we shall not only refrain from physical labor upon the Sabbath, but the mind must be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, or engaging in light and trifling conversation. Talking upon everything or anything which may come into the mind, is speaking our own words. Every deviation from right brings into bondage and condemnation.

Bro. —, you should discipline yourself to discern the sacredness of the Sabbath of the fourth commandment, and labor to raise the standard in your family, and among God's people wherever you have, by example, lowered it. You should counteract the influence you have cast in this respect, by a change of words and actions.

You have often forgotten, and have spoken^[#20.p188] your own words upon God's sanctified day. You have frequently failed to "remember the Sabbath-day to keep it holy." You have been unguarded, and have, upon the Sabbath, joined with the unconsecrated in conversation upon the common topics of the day, such as gains and losses, stocks, crops, and provisions. In this, your example injures your influence. You should reform.

#188

Those who are not fully converted to the truth, frequently let their minds freely run upon worldly business, although they may rest from physical toil upon the Sabbath, and their tongues speak out what is in their minds, hence these words concerning cattle, crops, losses, and gains. All this is Sabbath-breaking. If the mind is running upon worldly matters, the tongue will reveal it; for, out of the abundance of the heart the mouth speaketh.

The example of ministers especially, in this respect, should be circumspect. And they should conscientiously restrict themselves upon the Sabbath to conversation upon religious themes, present truth, present duty, the Christian's hopes and fears, trials, conflicts, and afflictions, overcoming at last, and the reward to be received.

Ministers of Jesus should stand as reprovers to those who fail to remember the Sabbath to keep it holy. They should solemnly and kindly reprove those who engage^[#20.p189] in worldly conversation upon the Sabbath, and at the same time claim to be Sabbath-keepers. They should encourage devotion to God upon his holy day.

#189

None should feel at liberty to spend sanctified time in an unprofitable manner. It is displeasing to God for Sabbath-keepers to sleep during much of the Sabbath. They dishonor their Creator in do-

ing this; and, by their example, say that the six days are too precious for them to spend in resting. They must make money, although it be by robbing themselves of needed sleep, which they make up by sleeping away holy time. They then excuse themselves by saying, The Sabbath was given for a day of rest. I will not deprive myself of rest to attend meeting; for I need rest.

Such make a wrong use of the sanctified day. They should, upon that day especially, interest their families in its observance, and should gather with the few or with the many, as the case may be. They should devote their time and energies in spiritual exercises, that the divine influence resting upon the Sabbath may attend them through the week. Of all the days in the week, none are as favorable for devotional thoughts and feelings as the Sabbath. All Heaven was represented to me as beholding and watching those upon the Sabbath who acknowledge the claims of the fourth commandment upon them, ^[#20,p190]and were observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution of God. Those who sanctified the Lord God in their hearts, by a strictly devotional frame of mind, and sought to improve the sacred hours in keeping the Sabbath to the best of their ability, to honor God by calling the Sabbath a delight, these the angels were specially blessing with light and health, and special strength was given them. But on the other hand, those who failed to appreciate the sacredness of God's sanctified day, the angels were turning from them, removing their light and their strength. I saw them overshadowed with a cloud, desponding, and frequently sad. They felt a lack of the Spirit of God. #192

Dear Bro. —, you should be circumspect in your conversation at all times. Has God called you to be a representative of Jesus Christ upon earth, in Christ's stead beseeching sinners to be reconciled to God? This is a solemn, exalted work. Bro. —, your work is but just begun when you cease speaking in the desk. You are not released from responsibilities when out of meeting. You are to be a living epistle, known and read of all men. You should maintain your consecration to the work of saving souls out of meeting. Ease is not to be consulted. Pleasure is not to be thought of. The salvation ^[#20,p191] of souls is the all-important theme. For this work, the minister of the gospel of Christ is called. He must maintain good works out of meeting, and adorn his profession by his godly conversation and circumspect deportment. You have frequently, after your pulpit labor, around the fireside, in the company you are with, counteracted your efforts in the pulpit, by your unconsecrated conversation. You must live out what you preach to others as their duty, and take upon yourself, as you never yet have done, the burden of the work, the weight of responsi- #193

