

THE
TESTIMONIES
TO THE CHURCH,
Testimonies Nos. 27-28

BY ELLEN G. WHITE.

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

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

1876-1879

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Testimony For The Church No. 27

By Mrs. E. G. White

The Pacific Press Oakland, California Castro bet.
Eleventh and Twelfth

1876

Willing Obedience

Abraham was an old man when he received the startling command from God to offer up his son Isaac for a burnt offering. Abraham was considered an old man even in his generation. The ardor of his youth had faded away. It was no longer easy for him to endure hardships and brave dangers. In the vigor of youth man may breast the storm with a proud consciousness of strength, and rise above discouragements that would cause his heart to fail later in life when his steps are faltering towards the grave.

But God in his providence reserved his last most trying test for Abraham, until the burden of years was heavy upon him and he longed for rest from anxiety and toil. The Lord spoke unto him, saying, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt- offering." The heart of the old man stood still with horror. The loss of such a son by disease would have been most heart-rendering to the fond father, it would have bowed his whitened head with sorrow; but now he is commanded to shed the precious blood of that son with his own hand.

[#27p04] It seemed to him a fearful impossibility.

#4

Yet God had spoken and his word must be obeyed. Abraham was stricken in years, but this did not excuse him from his duty. He grasped the staff of faith, and in dumb agony, took his child by the hand, beautiful in the rosy health of youth, and went out to obey the word of God. The grand old patriarch was human; his passions and attachments were like unto ours; he loved this boy

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who was the solace of his old age, and unto whom the promise of the Lord had been given.

But Abraham did not stop to question how God's promises could be fulfilled if Isaac was slain, he did not stay to reason with his aching heart; but he carried out the divine command to the very letter, till, just as the knife is about to be plunged into the quivering flesh of the child, the word came, "Lay not thine hand upon the lad, "for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

This great act of faith is penciled on the pages of sacred history to shine forth upon the world as an illustrious example to the end of time. Abraham did not plead that his old age should excuse him from obeying God. He did not say, "My hairs are gray, the vigor of my manhood is gone; who will comfort my waning life when Isaac is no more? How can an aged father spill the blood of an only son?"

#5 No; God had spoken, and man must obey
[#27p05] without questioning or murmuring or fainting by the way. We need the faith of Abraham in our churches today, to lighten the darkness that gathers round them, shutting out the sweet sunlight of God's love, and dwarfing spiritual growth.

Age will never excuse us from obeying God. Our faith should be prolific of good works, for faith without works is dead. Every duty performed, every sacrifice in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives his blessing. But he requires of us an entire surrender of the faculties. The mind and heart, the whole being must be given to him, or we fall short of becoming a true Christian.

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God has withheld nothing from man that can secure to him eternal riches. He has clothed the earth with beauty and furnished it for his use and comfort during his temporal life. He has given his son to die for the redemption of a world that had fallen through sin and folly. Such matchless love, such infinite sacrifice claims our strictest obedience, our holiest love, our unbounded faith. Yet all these virtues, exercised to their fullest, can never be commensurate with the great sacrifice that has been offered for us.

God requires prompt and unquestioning obedience of his law. But men are asleep or paralyzed by the deceptions of Satan who suggests excuses and subterfuge, and [#27p06]conquers their #6 scruples, saying as he did to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel with flattering self-congratulations. Said he, "Blessed be thou of the Lord, I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Saul was confused and sought to shirk responsibility by answering, "They have brought them from the Amalekites, for the people spared

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the best of the sheep and of the oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit commands of God, directing him to destroy all things belonging to Amalek. He pointed out his transgressions and declared that he had disobeyed the Lord. But #7 [#27p07] Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Samuel was grieved to the heart by the persistency with which the king refused to see his sin and confess it. He sorrowfully asked, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat or rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case.

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten, yet every statute is none the less binding. Every transgression will bring its punishment. #8 Worldly love of gain desecrates the Sabbath, yet the claims[#27p08] of that holy day are not abro-

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gated or lessened. God's command is clear and unquestionable on this point; he has peremptorily forbidden us to labor upon the seventh day. He has set it apart as a day sanctified to himself.

Many are the hindrances that lay in the path of those who would follow in obedience the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those, who, in trial and perplexity, go forward looking unto Jesus as the author and finisher of their faith.

In ancient times God spoke to men by the mouths of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit. There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue, than now. But will they profit by his teachings, will they receive his reproofs, and heed his warnings? God will accept of no partial obedience nor sanction any compromise with self. [#27p09]

#9

The Twelve Spies.

The Lord commanded Moses to send men to search the land of Canaan, which he would give unto the children of Israel. A ruler of each tribe was to be selected for this purpose. They went, and after forty days returned from their search, and came before Moses and Aaron, and all the congregation of Israel, and showed them the fruit of the land. All agreed that it was a good

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land, and they exhibited the rich fruit which they had brought as evidence. One cluster of grapes was so large that two men carried it between them on a staff. They also brought of the figs, and the pomegranates, which grew there in abundance. After they had spoken of the fertility of the land, all but two spoke very discouragingly of their being able to possess it. They said that the people were very strong that dwelt in the land, and the cities were surrounded with great and high walls, and, more than all this, they saw the children of the giant Anak there. They then described how the people were situated around Canaan, and the impossibility of their ever being able to possess it.

As the people listened to this report, they gave vent to their disappointment with bitter reproaches and wailing. They did not wait, and reflect, and reason that God, who had brought them out thus far, would certainly give them the land. They left God out of the question. They acted as though^[#27p10] in the taking of the city of Jericho, the key to the land of Canaan, they must depend solely on the power of arms. God had declared that he would give them the country, and they should have fully trusted him to fulfill his word. But their unsubdued hearts were not in harmony with his plans. They did not reflect how wonderfully he had wrought in their behalf, bringing them out of their Egyptian bondage, cutting a path for them through the waters of the sea, and destroying the pursuing host of Pharaoh.

In their unbelief they were limiting the work of God, and distrusting the hand that had hitherto safely guided them. In this instance they repeated the former error of murmuring against Moses and Aaron. "This, then, is the end of all our high hopes," said they. "This is the land we have traveled all the way from Egypt to possess." They

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blamed their leaders with bringing trouble upon Israel, and again charged them with deceiving and leading their people astray. Moses and Aaron lay prostrate before God, their faces in the dust.

Caleb and Joshua, the two who, of all the twelve spies, trusted in the word of God, rent their clothes in distress, when they perceived that these unfavorable reports had discouraged the whole camp. They endeavored to reason with them, but the congregation were filled with madness and disappointment, and refused to listen to these two men. Finally Caleb urged his way to the front, and^[#27p11] his clear, ringing voice was heard #11 above all the clamor of the multitude. He opposed the cowardly views of his fellow-spies, which had weakened the faith and courage of all Israel.

He commanded the attention of the people, and they hushed their complaints for a moment to listen to him. He spoke of the land he had visited. Said he, "Let us go up at once; for we are well able to overcome it." But as he spoke, the unfaithful spies interrupted him, crying, "We be not able to go up against this people, for they are stronger than we!"

These men, starting upon a wrong course, set their hearts against God, against Moses and Aaron, and against Caleb and Joshua. Every step they had advanced in this wrong direction made them firmer in their design to discourage every attempt to possess the land of Canaan. They distorted the truth in order to carry their baneful influence. They represented the climate as being unhealthful, and all the people of giant stature. Said they, "And there we saw the giants, the sons of the giants, the sons of Anak, which came of the giants, and we were in own sight as grasshoppers, and so we were in their sight."

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#12 This was not only an evil, but a lying report. It was contradictory; for if the land was unhealthy and "had eaten up the inhabitants," how was it that they attained to such massive proportions. When men in^[#27p12] responsible positions yield their hearts to unbelief, there are no bounds to the advance they will make in evil. Few realize, when they start upon this dangerous course, the length that Satan will lead them.

The evil report had a terrible effect upon the people. They reproached Moses and Aaron bitterly. Some groaned and wailed, saying, "Would God that we had died in the land of Egypt! or, Would God we had died in the wilderness!" Then their feelings rose against the Lord, they wept and mourned, saying, "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another: Let us make a captain, and let us return to Egypt."

Thus they manifested their disrespect for God and for the leaders he had appointed to conduct them. They did not ask the Lord what they should do, but said, "Let us make a captain." They took matters in their own hands, feeling themselves competent to manage their affairs without divine aid. They not only accused Moses of deception, but also God, in promising a land which they were not able to possess. They actually went so far as to appoint one of their number as a captain, to lead them back to the land of their suffering and bondage, from which God had delivered them with his strong arm of omnipotence.

#13 ^[#27p13] Moses and Aaron still remained prostrate before God in the presence of all the assembly, silently imploring divine mercy for rebellious Israel. Their distress was too deep for words.

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Again Caleb and Joshua press to the front, and the voice of Caleb once more rises in sorrowful earnestness above the complaints of the congregation.

"The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land that floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not."

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His defense being removed from them, they would fall an easy prey to the Hebrews. They were not prepared for battle, for they felt so strong that they deceived themselves with the idea that no army was formidable enough to prevail against them. Caleb reminded the people that by the covenant of God the land was insured to Israel. But their hearts were filled with madness and they would hear no more. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. [#27p14]

#14

But there were only two advocating the right, while the ten were in open rebellion against their leaders and against God. The greatest excitement now raged among the people, their worst passions were aroused, and they refused to listen to reason. The ten unfaithful spies join them in their denunciations of Caleb and Joshua, and the cry is raised to stone them. The insane mob seize missiles with which to slay those faithful men. They rush forward with yells of madness, when, Lo! the stones drop from their hands, a hush falls

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upon them, and they shake with terror. God has interposed to check their rash design. The glory of his presence, like a flame of light, illuminates the tabernacle. All the congregation behold the signal of the Lord.

A mightier one than they, had revealed himself, and not one dared continue his resistance. Every murmurer was silenced. The spies who had brought the evil report, crouched terror-stricken and with bated breath. Moses now arose from his humiliating position and entered the tabernacle, to commune with God. Then the Lord proposed to immediately destroy this rebellious people. He desired to make of Moses a greater nation than Israel; but the meek leader of his people would not consent to this proposition. "And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to^[#27p15] the inhabitants of this land, for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.'

#15

Moses again refuses to have Israel destroyed, and himself made a mightier nation than was Israel. This favored servant of God manifests his love for Israel, and shows his zeal for the glory of his Master, and the honor of his people. Thou hast forgiven this people from Egypt even until now, thou hast been long-suffering and merciful hitherto toward this ungrateful nation; and however unworthy they may be, thy mercy is the

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same. He pleads, Wilt thou not, therefore, spare them this once, and add this one more instance of divine patience to the many thou hast already given?

Moses prevailed with God to spare the people; but because of their arrogance and unbelief, the Lord could not go with them to work in a miraculous manner in their behalf. Therefore, in his divine mercy, he bade them adopt the safest course, and turn back into the wilderness, towards the Red Sea. He also decreed that, as a punishment^[#27p16] for their rebellion, all the adults who left Egypt, with the exception of Caleb and Joshua, should be forever excluded from Canaan. They had utterly failed to keep their promise of obedience to God, and this released him from the covenant that they had so repeatedly violated. He promised that their children should possess the goodly land, but their own bodies should be buried in the wilderness. And the ten unfaithful spies, whose evil report had cause Israel to murmur and rebel, were destroyed by the power of God, before the eyes of the people. #16

When Moses made known to Israel the will of God concerning them, they seemed to sincerely repent of their sinful conduct. But the Lord knew that their sorrow was because of the result of their evil course, rather than a deep sense of their ingratitude and disobedience. But their repentance came too late; the just anger of God was awakened, and their doom was pronounced from which there was no reprieve. When they found that the Lord would not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness.

In commanding them to retire from the land of their enemies, God tested their apparent submission and found it was not real. They knew that they had deeply sinned in allowing their rash

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#17 feelings to control them, and seeking to slay the spies who had urged them to obey God. But they were only terrified^[#27p17] to find that they had made a fearful mistake, the consequences of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to occasion a similar outbreak. This presented itself when Moses, by authority of God, commanded them to go back into the wilderness.

They had rebelled against his commands, when he bade them go up and take the land he had promised them, and now, that he directed them to retreat from it, they were equally insubordinate, and declared they would go to battle with their enemies. They arrayed themselves in their warriors dress and armor, and presented themselves before Moses, prepared for conflict, in their own estimation, but sadly deficient in the sight of God and his sorrowful servant. They refused to listen to the solemn warnings of their leaders that disaster and death would be the consequence of their audacity.

When God directed them to go up and take Jericho, he promised to go with them. The ark containing his law was to be a symbol of himself. Moses and Aaron, God's appointed leaders, were to conduct the expedition under his watchful direction. With such supervision, no harm could have come to them. But now, contrary to the command of God, and the solemn prohibition of their leaders, without the ark of God and without Moses, they march out to meet the armies of the enemy.^[#27p18]

#18 During the time consumed by the Israelites in their wicked insubordination, the Amalekites and Canaanites had prepared for battle. The Israelites presumptuously challenged the foe that had not dared to attack them. But just as they

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had fairly entered the enemy's territory, the Amalekites and Canaanites met them in force and fiercely repulsed them, driving them back with great loss. The field of carnage was red with the blood of the Hebrews, and their dead bodies strewn the ground. They were utterly routed and defeated. Destruction and death was the result of their rebellious experiment.