Testimony #20

bility, which should rest upon every minister of Christ. Confirm the labor bestowed in the desk by following it up in private effort. Judicious conversation upon present truth should be engaged in, candidly ascertaining the state of mind of those present, and in the fear of God, making a practical application of important truth to the cases of those with whom you associate. You have failed to be instant in season, out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine. As a watchman upon the walls of Zion, constant watchfulness is necessary. Your vigilance must not abate. Educate yourself to be able to appeal to families around the fireside. You can accomplish even #194 more in this direction than by your pulpit labors alone.

Watch for souls as one that must give an account. Give no occasion for unbelievers^[#20.p192] to charge you with remissness in this duty, by neglecting to appeal to them personally. Talk with them faithfully, and beseech them to yield to the truth. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one, we are the savor of death unto death; and to the other, the savor of life unto life." As the apostle views the magnitude of the work, and the weighty responsibilities resting upon the minister, he exclaims, "And who is sufficient for these things?" "For we are not as many which corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." Those who corrupt the word, handing out wheat and chaff, or anything that they may deem gospel, while they oppose the commandments of God, cannot appreciate the feelings of the apostle while he trembled under the weight of the solemn work, and the responsibility resting upon him as a minister of Christ, having the destiny of souls, for whom Christ died, resting upon him.

In the estimation of self-made ministers, it will take but a small pattern to fill the bill, and make a minister. The apostle had a high estimate of the qualifications necessary to make a minister. The #195 deportment of a minister while in the desk, should be circumspect, not careless. He should not be negligent of his attitude. He should^[#20.p193] have refinement and order, in the highest sense, God requires of those who accept so responsible a work, to receive the words from his mouth and speak them to the people, warning and reproof, correcting and comforting, as the case may require. God's representatives upon earth should be in daily communion with him. Their words should be select, their speech sound. The haphazard words frequently used by ministers who preach not the gospel in sincerity should be forever discarded.

I was shown, Bro. —, that you had been naturally irritable, easily provoked, lacking patience, and forbearance. If your course was

questioned, or you urged to take your position upon the truth, you have felt too much that you would not be hurried. You would not move a step because others desired you to. You would take your time. Should your hearers pursue the same course, you would consider them blame-worthy. If all should do as you have done, God's people would require a temporal millennium in which to make the needed preparations for the Judgment. God has mercifully borne with your backwardness. It will not answer for others to follow your example; for you are now weak, and deficient where you might be strong and well qualified for the work.

Bro. ——— could effect but little for you. [#20,p194] He erred in especially interesting himself for those who thought they should become teachers. His labors were unwisely directed. Had he not touched the case of a minister in Maine, and had he labored in new fields where there had been no Adventists, many would have been brought to the knowledge of the truth. Bro. ——— has been advancing slowly, and occupying a position more pleasing to God in regard to patience, forbearance, and endurance; and yet there is a much greater work to be done for him before he can make a successful minister in the cause, and advance the work of God.

#196

You refused, Bro. ———, to be helped by Bro. ———. He zealously interested himself in your case. Time and strength was devoted to you; and matters were shaped for your special benefit, to remove your prejudice and win you to accept the truth, until your indolence and unbelief exhausted the patience of Bro. ———. Then the character of his labor changed, and he pressed you to come to a decision and move out upon the light and evidence you had received. This earnest effort on his part, you termed crowding and jamming you; your mulish temperament was manifested. You rose up against this dealing and rejected the efforts he made to help you. Here you injured yourself and disheartened Bro. ———. Your course displeased God; your feelings toward Bro. [#20,p195] ——— were not Christian. You gloried in your resistance of his efforts in your behalf.

#197

The Lord blessed the labors of Bro. ———, in raising up a people in the State of Maine. This labor was hard and trying, and you did your share in making it so. You have not realized how hard you was making the work for those whom God had sent to present the truth to the people. They were exhausting their energies to bring the people to the point of decision in regard to the truth, while you and others of the ministers stood directly in their way. God was working through his ministers to draw to the truth; and Satan was working through you and other ministers to discourage and counteract their

Testimony #20

labor. The very men professing to be watchmen who, if they had stood in the counsel of God, would have first received the word of warning and given it to the people, were among the last to accept the truth. The people were in advance of their teachers. They received the warning even before the watchmen, because the watchmen were unfaithful and were sleeping at their post.