But the faith of Caleb and Joshua was richly rewarded. According to his word, God brought these faithful two into the land he had promised to them. The cowards and rebels perished in the wilderness, but the righteous spies did eat of the grapes of Eschol.

The history of the twelve spies' report has an application to us as a people. The scenes of cowardly complaining and drawing back from action when there are risks to encounter, are re-enacted among us today. The same unwillingness is manifested to heed faithful reports and true counsel, as in the days of Caleb and Joshua. The servants of God, who bear the burden of his cause, practicing strict self-denial and suffering privation for the sake of helping his people, are seldom better appreciated now than then.

Ancient Israel was repeatedly tested and ^{#19} found wanting. Few received the faithful warnings given them of God. Darkness and unbelief does not decrease as we near the time of the second advent of Christ. Truth becomes less and less palatable to the carnal-minded; their hearts are slow to believe, and tardy to repent. The servants of God might well become discouraged, were it not for the continual evidences their Master gives them of his wisdom and assistance. Long has the Lord borne with his people. He has forgiven their wanderings, and waited for them to give him room in their hearts; but false ideas, jealousy and distrust have crowded him out.

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Few who are professedly of Israel, and whose minds have been enlightened by the revelations of divine wisdom, dare to come boldly forward, as did Caleb, and stand firmly for God and the right. Because those whom the Lord has chosen to conduct his work, will not be swerved from the course of integrity, to gratify the selfish and unconsecrated, they become the target for hatred and malicious falsehood. Satan is wide awake and working warily in these last days. God calls for men of spiritual nerve and stamina to resist his artifices.

#20 Thorough conversion is necessary among those who profess to believe the truth, in order for them to follow Jesus, and obey the will of God. Not a submission born of circumstances as was that of the terrified Israelites, when the power of the Infinite was revealed to them, but a deep and heart-felt^[#27p20] repentance and renunciation of sin. Those who are but half-converted, are as a tree whose boughs hang upon the side of truth, but whose roots, firmly bedded in the earth, strike out into the barren soil of the world. Jesus looks in vain for fruit upon its branches, he finds nothing by leaves.

Thousands would accept the truth, if they could do so without denying self; but this class would never build up the cause of God. These would never march out valiantly against the enemy, which is the world, the love of self and the lusts of the flesh, trusting their divine Leader to give them the victory. The church needs faithful Calebs and Joshuas, who are ready to accept eternal life on God's simple conditions of obedience. Our churches are suffering for laborers. The world is our field. Missionaries are wanted in cities and villages that are more certainly bound by idolatry than the pagans of the East, who have never seen the light of truth. The true missionary

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spirit has deserted the churches that make so exalted a profession; their hearts are no longer aglow with love for souls, and a desire to lead them into the fold of Christ. We want earnest workers. Are there none to respond to the cry that goes up from every quarter: "Come over and help us?"

Can those who profess to be the repositories of God's law, and who look for the soon coming of Jesus in the clouds of heaven, stand acquitted of the blood of souls if they^{#27p21} turn a deaf ear to the crying needs of the people who walk in shadows? There are books to prepare and to distribute, there are lessons to give, there are self-sacrificing duties to perform! Who will come to the rescue? Who will, for Christ's sake, deny self and spread the light to those who sit in darkness? #21

The Taking of Jericho.

After the death of Moses, Joshua was appointed the leader of Israel, to conduct them to the promised land. He had been prime minister to Moses during the greater part of the time the Israelites had wandered in the wilderness. He had seen the wonderful works of God wrought by Moses, and well understood the disposition of the people. He was one of the twelve spies who were sent out to search for the promised land, and one of the two who gave a faithful account of its richness, and who encouraged the people to go up and possess it in the strength of God. He was well qualified for his important office. The Lord promised Joshua to be with him as he had been with Moses, and he would make Canaan an easy conquest to him, provided he would be faithful to observe all his commandments.

Joshua had been anxious concerning the execution of his commission to lead the people

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#22 into the land of Canaan; but this assurance removed his fears. He commanded^[#27p22] the children of Israel to make ready for a three-days' journey, and all the men of war to prepare for battle. "And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses. Whosoever he that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death; only be strong and of a good courage."

God willed that the passage of the Israelites over Jordan should be miraculous. Joshua commanded the people to sanctify themselves, for upon the morrow the Lord would do wonders among them. At the appointed time, he directed the priests to take up the ark containing the law of God, and bear it before the people. "And the Lord said unto Joshua, this day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee."

The priests obeyed the commands of their leader and went before the people carrying the ark of the covenant. The Hebrew host took up the line of march and followed this symbol of the divine presence.

#23 The wide column filed down the bank of Jordan, and, as the feet of the priests were dipped in the brim of the river, the water was^[#27p23] cut off from above, the volume below rolled on, leaving the bed of the stream dry. The priests passed on bearing the ark of God, and Israel followed in the rear. Half way over Jordan the priests were commanded to stand still in the channel of the river, till all the Hebrew host had crossed over. This was

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to impress upon their minds more forcibly the fact that the power which stayed the waters of Jordan was the same that enabled their fathers to cross the Red Sea forty years before.

Many who passed through the Red Sea when they were children, now, by a similar miracle, crossed over Jordan, men of war equipped for battle. After the host of Israel had passed over, Joshua commanded the priests to come up out of the river. When they, bearing the ark of the covenant, stood safe upon the farther shore, God removed his mighty hand, and the accumulated waters rushed down, a mighty cataract in the natural channel of the stream. Jordan rolled on, a resistless flood, overflowing all its banks.

But before the priests had come up out of the river, that this wonderful miracle might never be forgotten, the Lord bade Joshua select men of note from each tribe to take up stones from the spot in the river-bed where the priest had stood, and bear them upon their shoulders to Gilgal, and there erect a monument in remembrance of the fact that God had caused Israel to pass over Jordan upon dry land. This would be^[#27p24] a continual reminder of the miracle the Lord had worked for them. As years passed on, their children would inquire concerning the monument, and they would recount to them this wonderful history again and again, till it would be indelibly impressed upon their minds to the latest generation. #24

When all the kings of the Amorites, and the kings of the Canaanites heard that the Lord had stayed the waters of Jordan before the children of Israel, their hearts melted with fear. The Israelites had slain two of the kings of Moab, and their miraculous passage over the swollen and impetuous Jordan filled them with great terror. Joshua then circumcised all the people which had

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been born in the wilderness. After this ceremony, they kept the passover in the plains of Jericho. "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you."

Heathen nations had reproached the Lord and his people because the Hebrews had failed to possess the land of Canaan, which they expected to inherit soon after leaving Egypt. Their enemies had triumphed because Israel had wandered so long in the wilderness, and they proudly lifted themselves up against God, declaring that he was not able to lead them into the land of Canaan. The Lord had now signally manifested his power and favor, in leading his people over Jordan on dry land, and their enemies could no longer reproach them. The manna, which^[#27p25] had continued up to this time, now ceased as the Israelites were about to possess Canaan and eat of the fruits of that goodly land, so there was no more need of it.

As Joshua withdrew from the armies of Israel to mediate and pray for God's special presence to attend him, he saw a man of lofty stature, clad in war-like garments, with drawn sword in his hand. Joshua did not recognize him as one of the warriors of Israel, and yet he had no appearance of being an enemy. In his zeal he accosted him, saying, "Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said to him, What saith my Lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so."

The glory of God hallowed the sanctuary, and for this reason the priest never entered the place sanctified by God's presence with shoes

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upon their feet. Particles of dust might cleave to them, which would desecrate the holy place. Therefore the priest were required to leave their shoes in the court, before entering the sanctuary. In the court, beside the door of the tabernacle, stood a brazen laver, wherein the priests washed their hands and their feet before entering the tabernacle, that all impurity might be removed. All who officiated in the sanctuary were_[#27p26] required of God to make special preparation before entering the place where his glory was revealed. #26

It was the Son of God who stood as an armed warrior before the leader of Israel. It was the One who had conducted the Hebrews through the wilderness, enshrouded in a pillar of cloud by day and a pillar of fire by night.

In order to convey to the mind of Joshua that he was no less than Christ, the Exalted One, he says, "Put off thy shoe from off thy foot." He then instructed Joshua what course to pursue in order to take Jericho. All the men of war should be commanded to compass the city once each day for six days, and on the seventh day they should march around Jericho seven times.

According Joshua gave orders to the priest and the people as the Lord directed him. He marshalled the hosts of Israel in perfect order.

First was a select body of armed men, clad in their war-like dress; not now to exercise their skill in arms, but only to believe and obey the directions given them. Next followed seven priests with trumpets. Then came the ark of God, glittering with gold, a halo of glory hovering over it, borne by priests in the rich and peculiar dress denoting their sacred office. The vast army of Israel followed in perfect order, each tribe under its respective standard. Thus they compass the city with the ark of God. No sound was_[#27p27] heard but the tread of that mighty host and the solemn #27

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voice to the trumpets, echoing among the hills and resounding through the streets of Jericho.

With wonder and alarm the watchmen of the doomed city marked every move, and reported to those in authority. They could not imagine what all this display meant. Jericho had defied the armies of Israel and the God of heaven; but when they beheld that mighty host marching around their city once each day, in all the pomp and majesty of war, with the added grandeur of the sacred ark and the attendant priests, the impressive mystery of the scene struck terror to the hearts of princes and people. Then again they would inspect their strong defenses, feeling certain they could successfully resist the most powerful attack. Many ridiculed the idea that any harm could come to them through these singular demonstrations on the part of their enemies. But others were awed as they beheld the majesty and splendor of the procession that each day wound grandly about the city. They remembered that forty years before the Red Sea had parted before this people, that a passage had just been opened for them through the river Jordan. They knew not what farther wonders God might work for them. They kept their gates carefully closed, and guarded them with mighty warriors.

#28 For six days the host of Israel performed their circuit around the city. The seventh^[#27p28] day came, and with the first dawn of light, Joshua marshalled the armies of the Lord. Now they were directed to march seven times around Jericho, and at a mighty note of the trumpets to shout with a loud voice, for God had then given them the city.

The imposing army marched solemnly around the devoted walls. The resplendent ark of God lighting the early dusk of morning, the priests with their glittering breast-plates and jew-

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eled badges, and the warriors with their flashing armor, presented a magnificent pageant. They were silent as the dead, save the measured tread of many feet, and the occasional blare of the trumpets, cutting the blank stillness of the early morning. The massive walls of solid stone frowned darkly down, defying the siege of men.

Suddenly the vast army halts. The trumpets break forth in a blast that shakes the very earth. The united voices of all Israel rend the air with a might shout. The walls of solid stone with their massive towers and battlements totter and heave from their foundations, and, with a crash like a thousand thunders, fall in shapeless ruin to the earth. The inhabitants and the army of the enemy, paralyzed with terror and amazement, offer no resistance, and Israel marches in and takes captive the mighty city of Jericho.

How easily the armies of Heaven brought down the walls that had seemed so formidable to the spies who brought the false report.^[#27p29] ^{#29} The word of God was the only weapon used. The Mighty One of Israel had said, "I have given Jericho into thine hand." If a single warrior had brought his strength to bear against the walls, the glory of God would have been lessened and his will frustrated. But the work was left to the Almighty; and had the foundation of the battlements been laid in the center of the earth and their summits reached the arch of heaven, the result would have been all the same, when the Captain of the Lord's host led his legions of angels to the attack.

Long had God designed to give the city of Jericho to his favored people, and magnify his name among the nations of the earth. Forty years before, when he led Israel out of bondage, he had proposed to give them the land of Canaan. But, by their wicked murmurings and jealousy, they

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had provoked his wrath, and he had caused them to wander for weary years in the wilderness till all those who had insulted him with their unbelief were no more. In the capture of Jericho God declared to the Hebrews that their fathers might have possessed the city forty years before, had they trusted in him as did their children.

The history of ancient Israel is written for our benefit. Paul says, "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." "Now all these things happened unto them for examples, 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."

Many who profess to keep God's commandments, as did ancient Israel, have hearts of unbelief, while outwardly observing the statutes of God. Favored with great light and precious privileges, they will nevertheless lose the heavenly Canaan, even as the rebellious Israelites failed to enter the earthly Canaan that God had promised them as the reward of their obedience.

As a people we lack faith. Few would in these days follow the directions of God, through his chosen servant, as obediently as did the armies of Israel at the taking of Jericho. The Captain of the Lord's host did not reveal himself to all the congregation. He communicated only with Joshua, who related the story of this interview to the Hebrews. It rested with them to believe or doubt the words of Joshua, to follow the commands given by him in the name of the Captain of the Lord's host, or to rebel against his directions and deny his authority.

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They could not see the host of angels, marshalled by the Son of God who led their van; and they might have reasoned: "What unmeaning movements are these, and how ridiculous the performance of marching daily around the walls of the city, blowing trumpets of ram's horns meanwhile! This can_[#27p31] have no effect upon those #31 strong and towering fortifications."

But the very plan of continuing this ceremony through so long a time prior to the final overthrow of the walls, afforded opportunity for the increase of faith among the Israelites. They were to become thoroughly impressed with the idea that their strength was not in the wisdom of man, nor in his might, but only in the God of their salvation. They were thus to become accustomed to putting themselves out of the question and relying wholly upon their divine Leader.

Would those who today profess to be God's people conduct themselves thus, under similar circumstances? Doubtless many would wish to follow out their plans, would suggest ways and means of accomplishing the desired end. They would be loth to submit to so simple an arrangement, and one that reflected no glory upon themselves, save the merit of obedience. They would also question the possibility of a mighty city being conquered in that manner. But the law of duty is supreme. It should wield authority over human reason. Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp.

God will do marvelous things for those who trust in him. The reason that his professed people have no more strength, is because they trust so much to their own wisdom, and do not give the Lord an opportunity_[#27p32] to reveal his #32 power in their behalf. He will help his believing

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children in every emergency if they will place their entire confidence in him, and implicitly obey him.

There are deep mysteries in the Word of God, there are unexplainable mysteries in his providences, there are mysteries in the plan of salvation that man can not fathom. But the finite mind, strong in its desire to satisfy its curiosity, and solve the problems of infinity, neglects to follow the plain course indicated by the revealed will of God, and pries into the secrets hidden since the foundation of the world. Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceits.

Many who profess our faith are in this position. They are weak and powerless because they trust in their own strength. God works mightily for a faithful people, who obey his word without questioning or doubt. The Majesty of Heaven, with his army of angels, leveled the walls of Jericho, with no human aid. All the armed warriors of Israel had no cause to glory in their achievements. All was done through the power of God. Let the people give up self, and the desire to work after their own plans, let them humbly submit to the divine will, and God will revive his strength and bring freedom and victory to his children. [#27p33]

Jeremiah.

The Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continual rejection of God's counsel; saying, "I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall

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dwell in the land which I have given to you and to your fathers."

God plead with them not to provoke him to anger with the work of their hands and hearts; "but they hearkened not." Jeremiah then predicted the captivity of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people. Their punishment was to be in proportion to their intelligence, and the warnings they had despised. God had long delayed his judgments, because of his unwillingness to humiliate his chosen people; but now he would visit his displeasure upon them, as a last effort to check them in their evil course.

In these days he has instituted no new plan to preserve the purity of his people. He entreats the erring ones who profess his name, to repent and turn from their evil ways,^[#27p34] in the same manner that he did of old. He predicts the dangers before them, by the mouth of his chosen servants now as then. He sounds his note of warning, and reproveth sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to scorn reproof and hate counsel, as did ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment. #34

The Lord commanded Jeremiah to stand in the court of the Lord's house, and speak unto all the people of Judah who came there to worship, those things which he would give him to speak, diminishing not a word; that they might hearken and turn from their evil ways. Then God

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would repent of the punishment which he had purposed to do unto them because of their wickedness. The unwillingness of the Lord to chastise his erring people is here vividly shown. He stays his judgments, he pleads with them to return to their allegiance.

#35 He brought them out of bondage that they might faithfully serve himself, the only true and living God; but they had wandered into idolatry, they had slighted the warnings given them by his prophets; yet he defers his chastisement to give them one more ^[#27p35] opportunity to repent and avert the retribution for their sin. Through his chosen prophet, he now sends them a clear and positive warning, and lays before them the only course by which they can escape the punishment which they deserve. This is a full repentance of their sin, and a turning from the evil of their ways.

The Lord commanded Jeremiah to say to the people: "Thus saith the Lord: If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." They understood this reference to Shiloh, and the time when the Philistines overcame Israel and the ark of God was taken.

The sin of Eli was in passing lightly over the iniquity of his sons, who were occupying sacred offices. The neglect of the father to reprove and restrain his sons, brought upon Israel a fearful calamity. The sons of Eli were slain, Eli himself lost his life, the ark of God was taken from Israel, and thirty thousand of their people were slain. All this was because sin was lightly regarded, and allowed to remain in their midst.

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What a lesson is this to men holding responsible positions in the church of God! It adjures them to faithfully remove the wrongs that dishonor the cause of truth.^[#27p36] #36

Israel thought, in the days of Samuel, that the presence of the ark containing the commandments of God, would gain them the victory over the Philistines, whether or not they repented of their wicked works. Just so the Jews, in Jeremiah's time, believed that the divinely appointed services of the temple being strictly observed, would preserve them from the just punishment of their evil course.

The same danger exists today among that people who profess to be the repository of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments should preserve them from the power of divine justice. They refuse to be reprov'd of evil, and blame God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and obey his word will bring as serious consequences upon God's people today, as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The correction of God through his chosen instruments cannot be disregarded with impunity. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel.

When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry, and declared that he should die. They were boisterous in their denunciations of him, crying,^[#27p37] "Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And #37

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all the people were gathered against Jeremiah in the house of the Lord." Thus was the message of God despised, and the servant with whom he entrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit.

The unfaltering servants of God have usually suffered the bitterest persecution from false teachers of religion. But the true prophets will ever prefer reproach and even death rather than unfaithfulness to God. The Infinite eye is upon the instruments of divine reproof, and they bear a heavy responsibility. But God regards the injury done to them through misrepresentation, falsehood or abuse, the same as though it were done unto himself, and will punish accordingly.

The princes of Judah had heard concerning the words of Jeremiah, and came up from the king's house, and sat in the entry of the Lord's house. "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears." But Jeremiah stood boldly before the princes and the people declaring, "The Lord sent me to^[#27p38] prophesy against this house and against this city all the words which ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears."

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Had the prophet been intimidated by the threats of those in high authority, and the clamoring of the rabble, his message would have been without effect, and he would have lost his life. But the courage with which he discharged his painful duty commanded the respect of the people, and turned the princes of Israel in his favor. Thus God raised up defenders for his servant. They reasoned with the priests and false prophets, showing them how unwise would be the extreme measures which they advocated.

The influence of these powerful persons produced a reaction in the minds of the people. Then the elders united in protesting against the decision of the priests regarding the fate of Jeremiah. They cited the case of Micah, who prophesied judgments upon Jerusalem, saying, "Zion shall be plowed like a field, and Jerusalem shall become heaps, and ^[#27p39] the mountains of ^{#39} the house as the high places of a forest." They put to them the question: "Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and beseech the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls."

So, through the pleading of Ahikam and others, the prophet Jeremiah's life was spared; although many of the priests and false prophets would have been pleased had he been put to death on the plea of sedition; for they could not endure the truths that he uttered exposing their wickedness.

But Israel remained unrepented and the Lord saw that they must be punished for their sin, so he instructed Jeremiah to make yokes and bonds and place them upon his neck, and send them to the king of Edom, the king of Moab, of the Ammonites, of Tyrus and Zidon, commanding

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the messengers to say that God had given all these lands to Nebuchadnezzar, the king of Babylon. That all these nations should serve him and his descendants for a certain time, till God should deliver them. They were to declare that if those nations refused to serve the king of Babylon they should be punished with the famine, with the sword, and pestilence, till they should be consumed. "Therefore," said the Lord, "Hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein."

Jeremiah declared that they were to wear the yoke of servitude for seventy years, and the captives that were already in the hands of the king of Babylon, and the vessels of the Lord's house which had been taken, were also to remain in Babylon till that time had elapsed. But at the end of the seventy years God would deliver them from their captivity, and would punish their oppressors, and bring into subjection the proud king of Babylon.

Ambassadors had come from the various nations named to consult with the king of Judah as to the matter of engaging in battle with the king of Babylon. But the prophet of God bearing the symbols of subjection, delivered the message of the Lord to these nations, commanding them to bear it to their several kings. This was the lightest punishment that a merciful God could inflict upon so rebellious a people; but if they warred

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against this decree of servitude, they were to feel the full vigor of his chastisement. They were faithfully warned not to listen to their false teachers who prophesied lies. [#27p41] #41

The amazement of the assembled council of nations knew no bounds when Jeremiah, carrying the yoke of subjection about his neck, made known to them the will of God. But Hananiah, one of the false prophets against whom God had warned his people through Jeremiah, lifted up his voice in opposition to the prophecy declared. Wishing to gain the favor of the king, and his court, he affirmed that God had given him words of encouragement for the Jews. Said he: "Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar, king of Babylon, took away from this place, and carried them to Babylon. And I will bring again to this place Jeconiah, the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord; for I will break the yoke of the king of Babylon."

Jeremiah, in the presence of all the priests and the people, said that it was the earnest wish of his heart that God would so favor his people that the vessels of the Lord's house might be returned and the captives brought back from Babylon. But this could only be done on condition that the people repented and turned from their evil way to the obedience of God's law. Jeremiah loved his country and ardently wished that the desolation predicted might be averted by the humiliation of the people; but he knew the wish was vain. He hoped the punishment [#27p42] of Israel would be as light as possible; therefore he earnestly entreated them to submit to the king of Babylon for the time that the Lord specified. #42

He entreated them to hear the words that he spoke. He cited them to the prophecies of Ho-

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sea, Habakuk, Zephaniah, and others whose messages of reproofing and warning had been similar to his own. He referred them to events which had transpired in their history in fulfillment of the prophecies of retribution for unrepented sins. Sometimes, as in this case, men had arisen in opposition to the message of God, and predicted peace and prosperity, to quiet the fears of the people, and gain the favor of those in high places. But in every past instance the judgment of God had been visited upon Israel, as the true prophets had indicated. Said he, "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him." If Israel chose to run the risk, future developments would effectually decide which was the false prophet.

But Hananiah, incensed at this, took the yoke from Jeremiah's neck and broke it. "And Hananiah spake in the presence of all the people, saying, Thus saith the Lord: Even so will I break the yoke of Nebuchadnezzar king of Babylon from the necks of all nations within the space of two full years. And the prophet Jeremiah went his way."^[#27p43]

He had done his work, he had warned the people of their danger, he had pointed out the only course by which they could regain the favor of God. But they had mocked his words; men in responsible positions had denounced him, and tried to arouse the people to put him to death. Yet his only crime was in faithfully delivering the message of God to an unbelieving people.

But another message was given to Jeremiah. "Go and tell Hananiah, saying, Thus saith the Lord: Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel:

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I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and I have given him the beasts of the field also. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah: The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord: Behold, I will cast thee from off the face of the earth. This year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month." this false prophet had strengthened the unbelief of the people in Jeremiah and his message. He had wickedly declared himself to be the Lord's messenger, and he suffered death in consequence of his fearful crime. [#27p44] #44

In the fifth month Jeremiah prophesied the death of Hananiah, and in the seventh month his death proved the words of the prophet true.

God had said that his people should be saved, that the yoke he would lay upon them should be light, if they submitted uncomplainingly to his plan. Their servitude was represented by the yoke of wood, easily borne. But resistance would be met with corresponding severity, represented by the yoke of iron. God designed to hold the king of Babylon in check that there should be no loss of life nor galling oppression. But by scorning his warning and commands they brought upon themselves the full vigor of bondage. It was far more agreeable to the people to receive the message of the false prophet, who predicted prosperity. Therefore they received the counsel which pleased them best. It wounded their pride to have their sins brought continually before their eyes; they would much rather put them out of sight. They were in such moral darkness that they did not realize the enormity of their

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guilt, nor appreciate the messages of reproof and warning given them of God.

#45 Had they had a proper sense of their disobedience, they would have acknowledged the justice of the Lord's course, and recognized the authority of his prophet. God entreated them to repent that he might spare them humiliation, and that a people called by his name^[#27p45] should not become tributary to a heathen nation; but they scoffed at his counsel and went after false prophets.

The Lord then commanded Jeremiah to write letters to the captains, elders, priests, prophets, and all the people who had been taken as captives to Babylon, bidding them not to be deluded into believing their deliverance nigh, but to quietly submit to their captors, quietly pursue their avocations, and make for themselves peaceful homes among their conquerors. He bade them not to allow their prophets or diviners to deceive them with false expectations. But the Lord assured them by the words of Jeremiah that after seventy years of bondage they should be delivered and return to Jerusalem. He would listen to their prayers and give them his favor when they turned to him with all their hearts. "And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

With what tender compassion did God inform his captive people in regard to his plans for Israel. He knew what suffering and disaster they would experience, were they led to believe that they should speedily be delivered from bondage and brought back to Jerusalem, according to the prediction of the false prophets. He knew that this

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belief would^[#27p46] make their position a very difficult one. Any demonstration of insurrection upon their part would have awakened the vigilance and severity of the king, and their liberty would have been restricted in consequence. He desired them to quietly submit to their fate and make their servitude as pleasant as possible. #46

There were two other false prophets, Ahab and Zedekiah, who prophesied lies in the name of the Lord. These men professed to be holy teachers, but their lives were corrupt, and they were slaves to the pleasures of sin. The prophet of God had condemned the evil course of these men, and warned them of their danger; but instead of repenting and reforming, they were angry with the faithful reprove of their sins, and sought to thwart his work by stirring up the people to disbelieve his words, and act contrary to the counsel of God, in the matter of subjecting themselves to the king of Babylon. The Lord testified through Jeremiah that these false prophets should be delivered into the hands of the king of Babylon and slain before his eyes, all of which prediction was fulfilled in good time.