#198 Bro. —, you should have had feelings of brotherly sympathy and love for Bro. —; for he deserved this from you rather than one word of censure. You should severely censure your own course, because you was found fighting against God. But you_[#20.p196] have amused yourself and others at the expense of Bro. —, by relating his efforts for you, and your resistance of his labors, and have enjoyed a hearty laugh over the matter.

#199 It becomes every minister of Jesus Christ to use sound speech, which cannot be condemned. I was shown that a solemn work is to be accomplished for the ministers of Christ. This cannot be done without effort on their part. They must feel that they have a work to do in their own cases, which no other one can do for them. They must seek to gain the qualifications necessary, in order to make able ministers of Jesus Christ, that in the day of God they may stand acquitted, free from the blood of souls, having done all their duty in the fear of God. As their reward the faithful undershepherds will hear from the chief Shepherd, "*Well done, good and faithful servant.*" He will then place the crown of glory upon their heads, and bid them enter into the joy of their Lord. What is that joy? It is beholding with him the redeemed saints, seeing with Christ the travail for souls, the self-denial, the self-sacrifice, the giving up of ease, of worldly gain, every earthly inducement, and choosing the reproach, the suffering, the self-abasement, the wearing labor, the anguish of spirit, as men oppose the counsel of God against their own souls, the chastening of the soul before_[#20.p197] God, the weeping between the porch and the altar, and the becoming a spectacle unto the world, to angels, and to men. All this is then ended, and the fruits of the laborers are seen, as souls are saved through their efforts in Christ. The ministers who have been co-workers with Christ enter with him into the joy of their Lord, and are satisfied.

"Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Ministers are too forgetful of the Author of their salvation. They think they endure much, when

they bear and suffer but little. God will work for ministers if they will let him work for them. If they feel that they are all right, and do not need a thorough *conversion*, and will not see themselves and come up to the measurement of God, he can do better without their labors than with them.

God requires ministers to fill the bill, to show themselves approved unto God, workmen that needeth not to be ashamed. If they refuse this strict discipline, God will release them, and select men who will not^[#20,p198] rest until they are thoroughly furnished unto all good works.

Our hearts are naturally sinful, and slothful in the service of Christ; and we need to be guarded constantly, or we shall fail to endure hardness as good soldiers of Christ; and we shall not feel the necessity of aiming vigorous blows against besetting sins, but will readily yield to the suggestions of Satan, and raise a standard for ourselves, rather than accept the pure and elevated standard God has raised for us.

I saw that the Sabbath-keeping ministers of Maine have failed to become Bible students. They have not felt the necessity of a diligent study of the word of God themselves, that they might be thoroughly furnished unto all good works; neither have they felt the necessity of urging the close searching of the Scriptures upon their hearers. If there had not been one Seventh-day Adventist minister in Maine to oppose the counsel of God, all that has been accomplished might have been done with one-half the effort that has been made; and the people might have been brought into order from their distracted, confused state, and now have been strong enough to stand against opposing influences. Many places which have not yet been entered might have been visited, and successful labor bestowed, which^[#20,p199] would have brought many to a knowledge of the truth.

Much of the labor which has been spent in Maine has been for Seventh-day Adventist ministers to bring them into a right position. It has required hard labor to counteract their influence while they were opposing the counsel of God against their own souls, and standing in the way of sinners. They would not enter in themselves, and them that would, they hindered by precept and example. There has been a mistake in following into fields where there were Adventists who do not as a general thing feel any necessity of being helped. They think themselves in a good condition, and able to teach others. The laborers are few, and their labor must be spent to the best possible advantage. Much more can be done in the State of Maine, as a general thing, where there is not one Adventist. New fields should be entered, and the time that has hitherto been spent in wearing labor for Advent-