Other false prophets arose to sow confusion among the people, by turning them away from obeying the divine commands given through Jeremiah; but God's judgments were pronounced against them in consequence of their grievous sin of bringing rebellion against him.

Just such men rise in these days and breed^[#27p47] confusion and rebellion among the people who profess to obey the law of God. But just as certainly as divine judgment was visited upon the false prophets, just so surely will these evil workers receive their full measure of retribution; for the Lord has not changed. Those who prophesy lies encourage men to look upon sin as a small matter. When the terrible results of their #47

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crimes are made manifest, they seek, if possible, to make the one who has faithfully warned them responsible for their difficulties, even as the Jews charged Jeremiah with their evil fortunes.

Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts and flatter them to their destruction. Lying words often make many friends, as in the case of Ahab and Zedekiah. These false prophets, in their pretended zeal for God, found many more believers and followers than the true prophet who delivered the simple message of the Lord.

God commanded Jeremiah to gather the Rechabites into the house of the Lord, into one of the chambers, and set wine before them, and invite them to drink. Jeremiah did as the Lord commanded him. "But they said, We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, forever."

#48 "Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of ^[#27p48]hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment.'

Here God contrasts the obedience of the Rechabites with the disobedience and rebellion of his people who will not receive his words of reproof and warning. The Rechabites obeyed the commandment of their father, and refused to be enticed into transgression of his requirements. But Israel refuses to hearken unto me, saith the Lord, "notwithstanding I have spoken unto you,

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rising early and speaking; but ye hearkened not unto me.

"I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: Therefore thus saith the Lord God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants^[#27p49] of Jerusalem all the ^{#49}evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

"And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel: Because ye have obeyed the commandments of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the Lord of hosts, The God of Israel: Jonadab the son of Rechab shall not want a man to stand before me forever."

The Rechabites were commended for their ready and willing obedience, while God's people refused to be reproved by their prophets. "Because I have spoken unto them, and they have not heard; but I have called unto them and they have not answered," for this God pronounced judgment against them. Jeremiah repeated the words of commendation from the Lord to the faithful Rechabites, and pronounced blessings upon them in his name. Thus God taught his peo-

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ple that faithfulness and obedience of his requirements would be reflected back upon them in blessings, as the Rechabites were blessed for their obedience to their father's command.

If the directions of a good and wise father, who took the best and most effectual means to secure his posterity against the evil of intemperance, were to be so strictly obeyed, in as much
#50 greater reverence should God's[#27p50] authority be held as he is holier than man. He is our Creator and Commander, infinite in power and terrible in judgment. In mercy he employs a variety of means to bring men to see and repent of their sins. If they will continue to disregard the reproofs he sends them, and act contrary to his declared will, ruin must follow, for God's people are kept in prosperity only by his mercy, through the care of his heavenly messengers. He will not uphold and guard a people who disregard his counsel and despise his reproofs.

Jeremiah was already deprived of his liberty because he would obey God and give to the king and others occupying responsible positions in Israel, the words of warning which he had received from the mouth of God. The Israelites would not accept these reproofs, nor allow their course to be questioned. They had manifested great anger and contempt at the words of rebuke and the judgments which were predicted to come upon them if they continued in rebellion against the Lord. Although Israel would not hear the words of divine counsel, it did not make that word of less effect, neither did God cease to reprove and threaten with his displeasure and his judgments those who refused to obey his requirements.

The Lord directed Jeremiah saying, "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations,

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from the day I spake unto^[#27p51] thee, from the #51
days of Josiah, even unto this day. It may be that
the house of Judah will hear all the evil which I
purpose to do unto them; that they may return
every man from his evil way; that I may forgive
their iniquity and their sin."

Here the Lord is shown as reluctant to give
up his sinning people. And lest Israel had so far
neglected his reproofs and warnings as to let
them pass from their memory, he delays his judg-
ments upon them and gives them a full rehearsal
of their disobedience and aggravating sins from
the days of Josiah down to their own time, and of
the judgments he had pronounced in conse-
quence of their transgression. Thus they had an-
other opportunity to see their iniquity and repent.
In this we see that God does not delight in afflict-
ing his people. But with a cure which surpasses
that of a pitying father for a wayward child, he
entreats his wandering people to return to their
allegiance.

The prophet Jeremiah, in obedience to the
commands of God, dictated the words that the
Lord gave him to Baruch his scribe, who wrote
them upon a roll. (See Jer. 36:4.) It was a reproof
of the many sins of Israel and a warning of the
consequences that would follow a continuance of
their evil course. It was an earnest appeal for
them to renounce their sins. After it was written,
Jeremiah, who was a prisoner, sent his scribe to
read the roll to all the people who had assembled
"in the Lord's house upon the^[#27p52] fasting day." #52
Said the prophet, "It may be they will present
their supplication before the Lord, and will return
every one from his evil way; for great is the anger
and the fury that the Lord hath pronounced
against this people."

The scribe obeyed the prophet, and the
roll was read before all the people of Judah. But

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this was not all; he was summoned to read it before the princes. They listened with great interest, and fear was stamped upon their faces as they questioned Baruch concerning the mysterious writing. They promised to tell the king all they had heard in regard to him and his people, but counseled the scribe to hide himself, as they feared that the king would reject the testimony God had given through Jeremiah, and seek to slay not only the prophet, but his scribe.

When the king was told by the princes of what Baruch had read, he immediately ordered the roll brought and read to him. But instead of heeding its warnings, and trembling at the danger of himself and his people, in a frenzy of rage he flung it into the fire, notwithstanding certain ones who were high in his confidence had begged him not to burn it. Then the wrath of this wicked monarch rose against Jeremiah and his scribe, and he forthwith sent for them to be taken, "but the Lord hid them." After the king had burned the sacred roll, the word of God came to Jeremiah, saying, "Take thee again another roll, and write in it all the former words that were in the first roll in the first roll, which Jehoiakim, the king of Judah, hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?"

A merciful God had graciously warned the people for their good. "It may be," said the compassionate Creator, "that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin."

God pities the blindness and perversity of man; he sends light to their darkened under-

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standing in reproof and threatenings which are designed to make the most exalted feel their ignorance and deplore their errors. He would cause the self-complacent to feel dissatisfied with their attainments and seek greater blessings by closer connection with Heaven.

God's plan is not to send messengers who will please and flatter sinners, he delivers no messages of peace to lull the unsanctified into carnal security. But he lays heavy burdens upon the conscience of the wrong-doer, and pierces his soul with sharp arrows of conviction. The ministering angels present to him the fearful judgments of God to deepen the sense of his great need and prompt the agonizing cry "what shall I do to be saved?"^[#27p54] The very hand that humbles to the dust, rebukes sin, and puts pride and ambition to shame, lifts up the penitent, stricken one, and inquires with deepest sympathy, "What wilt thou that I shall do unto thee?" #54

When man has sinned against a holy and merciful God, there is no course for him to pursue so noble, as to sincerely repent and confess his errors in tears and bitterness of soul. This God requires of him and will accept of nothing less than a broken heart and a contrite spirit.

But the king and his lords, in their arrogance and pride, refused the invitation of God to return; they would not heed this warning and repent. This gracious opportunity was their last. God had declared that if they refused to hear his voice he would inflict upon them fearful retribution. They did refuse to hear, and he pronounced his judgment upon Israel; and visited with his special wrath the man who had proudly lifted himself up against the Almighty.

"Therefore thus saith the Lord of Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall

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be cast out in the day to the heat, and in the night of the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not." [#27p55]

The burning of the roll was not the end of the matter. The written words were more easily disposed of than the reproof and warning which they contained, and the swift-coming punishment which God had pronounced against rebellious Israel. But even the written roll was reproduced at the command of the Lord. The words of the Infinite were not to be destroyed. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words."

God does not send judgments upon his people without first giving them warning to repent. He will use every means to bring them back to obedience, and does not visit their iniquity with judgments until he has given them ample opportunity to repent. The wrath of man sought to prevent the labors of the prophet of God by depriving him of his liberty. But God can speak to men through prison walls, and even increase the usefulness of his servants, through the very means by which their persecutors seek to limit their influence.

Many now despise the faithful reproof given of God in testimony. I was shown that some in these days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel. [#27p56] But opposition to God's threatenings will not hinder their execution.

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To defy the words of the Lord, spoken through his chosen instruments, will only provoke his anger, and eventually bring certain ruin upon the offender. Indignation often kindles in the heart of the sinner against the agent whom God chooses to deliver his reproofs. It has ever been thus; and the same spirit exists today that persecuted and imprisoned Jeremiah for obeying the word of the Lord.

While men will not heed repeated warnings, they are pleased with false teachers who flatter their vanity and strengthen their iniquity, but who will fail to help them in the day of trouble. God's chosen servants should meet with courage and patience whatever trials and sufferings befall them through reproach, neglect or misrepresentations, because they faithfully discharge the duty God has given them to do. They should remember that the prophets of old and the Saviour of the world also endured abuse and persecution for the Word's sake. They must expect to meet just such opposition as was manifested by the burning of the roll that was written by the dictation of God.

The Lord is fitting a people for Heaven. The defects of character, the stubborn will, the selfish idolatry, the indulgence of faultfinding, hatred and contention, provoke the wrath of God, and must be put away from his commandment-keeping people. Those living in these sins are deceived and blinded by ^{by}_[#27p57] the wiles of Satan. #57 They think they are in the light when they are groping in darkness. God will send reproof and warning to his people as long as they continue upon earth. There are murmurers among us now even as there were murmurers in ancient Israel. Those who encourage men in rebellion by their unwise sympathy for them, when their self-love is

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smarting beneath merited reproof, are not the friends of God the great Reprover.

They who valiantly take their position on the right side, who encourage submission to God's revealed will, and strengthen others in their efforts to put away their wrong-doings, are the true friends of the Lord, who, in love, is trying to correct the errors of his people, that he may wash them and cleanse them from every defilement, and fit them for his holy kingdom.

Zedekiah succeeded Jehoiakim, in reigning at Jerusalem. But neither the new king, nor his court, nor the people of the land hearkened to the words of the Lord, spoken through Jeremiah. The Chaldeans commenced the siege against Jerusalem, but were diverted for a time to turn their arms against the Egyptians. Zedekiah sent a messenger to Jeremiah, asking him to pray to the God of Israel in their behalf; but the prophet's fearful answer was that the Chaldean army would return and destroy the city. Thus the Lord showed them how impossible it is for men to avert divine judgment. "Thus saith^[#27p58] the Lord: Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire."

Jeremiah considered his work done and attempted to leave the city, but was prevented by a son of one of the false prophets, who reported that he was about to join the enemy. Jeremiah denied the lying charge, but nevertheless he was brought back. The princes were ready to believe the son of the false prophet, because they hated Jeremiah. They seemed to think that he had brought upon them the calamity which he had

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predicted. In their wrath they smote him and imprisoned him.

After he had remained in the dungeon many days, Zedekiah, the king, sent for him and asked him secretly if there was any word from the Lord. Jeremiah again repeated his warning that the nation would be delivered into the hand of the king of Babylon.

"Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? ^[#27p59] Therefore hear now, I #59 pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the baker's street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison."

The wicked king dared not openly manifest any faith in Jeremiah; but his fear drove him to seek information of him. Yet he was too weak to brave the disapprobation of his nobles and the people, by submitting to the will of God, as declared by the prophet. At last, men in authority, who were enraged because Jeremiah persisted in prophesying evil, went to the king and told him that as long as the prophet lived, he would not cease to predict calamity. They urged that he was an enemy to the nation, and his words had weakened the hands of the people and brought misfortune upon them. They wanted him put to death.

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The cowardly king knew these charges were false, but in order to propitiate those who occupied high and influential positions in the nation, he feigned to believe their falsehoods, and gave Jeremiah into their hands to do with as they pleased. Accordingly the prophet was taken and cast "into the dungeon of Malchiah the son of #60 Hammelech,^[#27p60] that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire." But God raised up friends for him, who besought the king in his behalf, and had him again removed to the court of the prison.

Once more the king sent privately for Jeremiah, and bade him faithfully relate the purpose of God towards Jerusalem. "Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life." Then Jeremiah again sounded the Lord's note of warning in the ears of the king. Said he, "Thus saith the Lord, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house.

"But if thou wilt not go forth to the king of Babylon's princes, then shalt this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen #61 to^[#27p61] the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah

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said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee; so it shall be well unto thee, and thy soul shall live."

Here was exhibited the long-suffering mercy of God. Even at that late hour, if there was submission to his requirements, the lives of the people would be spared, and the city saved from conflagration. But the king thought he had gone too far to retract. He was afraid of the Jews, afraid of becoming a subject of ridicule, afraid for his life. It was too humiliating, at that late day, to say to the people: "I accept the word of the Lord, as spoken through his prophet Jeremiah. I dare not venture to war against the enemy, in the face of all these warnings."

Jeremiah, with tears, entreated the king to save himself and his people. With anguish of spirit he assured him that he could not escape with his life, and that all his possessions would fall to the king of Babylon. He could save the city if he would. But he had started upon the wrong track and would not retract. He decided to follow the counsel of false prophets, and men whom he really despised, and who ridiculed his weakness of character in yielding so readily to their wishes. He yielded the noble freedom of his manhood to become a cringing slave to public opinion. While he had no fixed^[#27p62] purpose of evil, he also had no resolution to stand boldly for the right. While he was convicted of the truth, as spoken by Jeremiah, he had not moral stamina to obey his counsel, but advanced steadily in the wrong direction. #62

He was even too weak to be willing that his courtiers and people should know that he had held a conference with the prophet, so far had the fear of man taken possession of his soul. If this cowardly ruler had stood bravely before his people

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and declared that he believed the words of the prophet, already half-fulfilled, what desolation might have been averted. He should have said, "I will obey the Lord and save the city from utter ruin. I dare not disregard the commands of God for the fear or favor of men. I love the truth, I hate sin. I will follow the counsel of the Mighty One of Israel."

Then the people would have respected his courageous spirit, those who were wavering between faith and unbelief would have taken a firm stand for the right. The very fearlessness and justice of this course would have inspired his subjects with admiration and loyalty. He would have had ample support. Israel would have been spared the untold woe of fire and carnage and famine.

But the weakness of Zedekiah was a crime for which he paid a fearful penalty. The enemy swept down like a resistless avalanche, and devastated the city. The Hebrew_[#27p63] armies were beaten back in confusion. The nation was conquered. Zedekiah was taken prisoner, and his sons were slain before his sight. Then he was led away from Jerusalem a captive, hearing the shrieks of his wretched people, and the roaring of the flames that were devouring their homes. When he arrived at Babylon his eyes were put out and he perished miserably. This was the punishment of unbelief and following ungodly counsel.

There are many false prophets in these days, to whom sin does not appear specially repulsive. They complain that the peace of the people is unnecessarily disturbed by the reproofs and warnings of God's messengers. As for them they lull the souls of sinners into a fatal ease by their smooth and deceitful teachings. Ancient Israel was thus charmed by the flattering messages of the corrupt priests. Their prediction of prosperity

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was more pleasing than the message of the true prophet who counseled repentance and submission.

The servants of God should manifest a tender, compassionate spirit, and show to all that they are not actuated by any personal motives, in their dealings with the people, nor take delight in giving messages of wrath in the name of the Lord. But they must never flinch from pointing out the sins that are corrupting the professed people of God, nor cease striving to influence them to turn from their errors and obey the Lord. [#27p64] #64

Those who seek to cloak sin and make it appear less aggravating to the mind of the offender, are doing the work of the false prophets, and may expect the retributive wrath of God to follow such a course. The Lord will never accommodate his ways to the wishes of corrupt men. The false prophet condemned Jeremiah for afflicting the people with his severe denunciations. Therefore he sought to re-assure them by promising them prosperity, thinking that the poor people should not be continually reminded of their sins, and threatened with punishment. This course strengthened the people to resist the true prophet's counsel, and intensified their enmity towards him.

God has no sympathy with the evil-doer. He gives no one liberty to gloss over the sins of his people, nor cry Peace, peace! when he has declared there shall be no peace for the wicked. Those who stir up rebellion against the servants whom God sends to deliver his messages, are rebelling against the word of the Lord. [#27p65] #65

Testimony Given Jan. 5, 1875.

The following testimony, given in my last vision, I wrote in my tent between the services of the Vermont Camp Meeting, August, 1875. It sets

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forth the condition of things at B--- C---- in January, 1875. Developments during the following summer fully justified the apparent severity of the testimony. In September I read portions of it to that church, and a great work commenced under our labors, yet, for the benefit of that church and others, I give the testimony in this humble work.

Darkness is getting the control where only the Spirit of God should rule. But few who were engaged in the work realized the necessity of personal effort and individual responsibility in whatever department they occupied. Few felt the sacredness of the work in which they were engaged. They regarded it as upon a common level with ordinary enterprises.

Selfishness predominated with many, who should know that a life of self-sacrificing love is a life of peace and liberty. Those who seek happiness by gratifying themselves and looking out mainly for their own interests are on the wrong track to secure happiness even upon the earth. Whoever is unfaithful in the least of his duties, is unfaithful in much. If he neglects to faithfully perform the small tasks devolving upon him, he proves himself^{#66}_[#27p66] incapable of bearing weightier responsibilities, and indicates that he is not wholehearted in the work, and does not have an eye single to the glory of God.

Some are ready to define the duties that belong to others, and realize the full importance of *their* responsibilities, but fail to readily perceive their own. Personal fidelity and individual responsibility is needed in the Health Institute especially, and in the Office, the church and school. If each one connected with these institutions were listening eagerly to hear what Jesus directed them to do, instead of turning to ask what this man or that man shall do, we should witness a great change in every department of the work. If

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the language of each heart was, I must listen to Christ's teachings and obey his voice, no one can do my work for me, the attention of others can never repair my negligence, then we might see the cause of God advancing as it has never done before.

It is this holding back, waiting for others to do, that brings spiritual feebleness. To reserve one's energies is a sure way to lessen them. Jesus requires implicit obedience and willing submission from all his servants. There must be no halting or self-indulgence in the service of Christ. There is no concord between Christ and Belial. What a lack of devotion to the work of God, what a want of care-taking has there been at B---- C----

The heart of W---- B---- has not been^[#27p67] #67 devoted to God. He has capabilities and talents for which he must render an account to the great Giver of all. His heart has been unconsecrated and his life unworthy of his profession. Yet he has been closely connected with the sacred work of God for more than a score of years. What light he has had, what privileges! He has enjoyed the rarest opportunities to develop a substantial Christian character. The words of Christ when he wept over Jerusalem, are applicable to him: "Oh, that thou hadst known, even thou, the things that belong unto thy peace, but now they are hidden from thine eyes." W----, the retribution of God hangs over you, because "thou knewest not the time of thy visitation."

B---- S---- is of the same cast of mind, but not so thoroughly selfish. Both are lovers of pleasure more than lovers of God. Their course is entirely inconsistent with the Christian life. They lack stability, sobriety, and devotion to God. With B---- S---- the work of grace is altogether too superficial. He desires to be a Christian but does not

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strive to maintain the victory over self and act up to his convictions of right and wrong. Deeds, not idle words and empty intentions, are acceptable to God.

#68 W---- B----, you have heard the Word of God in reproofs, in counsels, in warnings, as well as in entreaties of love. But hearing is not enough. "Be ye doers of the word and not hearers only, deceiving your own selves." It is easy to be borne along by the current,^[#27p68] and to cry, Hosannah! with the multitude; but in the calm of every-day life, when there is no special excitement or exaltation, then comes the test of true Christianity. It is then that your heart becomes cold, and your zeal abates, and religious exercises becomes distasteful to you.

You positively neglect to do the will of God. "Ye are," says Christ, "my friends, if ye do whatsoever I command you. This is the condition imposed, this is the test that proves men's characters. Feelings are often deceiving, emotions are no sure safe-guard, for they are variable and subject to external circumstances. Many are deluded by relying on sensational impressions. What are you *doing* for Christ, that is the question? What sacrifices are you making? What victories are you gaining? A selfish spirit overcome, a temptation to neglect duty resisted, passion subdued, and willing, cheerful obedience rendered to the will of Christ, is far greater evidence that you are a child of God than spasmodic piety and emotional religion.

You have both been averse to reproof; it has ever awakened disaffection and murmuring in your hearts against your best friend, who has ever sought to do you good, and whom you have every reason to respect. You have separated yourselves from him, and thereby vexed the Spirit of God, by rising up against the words he has given

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his servants to speak in regard to your course. You have not listened to those admonitions, and have^[#27p69] thus rejected the Spirit of God and #69 turned it from your hearts, and have become careless and indifferent in your deportment.

Bro. W---, you should have gained a valuable experience during the many years you have been blessed by the great light God has permitted to shine upon your pathway. I heard a voice saying in reference to you, "It is an unfruitful tree, why should its fruitless branches shadow the space that a fruitful tree might occupy? Cut it down, for why cumbereth it the ground?" Then I heard the pleading tones of Mercy's sweet voice, saying, "Spare it a little longer; I will dig about its roots, I will prune it. Give it one more trial; if it fails to be fruitful then, you may cut it down." So a little longer probation is granted the unproductive tree, a little longer time for the barren life to blossom and bear fruit. Will the opportunity given be improved? Will the warnings of God's Spirit be heeded? The words of Jesus in regard to Jerusalem, after she had slighted the salvation graciously offered by her Redeemer, are also, in substance, spoken unto you: "Oh, Jerusalem, Jerusalem! how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." Christ plead, he invited, but his love was unrequited by the people he came to save. You have done no better in your day than did the poor, self-deceived and blinded Jews in theirs. You might have improved your blessed privileges^[#27p70] and opportunities, and #70 perfected Christian character, but your heart has been rebellious and you "*would not*" humble yourself to be properly converted and live in obedience to God's requirements.

The unreconciled feelings and murmurings which have been expressed by some, have

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also been festering in your soul, although you have not dared to speak out plainly to the same effect. It would have been better for the Office and all concerned, had you been separated from it years ago. The more light you have had, the more privileges you have enjoyed, the less sincerity and righteousness have you manifested. Your heart has been hedged about with warnings and counsels, and have had the strongest evidence that God was in this work and that his voice was speaking to you, yet you have slighted and rejected solemn reproofs, and gone on your own selfish, willful way.

Sometimes your fears have been aroused, but still you have never realized your wretched spiritual condition, and absolute danger. You have repeatedly fallen back again into the same state of indifference and selfishness. Your repentance has never gone deep enough to perfect a thorough reformation. You have had a surface work, but not the entire transformation necessary to bring you into acceptance with God. "He that followeth me," says Christ, "shall not walk^[#27p71] in darkness." Through the greater part of your professed Christian life you have walked in darkness because you failed to connect with Heaven and receive the pure light of God's Spirit.

If you were in daily communion with the Lord, and cultivated a love for souls, you would grow out of self and become an earnest worker in the vineyard of the Lord. You would perceive how the faithful performance of the duties would preserve you from self-love and gratification. You have not been diligent and sought to gain an advanced experience every day. You should be at this time a trusty man in any position of responsibility, but selfishness has marked the performance of everything you have set your hand to do. You have been wise in your own conceit, but have

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failed to gain wisdom from many years' experience.

B---- S---- has been vain. He might have moved steadily forward, growing in grace, but the external appearance has seemed to him more important than the inward adorning, even the garment of a meek and quiet spirit, which God accounts of great value. Unbelievers, who have been engaged in the Office, but have not had the light of present truth as you have had, nevertheless have been far more faithful and conscientious than either of you whom I am addressing.

If you had been diligently gathering with Christ, some of these would now be with us in the truth. But your lives were a stumbling^[#27p72] block ^{#72} to them. God looks upon those unbelievers with greater pity and favor than upon those who believe the truth yet deny him in their works. That belief that is laid aside when convenient, put on and off like a garment, is not the religion of Christ, but a spurious article that will not bear the tests even of this world.

True religion is ever distinctly seen in our words and deportment and in every act of life. Religion should never be divorced from business with the followers of Christ. They should go hand in hand, and God's commandments should be strictly regarded in all the details of worldly matters. The knowledge that we are children of God should give a high tone of character even to the every-day duties of life, making us not slothful in business, but fervent in spirit. Such a religion as this bears the scrutiny of a critical world with a grand consciousness of integrity.

Every workman in the Office should consider himself as God's steward, and should do his work with exactness and faithful vigilance. The constant inquiry should be, "Is this in accordance with the will of God? Will this please my Re-

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deemer?" Bible religion elevates the reason until Christ is blended with all the thoughts. Every action, every word and every moment of our lives should bear the impress of our holy faith. The end of all things is at hand and we have no time to be idle or to live in pleasure, at cross-purposes with
#73 God.^[#27p73]

The Lord will not be trifled with. Those who neglect his mercies and blessings in this day of opportunities will bring impenetrable darkness upon themselves, and be candidates for the wrath of God. Sodom and Gomorrah were visited with the curse of the Almighty, for their sins and iniquities. There are those in our day who have equally abused the mercies of God and slighted his warnings. It will be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for those who bear the name of Christ yet dishonor him by living unconsecrated lives. This class are laying up for themselves a fearful retribution, when God in his wrath shall visit them with his judgments.

Sinners who have not had the light and privileges of Seventh-day Adventists, will be in a more favorable position before God, in their ignorance, than those who have been unfaithful while in close connection with his work, professing to love and serve him. The tears of Christ upon the mount came from an anguished, breaking heart because of his unrequited love and the ingratitude of his chosen people. He had labored untiringly to save them from the fate that they seemed determined to bring upon themselves. But they refused his mercy, and knew not the time of their visitation. Their day of privilege was ending, yet they were so blinded by sin that they knew it not.

Jesus looked down through the centuries,
#74 even to the close of time, and, taking in the ^[#27p74] cases of all who had and would repay his love and

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admonitions with selfishness and neglect, addressed to them those solemn words declaring that they knew not the time of their visitation. The Jews were gathering over them the dark clouds of retribution, and many today, in like manner, are drawing upon themselves the wrath of God, because of opportunities unheeded, the counsels and love of Jesus scorned, and his servants despised and hated for speaking the truth.

There is no place on the face of the earth where so great a light has been granted, as at B--- - C----. Even Jerusalem of old was not more greatly favored with the beams of Heaven's light shining upon the way that her people should tread. Yet they have failed to walk in the full radiance of the light, by faithful obedience, serving God night and day. A sickly, dwarfed religion is the result of neglecting to follow the revealed light of the Spirit of the Lord. Energy and love increase as we exercise them, and the Christian graces can only develop by careful cultivation.

The state of many in B---- C---- is truly alarming, especially is this the case with a majority of the youth. Families have moved to the place with the understanding that they were not to burden the church, but to be a help to it. With a considerable number the result has been quite the contrary. The neglect of parents to properly discipline their children, has been a fruitful source of evil in ^{#27p75]} many families. The youth have not been restrained, as they should have been. Parents have neglected to follow the directions of the Word of God in this matter, and the children have taken the reins of government in their own hands. The consequence has been that they have generally succeeded in ruling their parents, instead of being under their authority. #75

The parents are blind to the true state of their children, who have entirely succeeded in de-

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ceiving them. But those who have lost the control of their children are not pleased when others seek to control them, or point out their defects for the purpose of correcting them. The cause of God has been retarded in B---- C----, by parents bringing their unruly and undisciplined children into this large church. Many are living in constant neglect of their duty to bring up their children in the nurture and admonition of the Lord, yet these very ones have most to say concerning the wickedness of the youth in B---- C----, when it is the wrong example and evil influence of their own children that has demoralized the young people with whom they have associated.

Such families have brought upon this church its heaviest burdens. They come with false ideas. They seem to expect the church to be faultless, and that it will take the responsibility of making their children Christians, those very children whom they, as parents, are unable to control or keep within^[#27p76] bounds. They throw themselves upon the church, a terrible and crushing weight. They might be of some help if they would yield their selfishness and strive to honor God, and try to repair the mistakes they have made in their lives.

But they do no such thing, they hold themselves aloof, ready to criticise the lack of spirituality in the church, whose greatest calamity is the numbering among its members too many like themselves, dead weights, persons whose hearts and lives are unconsecrated and whose course is all wrong. The institutions located at B---- C---- have carried along too many diseased and lifeless bodies for their own prosperity and spiritual vitality.

The church is suffering for want of unselfish Christian workers. If all those who are as a rule, unable to resist temptation, and are too

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weak to stand alone, would remain away from B--
-- C----, there would be much purer spiritual atmosphere in that place. Those who live upon the husks of others failings and deficiencies, and who gather to themselves the unwholesome miasma of their neighbor's neglects and shortcomings, making themselves church scavengers, are no advantage to the society of which they form a part, but are an actual burden to the community upon which they inflict themselves.

The church is in need, not of burdens, but earnest workers, not fault-finders, but builders in Zion. Missionaries are really^[#27p77] needed at the great heart of the work. Men who will keep the fort, men who will be true as steel to preserve the honor of those whom God has placed at the head of his work, men who will do their utmost to sustain the cause in all its departments, even at the sacrifice of their own interests and lives if need be. #77

But I was shown that there are but few who have the truth wrought in their very souls, who can bear the searching test of God. There are many who have taken hold of the truth, but the truth has not taken hold of them, to transform their hearts and cleanse them from all selfishness. There are those who come to B---- C---- to help in the work, as well as many of the old members, who have a fearful account to render to God for the hindrance they have been to the work through their self-love and unconsecrated lives.

Religion has no saving virtue if the characters of those professing it do not correspond with their profession. God has graciously given great light to his people in B---- C-- --, but Satan has his work to accomplish, and he brings his power to bear strongest at the great heart of the work. He seizes men and women who are selfish and unconsecrated, and makes of them senti-

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nels to watch the faithful servants of God, and question their words, their actions and their motives, to find fault and murmur at their reproofs and warnings. Through them he creates suspicion and jealousy and seeks to weaken the courage of the faithful, to please^[#27p78] the unsanctified and turn to naught the labors of God's servants.

Satan has had great power over the minds of parents through their undisciplined children. The sin of parental neglect stands marked against many Sabbath-keeping parents. The spirit of gossip and tale-bearing is one of Satan's special agents to sow discord and strife, to separate friends and undermine the faith of many in the truthfulness of our position. Brethren and sisters are too ready to talk of the faults and errors that they think exists in others, and especially those who have borne unflinchingly the messages of reproof and warning given them of God.

The children of these complainers listen with open ears, and receive the poison of disaffection. Parents are thus blindly closing the avenues through which the hearts of their children might be reached. How many families season their daily meals with doubt and questionings? They dissect the characters of the their friends and serve them up as a dainty dessert. A precious bit of slander is passed around the board, to be commented upon, not only by adults but by children. In this God is dishonored. Jesus has said, "Inasmuch as ye have done this to the least of these my brethren, ye have done it unto me." Therefore Christ is slighted and abused by those who slander his servants.

The names of God's chosen servants have^{#79} been handled with disrespect, and in some^[#27p79] cases with absolute contempt, by certain persons whose duty it should be to uphold them. What a work are these parents doing in making infidels of their children even in their childhood! These chil-

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dren have not failed to hear the disrespectful remarks of their parents in reference to the solemn reproofs and warnings of God's servants. They have understood the scornful jests and deprecatory speeches that from time to time have met their ears and tended to bring sacred and eternal interests on a level with the common affairs of the world in their minds.

This is the way that children are taught to be irreverent and to rebel against Heaven's reproof of sin. Spiritual declension can but prevail where such evils exist. These very fathers and mothers are blinded by the enemy to marvel why their children are so inclined to unbelief and to doubt the truth of the Bible. They wonder that they are so difficult to reach by moral and religious influences. Had they spiritual eye-sight they would at once discover that this deplorable condition of things is the result of their own home influence, the offspring of their jealousy and distrust. Thus many infidels are educated in the family circle of professed Christians.

There are many who find a special enjoyment in discoursing and dwelling upon the defects, whether real or imaginary, of those who bear the heavy responsibilities in ^{connection} ~~in~~ ^{with} the institutions of God. They overlook the good that has been accomplished, the benefits that have resulted from arduous labor and unflinching devotion to the cause, and fasten their attention upon some apparent mistake, some matter that, after it has been done and the consequences have followed, they fancy could have been done in a better manner with fairer results. When the truth is, had they been left to do the work, they would either have refused to move at all under the attending discouragements of the case, or would have managed more indiscreetly

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than those who did the work, following the opening to God's providence.

But these unruly talkers will fasten upon the more disagreeable features of the work, even as the lichen clings to the roughness of the rock. These persons are spiritually dwarfed by continually dwelling upon the failings and faults of others. They are morally incapable of discerning good and noble actions, unselfish endeavors, true heroism and self-sacrifice. They are not becoming nobler and loftier in their lives and hopes, more generous and broad in their ideas and plans. They are not cultivating that charity that should characterize the Christian's life. They are degenerating every day, they are becoming narrower in their prejudices and views. Littleness is their element, and the atmosphere that surrounds them is poisonous to peace and happiness. [#27p81]

#81

The great sin of B---- C---- is neglecting to cherish the light which God has given them through his servants. Said Christ to his apostles, "He that receiveth whomsoever I send, receiveth me; and he that receiveth me receiveth him that sent me." Here it is made plain that those who reject the messages of God's servants, reject not only the Son, but also the Father.

Again he says, "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more toler-

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able for Tyre and Sidon at the Judgment, than for you. And thou, Capernaum, which are exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me."

How awfully solemn are these words! How important that we should not be found rejecting the warnings and admonitions that God delivers through his humble instruments;[#27p82] for in #82
slighting the light brought by his messengers, we slight the Saviour of the world, and the King of Glory. Many are running this terrible risk and bringing upon themselves the condemnation of God. The Almighty will not be trifled with nor allow his voice to be disregarded with impunity.

Brn. L---- and G---- did not bring that relief to the cause at B---- C---- that they should have brought. Had they both taken hold humbly, in the fear of God, and persevered in well-doing both in the church and Office, they would have been a great blessing to the work of God. Had they felt their accountability to God for the training and discipline of their children, they would have been worthy examples to others. These children needed not only the education acquired at school, but they need home training that their mental and moral powers should be developed in due proportion, each having its required exercise. The physical mental and spiritual capabilities should be developed in order to form a properly balanced character.

Children should be watched, guarded, and disciplined in order to successfully accomplish this. It requires skill and patient effort to mould the young in the right manner. Certain evil tendencies are to be carefully restrained and tenderly rebuked, the mind is to be stimulated in favor of the right. The child should be encouraged in at-

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#83 tempting to govern self, and all this is to be done judiciously,^[#27p83] or the very purpose desired is frustrated.

Parents may well inquire, "Who is sufficient for these things?" God alone is the sufficiency, and if they leave him out of the question, seeking not his aid and counsel, hopeless indeed is the task of the parents.

But, by prayer, and study of the Bible, by earnest zeal on their part, they may succeed nobly in this important duty, and be repaid an hundred-fold for all their time and care. But gossiping and anxiety for the external appearance has taken the precious time that should have been devoted to prayer and the seeking of wisdom and strength from God to fulfill their most sacred trusts. Parents who are wise unto salvation, will so order their surroundings that they will be favorable to the formation of correct characters in their children. This is almost always in their power. The source of wisdom is open from which they may draw all necessary knowledge in this direction.

The Bible should be their text-book, a volume rich in instruction. If they train their children according to its precepts, they not only set their young feet in the right path, but they educate themselves in their most holy duties. Impressions made upon the minds of the young are hard to efface. How important then that these impressions should be of the right sort, bending the elastic faculties of youth in the right direction.

#84 ^[#27p84]

Certain parents have come to B---- C---- with their children and dropped them into the church, as if they resigned from thence forth all responsibility of their moral and religious training. Brother and sister L. and brother and sister G. have made a decided failure in disciplining

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their children, as well as in properly regulating themselves. Their children have gloried in their freedom to do as they pleased. They have been released from home responsibilities and have despised restraint.

A life of usefulness appears to them like a life of drudgery. Lax government at home has unfitted them for any position, and, as a natural consequence, they have rebelled against school discipline. Their complaints have been received and credited by their parents, who, in sympathizing with their imaginary troubles, have encouraged their children in wrong-doing. These parents have in many instances believed positive untruths that have been foisted upon them by their deceiving children. A few such cases of unruly and dissembling children would do much towards breaking down all authority in the school and demoralizing the young people of our church.

There is perfect order in Heaven, perfect concord and agreement. If parents so neglect to bring their children under proper authority here, how can they hope that they will be considered fit companions for the holy angels in a world of peace and harmony. [#27p85] Indulgent parents who #85 justify their children in their wrong-doing are thereby creating an element that will bring discord into society and subvert the authority of both school and church.

Children need watchful care and guidance as never before, for Satan is striving to gain the control of their minds and hearts, and driving out the Spirit of God. The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days. But the ruin of many may be traced directly to the wrong management of the parents. The spirit of murmuring against reproof has been taking root and is bearing fruit of insubordination. While the parents are

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not pleased with the characters their children are developing, they fail to see the errors that make them what they are.

Eli remonstrated with his sons, but did not act promptly in restraining them. The ease-loving, affectionate father was warned of God that retribution would follow his neglect, but even then he did not feel the importance of at once putting the disgusting evil away from Israel. He should have taken prompt measures himself, but instead of this he, with remarkable submission, says, "Let the Lord do as seemeth him good." If he had been aroused to the full guilt of his neglect, Israel might have been saved from the humility of defeat, and the ark of God would not have fallen
#86 into the enemy's hands.[#27p86]

God condemns the negligence that dallies with sin and crime, and the insensibility that is slow to detect its baleful presence in the families of professed Christians. He holds parents accountable, in a great degree, for the faults and follies of their offspring. God visited with his curse, not only the sons of Eli, but Eli himself, and this fearful example should be a warning to the parents of this time.

As I looked upon the perilous situation of our youth, and was shown how indifferent the parents were to their welfare, my heart was sick and faint, angels were troubled and wept with grief. The youth are passing into the world and into the hands of Satan. They are becoming less susceptible to the sweet influences of the grace of God, bolder and more defiant, with increasing disrespect for eternal interests. I saw Satan planting his banner in the households of those who profess to be God's chosen ones; but they who are walking in the light should be able to discern the difference between the black banner of the adver-

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sary and the blood stained standard of Jesus Christ.

Children should be taught by precept and example. Parents should meet this grave responsibility with fear and trembling. Fervent prayers should be offered by them for divine strength and guidance in this task. In many families the seeds of vanity and selfishness are sown in the hearts of the children almost during babyhood. Their [#27p87] little cunning sayings and doings are commented upon and praised in their presence, and repeated with exaggerations to others. The little ones take note of this and swell with self-importance, they presume to interrupt conversation and become forward and impudent. Flattery and indulgence fosters their vanity and willfulness, until the youngest not unfrequently rules the whole family, father and mother included. #87

The disposition formed by this sort of training cannot be laid aside as the child matures to riper judgment. It grows with his growth, and what might have appeared cunning in the baby, becomes contemptible and wicked in the man and woman. They seek to rule over their associates, and if any refuse to yield to their wishes, they consider themselves aggrieved and insulted. This is because they have been indulged to their injury in youth instead of being taught the self-denial necessary to bear the hardships and toils of life.

Parents frequently pet and indulge their young children because it appears easier to manage them in that way. It is smoother work to let them have their own way than to check the unruly inclinations that rise so strongly in their breasts. Yet this course is cowardly, it is a wicked thing thus to shirk responsibility, for the time will come when these children, whose inclinations, unchecked, have strengthened into absolute vices, will bring reproach and disgrace upon

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#88 [#27p88] themselves and their families. They go out into busy life, unprepared for its temptations not strong enough to endure perplexities and troubles, passionate, overbearing, undisciplined, they seek to bend others to their will, and, failing in this, consider themselves ill-used by the world, and turn against it.

The lessons of childhood, good or bad, are not learned in vain. Character is developed in youth for good or evil. At home there may be praise and false flattery. In the world each stands on his own merits. The pampered ones, to whom all home authority has yielded, are there daily subjected to mortification by being obliged to yield to others. Many are even then taught their true places by these practical lessons of life. By rebuffs and disappointments and plain language from their superiors, they often find their true level, and are humbled to understand and accept their proper places. But this is a severe and unnecessary ordeal for them to pass, and could be prevented by proper training in their youth.

The majority of these ill-disciplined ones go through life at cross-purposes with the world, making a failure where they should have succeeded. They grow to feel that the world owes them a grudge, because it does not flatter and caress them, and they take revenge by holding a grudge against the world, and bidding it defiance. Circumstances sometimes oblige them to affect a humility they do not feel, but it does not fit them with a natural grace, and their true characters are sure to be exposed sooner or later.

If such persons have families of their own, they become arbitrary rulers at home, and display there the selfish and unreasonable disposition they are forced to partially conceal from the outside world. Their dependents feel to the utmost all the faults of their early training. Why will parents

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educate their children in such a manner as to be at war with those who are brought in contact with them.

Their religious experience is moulded by the education of their childhood. The sad trials, which prove so dangerous to the prosperity of a church, and which cause the unbelieving to stumble and turn away with doubt and dissatisfaction, usually arise from an unsubdued and rebellious spirit, the off-spring of parental indulgence in early youth.

How many lives are wrecked, how many crimes are committed under the influence of a quick-rising passion, that might have been checked in childhood, when the mind was impressible, and the heart easily influenced for right and was subject to a fond mother's will. Inefficient training of children lies at the foundation of a vast amount of moral wretchedness.

Children who are allowed to have their own way are not happy. The unsubdued heart has not within itself the elements of rest and contentment. The mind and heart must be disciplined and brought under proper^[#27p90] restraint, #90 in order for the character to harmonize with the wise laws that govern our being. Restlessness and discontent are the fruits of indulgence and selfishness. The soil of the heart, like a garden, will produce weeds and brambles unless the seed of precious flowers are planted there and receive care and cultivation. As in visible nature, so is it with the human soul.

The youth of B---- C---- are in a startling condition. While some of the church have been burdened in regard to those occupying responsible positions, and have been finding fault and murmuring against reproof, insinuating their doubts, and gossiping of the affairs of others, their own souls have been enshrouded in dark-

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ness, and their children have been leavened with the spirit that was working upon their parents. This disposition is calculated to break down all restraint and authority. God holds these parents responsible for the malice and rebellion of the youth in their midst.

Satan has succeeded wonderfully in his plans. Men of experience, fathers of families, who manifest a headstrong defiance when their track is crossed, show plainly that they can not or do not control *themselves*. Then how can they succeed in controlling their children, who follow in their steps, and rebel against their authority and all other restraint, even as they themselves rebel against the authority of the church and the institutions with which they are_[#27p91] connected. Some of these professed Christians have yielded themselves into the hands of Satan and have become his instruments. They influence souls against the truth, by exhibiting their insubordination and restless discontent. While professing righteousness, they are flying into the face of the Almighty, and before they are aware of the enormity of their sin, they have accomplished the object of the adversary. The impression has been made, the shadow of darkness has been cast, the arrows of Satan have found their mark. Verily, a little leaven has leavened the entire lump. Unbelief creeps in, takes hold, fastens its grasp upon minds that would have wholly accepted the truth.

Meanwhile these spasmodic workers for Satan, looks innocently upon those who have drifted into skepticism, who stand unmoved under reproof or entreaty, and go farther in unbelief than even they had dared to venture, and flatter themselves that they are, in comparison with these persons, virtuous and righteous. They fail to understand that these sad cases are the result of their own unbridled tongues and wicked rebel-

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lion, that these tempted ones have fallen through their evil influence. They started the difficulty, they sowed the seeds of anarchy and unbelief.

No family is justified in bringing children to B---- C---- who are not under the control of their parents. If their parents have disregarded the Word of God in the matter of ^[#27p92] instructing #92 and training of their children. B---- C---- is no place for them. They will only be the means of demoralizing the young people of that place, and bringing discord where peace and prosperity should reign. Let such parents take up the neglected work of restraining and disciplining their children before they venture to impose them upon the church at B---- C----.

Many are as guilty of neglect towards their children as was Eli, and the punishment of God will as surely rest upon them as upon him. The case of Bro. Ingraham was a marked one. God's hand was stretched out in the wrath of his retribution, not only over his children, but himself. The Word of God was plain, but its admonitions had been trampled under foot; warnings had been given unto him, reproofs administered, but all were unheeded and the curse fell upon him. It is a terrible thing to neglect the education of children. Not only will they be lost in consequence, but the parents themselves, who have so far departed from God as to lose all sense of their sacred responsibility, stand in a very perilous position as regards eternal life.

Fond and indulgent parents, let me present the case of a rebellious son as recorded in Bible history for your instruction. "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken ^[#27p93] unto them, then shall his #93 father and his mother lay hold on him, and bring

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him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die. So shalt thou put evil away from among you; and all Israel shall hear, and fear."

Both the young and old who are connected with the Office should be looked after closely, lest their influence should be such as to work directly against the object designed by the Office. If there are any employees whose influence is of a character to lead away from God and the truth, there should not be a moment's question as to the disposal of their cases. They should be separated from the Office at once, for they are scattering from Christ instead of gathering with him. They are virtually servants of Satan.

If there are young people connected with the Office who do not respect the authority of parents, and are ungovernable at home, despising counsel and restraint, the curse of God will fall upon them, and not only upon them, but upon the Office, should they retain their services, and give them farther opportunity to pervert the young with whom they are brought in contact there. Those who occupy responsible positions in the Office are accountable for the prevailing influence there. #94 there. #27p94] And if they are indifferent to the course of the insubordinate and impenitent in their employ, they become partakers of their sin.

There has been a covering up of iniquity in B---- C----. God calls for a different order of things. The youth connected with his work should be select, those who will be improved, refined and ennobled by being associated with the cause of God. Faithful minute-men are needed at every post of duty, especially at the great heart of the

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work. Those who profess the truth should guard, like sleepless sentinels, the interest of the cause at the Office, and sacredly guard themselves and each other from spiritual contamination.

Those who have imbibed the spirit of independence, and come to B---- C---- as students in our schools, thinking to do as they please in all matters, should be quickly undeceived and brought under proper discipline. But especially should the youth residing at B---- C----, be brought under the strictest rules, to guard their integrity and morality. If they refuse to submit to these regulations they should be expelled from the school, and cut off from association with those whom they are demoralizing by their wrong example.

Parents living at a distance send their children to B---- C---- to educate them, feeling perfect confidence that they will there receive the proper moral training and not be exposed to wrong influences. It is due these patrons of our school, to purify the moral atmosphere^[#27p95] there. A lack of propriety and a laxness of strict virtue has been developing among a certain class of young men and women in B--- C----. Some of these are low in the scale of morality, and are influencing the young students, who have been sent there from a distance, and have not the advantages of parental advice and protection. This should be attended to at once for it is a matter of grave importance.

The influence of some youth in B---- C---- is demoralizing. They seem to think it praiseworthy to appear independent and to disrespect the authority of their parents. Timothy gives a faithful description of this class of youth in these words, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, un-

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holy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God."

The influence of this class upon the youth of B---- C---- is doing much harm. Their conservation and example is contemptibly low. The young whose morals are established and whose minds are of an elevated character, would find no attraction in their society and would therefore be beyond the reach of their influence. But there are young men and women who find pleasure in the company of just such persons. Satan has marked #96 success[#27p96] in benumbing the spiritual sensibilities of certain minds who have believed the truth, and clouding them with false ideas until they are unable to discern right from wrong. Then suggestions are made to undermine their confidence in the chosen servants of God, and they are led into positive unbelief.

If the young would choose the company of those whose lives are an honor to their profession, they would escape many serious dangers. Satan is constantly seeking the ruin of those who are ignorant concerning his devices, yet feel not their special need of the prayers and counsel of experienced and godly friends. Many of the youth who come to B---- C---- with good resolutions to live Christian lives, fall in with a class of young people who take them by the hand, under the guise of friendship, and lead them directly into Satan's snare. The enemy does not always come as a roaring lion, he frequently appears as an angel of light, assuming friendly airs, presenting peculiar temptations, difficult for the inexperienced to withstand. Sometimes he accomplishes his purpose of deluding the unwary, by exciting the pity of their sympathetic natures, when he pre-

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sents himself before them as a righteous being who has been persecuted without a cause.

Satan finds willing instruments to do his work. He exercises a skill in this direction that years of experience has perfected. He uses the accumulated knowledge of ages to execute his malicious designs. Ignorant^[#27p97] youth play^{#97} themselves into the hands of Satan for him to use as instruments to lead souls to ruin. Those who yield to Satan's power gain no happiness thereby. They are never contented or at rest. They are dissatisfied, querulous and irritable, unthankful and rebellious. Such an one is the young man now under review. But God will have mercy upon him, if he sincerely repents, and becomes converted. His sins may be washed away by the atoning blood of Jesus.

The Saviour of the world offers to the erring the gift of eternal life. He watches for a response to his offers of love and forgiveness with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, repenting, suffering son. He cries after the wanderer, Return unto me and I will return unto you. If the sinner still refuses to heed the voice of mercy which calls after him with tender, pitying love, his soul will be left in darkness.

But if he neglects the opportunity presented him and goes on in his evil course, the wrath of God will, in an unexpected moment, break forth upon him. Those who, being often reprov'd, harden their hearts, shall be suddenly destroyed, and that without remedy. This young man has made light of his father's authority, and despised restraint. The fear of the Lord is the beginning of wisdom. It lays at the foundation of a proper education. Those who, having a^[#27p98] favorable opportunity, have failed to learn this first great lesson, are not only disqualified for service^{#98}

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in the cause of God, but are a positive injury to the community in which they live.

Solomon exhorts the youth, "My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not. Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the opening of the gates; in the city she uttereth her words, saying, how long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof.

#99 Therefore[#27p99] shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

Order should be maintained in the different institutions of our church at B---- C----. Insubordination should be overruled. None should be retained in the Office who have been instructed by Sabbath-keeping parents, and have

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been privileged to hear the truth, yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it, or treat our holy faith with disrespect. Those who have been connected with the Office for quite a length of time, and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should not longer be retained in the Office.

Their influence is against the truth if they continue to neglect the light, and slight salvation. This very indifference has a chilling influence upon the faith of others, to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.

The influence of our young people in the Office is not what it should be. W---- and ^[#27p100]B---- #100 have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the Word of God, and slight the testimonies of the Spirit of God can only be a living curse to the Office, and should be separated from it.

The youth whose influence is demoralizing, should have no connection with our college. Those who are possessed of a love-sick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters standing side by side.

If no efforts are made to correct the state of things existing at B---- C----, it will soon be a

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place for the encouragement of immorality and dissipation. Will parents and those in charge of our institutions sleep while Satan is taking possession of the mind of the children? God abhors the sins that are fostered and concealed by the church, cherished in the Office, and sheltered under the paternal roof. Let parents, and those in authority, earnestly take hold of the work and purge this evil from their midst.

#101 We are living in the last days. John exclaims: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath, because he ^[#27p101] knoweth that he hath but a short time." Jesus Christ is the only refuge in these perilous times. Satan is at work in secrecy and darkness. Cunningly he draws away the followers of Christ from the cross, and brings them into self-indulgence and wickedness.

Vital interests are located at B---- C----, and Satan is opposed to everything that will strengthen the cause of Christ and weaken his own power. He is diligently laying plans to undermine the work of God. He never rests for a moment when he sees that the right is gaining the ascendancy. He has legions of evil angels that he sends to every point where light from Heaven is shining upon the people. Here he stations his pickets to seize every unguarded man, woman, or child, and pass them over to his service.

B--- C---- is the great heart of the work, and, as the human heart throws out its living current of blood into the body, so does the management of this headquarters of our church affect the whole body of believers. If the physical heart is healthy, the blood that is sent from it through the system is also healthy; but if this fountain is impure, the whole organism becomes diseased by the poison of the vital fluid. So it is with us. If the

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heart of the work becomes corrupt, the whole church, in its various branches and interests, scattered abroad over the face of the earth, suffers in consequence.

Satan's chief work is at the headquarters of our faith. He spare no pains to corrupt_[#27p102] #102 men in responsible positions, and persuade them to be unfaithful to their trusts. He insinuates his suspicions and jealousies in the minds of those whose business it is to do God's work faithfully. While God is testing and proving these helpers, and fitting them for their posts, Satan is doing his utmost to deceive and allure them, that they may not only be destroyed but influence others to do wrong and injure the great work. He seeks by all the means in his power to shake the confidence of God's people in the voice of warning and reproof, by which God designs to purify the church and prosper his cause.

It is Satan's plan to weaken the faith of God's people in the testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the testimonies, once believed, are doubted, and given up, Satan knows the deceived ones will not stop at this, but he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.

Satan has gained marked advantage in B-- -- C----, because the people of God have not guarded the outposts. The very men whose labors God has signified he would accept if they were fully consecrated, have been the ones to be deceived, to fail in their duties, and to prove a terrible burden and discouragement, instead of the help and_[#27p103] #103 blessing that they should have been. These men who were trusted to keep the

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fort, have well nigh betrayed it into the hands of the enemy. They have opened the gates to a wily foe who sought to destroy them.

Men of experience have seen stealthy hands slipping the bolts that Satan might enter, yet they have held their peace with apparent indifference as to the results. Some have been glad to see this, as it seemed an extenuation of their past neglect, which made it a necessity to call for others to fill the posts of responsibility that they had abused or neglected. This lack of watchfulness on the part of these newer incumbents seemed to excuse the former for their own want of faithfulness, pointing the fact that others were fully as derelict in their duty.

These persons do not realize that God holds them responsible for every advantage gained by the foe who is admitted to the fort. The desolation and ruin following lays at the door of the unfaithful sentinels, who, by their neglect, become agents in the hands of the adversary to win souls to destruction. Men in responsible positions should seek wisdom and guidance of God and not trust in their own judgment and knowledge. They should, like Solomon, earnestly pray for faith and light, and he will give them freely of his abundant supply.

#104 God would have his work done intelligently, not in a haphazard manner. He would have it done with faith and careful exactitude, that he may place the sign of his approval upon it. Those who love him and walk with fear and humility before him, he will bless, and guide, and connect them with Heaven. If the workers rely upon him he will give them wisdom and correct their infirmities, so that they will be able to do the work of the Lord with perfection.

We must put on the armor and be prepared to successfully resist all the attacks of Sa-

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tan. His malignity and cruel power is not sufficiently estimated. When he finds himself foiled upon one point, he assumes new ground and fresh tactics, and tries again, working wonders in order to deceive and destroy the children of men. The youth should be carefully warned against his power, and patiently and prayerfully directed how to endure the trials sure to come upon them in this life. They should be led to cling to the Word of God and give attention to counsel and advice.

Living faith in the merits of a crucified Redeemer will carry them through the fiery furnace of affliction and trial. The form of the Fourth will be with them in the fierce heat of the furnace, which will not leave even the smell of fire upon their garments. Children should be encouraged to become Bible students and have firm religious principles that will stand the test of the perils sure to be experienced by all those who live upon earth during the last days, in the closing history of the world. [#27p105]

#105

Epistle Number One.

The following testimony was written Jan., 1875, and was acknowledged by Bro. L---- to be true, and that it gave him light and hope.

Bro. H---- L----, you are backslidden from God. Your views of God's requirements have never been too well defined nor too strict. It is no excuse for you to become lax in your duties and less vigilant because the course of so many professed Christians is wrong. You have not been consecrated to God. You have not felt your dependence upon him to keep you, and therefore you have been overcome and brought into the slavery of doubt; and the bondage of unbelief has chained your soul. You do not glorify God in your life. Our faith sometimes looks to you very questionable. The reason of this is with yourself. In the world,

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truth and falsehood are so mixed that one is not always clearly discerned from the other. But why has one who professes the truth so little strength? Because he understands not his own ignorance and his own weakness. If he knew this, if he was distrustful of himself, he would feel the importance of Divine help to preserve him from the wiles of the enemy. We need to be active, working Christians, unselfish in heart and life, having an eye single to the glory of God. Oh! what wrecks of weakness we meet everywhere! Silent lips, and fruitless lives! This, said the angel, is because of falling under temptation. Nothing^[#27p106] mars the peace of the soul like sinful unbelief.

You should not give up in despair, thinking you must live and die in the bondage of doubt and unbelief. In the Lord we have righteousness and strength. Lean upon him, through his power you may quench all the fiery darts of the adversary, and come off more than conqueror. You may still become sanctified through the truth; or you may, if you choose, walk in the darkness of unbelief, lose Heaven, and lose all. By walking in the light and working out the will of God, you may overcome your selfish nature.

You have been ready to give of your means, but have withheld yourself. You have not felt called upon to make sacrifices which would involve care and a willingness to do any work for Christ, be it ever so humble. God will bring you over the ground again and again until you, with humble heart and subdued mind, bear the test that he inflicts, and are sanctified wholly to the service and the work of God. Then you may win immortal life. Which will you choose! God will not be trifled with. You may be a fully developed man in Christ Jesus; or you may be a spiritual dwarf, gaining no victories. You may live for yourself and lose Heaven. Will you, my brother, choose a life of

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self-denial and self-sacrifice, doing your work with cheerfulness and joy, perfecting Christian character, and pressing on for the immortal reward? Christ accepts no divided^[#27p107] service. He #107 asks for all. It will not do to withhold anything. He has purchased you with an infinite price, and he requires that all you have shall be yielded to him a willing offering. If you are fully consecrated to him in heart and life, faith will take the place of doubts, and confidence the place of distrust and unbelief.

My brother, you are in positive danger through neglecting to carry out health reform more strictly in your own life and in your family. Bro. L---, your blood is impure, and you are still corrupting and inflaming it by the gratification of taste. Never be betrayed into indulging in stimulants, for this will be followed not only by reaction and loss of physical strength, but with benumbed intellect. Strictly temperate habits in eating and drinking, with firm trust in God, will improve your physical, mental, and moral health. You are of a highly excitable temperament. You have but little self-control, and frequently say and do things under excitement, which you afterwards regret. You should call a determined will to your aid in the warfare against your own inclinations and propensities. You need to keep the avenues of your soul open for the reception of light and truth. But when something occurs to test and prove you, prejudice frequently comes in, and you arise at once against what you deem a restriction of your liberty or an infringement upon your rights.

The Word of God plainly presents this ^[#27p108] truth before us: that our physical nature #108 will be brought into warfare with the spiritual. The apostle charges us to abstain from fleshly lusts which war against the soul. Every perverted appetite becomes a warring lust. Appetite in-

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dulged to the injury of physical strength, causes disease of the soul. The lust which the apostle mentions is not confined to the violation of the seventh commandment, but every indulgence of the taste which lessens physical vigor is a warring lust. The apostle declares that he who would gain special victories and make higher attainments in righteousness, must be "temperate in all things." Temperance in eating and drinking at our tables as well as the exercise of temperance in every other respect, is essential if we would overcome as Christ overcame. God has given us light not to be treated indifferently, but to be our guide and help.

You need to cultivate self-control. The lesson you should have learned in your youth should be mastered now. Discipline yourself to die to self, to bring your will in subjection to the will of Christ. A deep and thorough conversion is essential, or you, my dear brother, will fail of eternal life. Your service in the cause of God must be more hearty, full, and thorough. You cannot perfect Christian character by serving God when you feel inclined to do so, and neglecting it when you please. A decided change must take place in your life, and you must obtain a different experience from what you have yet had or your^[#27p109] service will not be accepted of God. Our Heavenly Father has been very gracious to you. He has dealt tenderly with you. Sickness and disease came upon you when you were unprepared to die, for you had not perfected Christian character and had not a moral fitness for Heaven.

Satan stood by your side to afflict and destroy, that you might be numbered with the transgressors. Fervent and effectual prayer prevailed in your behalf. Angels were sent to wait and watch about you to guard and protect you from Satan's power and preserve your life. God has, in his matchless love, granted you another trial. Not

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because of any goodness or virtue in you, but because of his mercy he has answered the prayers of faith. Your probation was lengthened that you might have an opportunity to redeem the past, overcome the defects in your character, and show in your life that devotion to God which he claims from you. You have had emotions of gratitude, but you have not experienced that heart-felt thankfulness and becoming humility that should have been kindled by his unsurpassed love.

You have not sufficiently felt your obligations to God for sparing your life. You have, for pettish reasons of your own, excused yourself time and again from religious duties which devolve upon us at all times and under all circumstances. Feelings of discouragement are no apology before God for the neglect of a single duty. You are not your own, ^{#27p110} you have been purchased by the blood of Christ. He claims all that you are capable of doing; your time and strength are not your own. #110

God indicated that you could be educated to act a part in his cause; but it was necessary that your mind should be trained and disciplined to work in harmony with the plan of God. You could gain the required experience if you would; you had the privilege presented before you of denying your inclination, as your Saviour had given you an example in his life. But you have not placed yourself in a position to learn all that you could and all that it was important for you to learn in order to make a correct worker in the cause of God. There were some things to reform in yourself before the Lord could use you effectually as his instrument.

Bro. L---, it was a sacrifice for you to leave your farm, you enjoyed your life there. You did not come to Battle Creek from choice. You had no knowledge of the work in connection with

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#111 the publishing interest. But you was determined to do the best you could, and you have in many respects done well. But many things have arisen as stumbling blocks in your way. The course of Bro. A---- was wrong in many respects, but you also did not preserve your consecration to God, you united with Bro. A---- in spirit, and did not stand free; you displeased God in many things and separated your soul from him. Satan was obtaining great power over^[#27p111] you, your steps had well nigh slipped, you were almost gone in unbelief when sickness arrested your course. It was in great mercy that God spared you and gave you a new lease of life. But you have not made an entire surrender to him, your stubborn will has not been subdued and softened, you need a new conversion. You have been easily fretted and annoyed, you have braced yourself to resist everything that you thought reflected upon you, your feelings have arisen like a flash when anything has touched your pride. Now my dear brother, this is all wrong. This you must overcome, or the enemy will gain the victory over you.

You have felt sick at heart because you did not love the work in B---- C----. You have looked back towards O---- for your heart is there, and your body should be where your heart is. God has been testing and proving you; how have you borne the test? You needed to be planed and polished, to have the rough and jagged points of your character removed, that you might become refined for the Kingdom of Heaven. How hard it is for human nature to deny inclination, to leave flattering worldly inducements and, through love of their Saviour and their fellow-men, to deny their own pleasure in order to engage more directly in the service of God.

Bro. L----, you do not enter heart and soul into the work. You have never made it a direct

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personal interest, and it is not agreeable to you. If you had been so^[#27p112] disposed, you could have trained your mind to better understand the work; but you have, in a manner, held aloof from it, you have not connected yourself closely with it, and tried to become familiar with its various branches. #112

You are not as social and courteous as you should be, and your cold, unapproachable manner is not pleasing to God. You allow your feelings to be easily excited. No man can properly fill a position in connection with the work of God who is controlled by feeling and moves from impulse. Your mind must come in closer connection with God, and your sympathies and interest be more identified with those who are engaged in his work, or you can be of no use in advancing the cause in B---- C----. You are too independent and exclusive, you need to soften and assimilate your disposition to the mind and feelings of others. You can, as a business man and as a Christian, do much valuable service for the cause of God if you only surrender your will and your way to the Lord. You need to be sanctified by the truth, your mind elevated above every personal consideration and every selfish interest.

I point you to the life of Jesus as a perfect pattern. His life was characterized by disinterested benevolence. Precious Saviour! What sacrifices has he made for us that we should not perish but have everlasting life! Heaven will be cheap enough if we resign every selfish interest to obtain it. Can we afford to have our own way and take^[#27p113] ourselves out of the hands of God because it is more pleasing to our nature? God requires perfect submission and perfect obedience. Eternal life is worth everything to us. You may come in close connection with God if you will agonize to enter into the straight gate. #113

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You could never be aware of your deficiencies unless you were brought where these deficiencies were developed by circumstances. You have not felt as you should since you have come to B---- C----. You have not entered freely and heartily into the work and made it your chief interest. You have cherished an independence that could not be maintained if you realized your true position; that you are an apprentice, learning how to work in the very best manner for the prosperity of God's cause, that you are a scholar, seeking to obtain knowledge concerning that with which you are unacquainted. You could have made much greater progress had you earnestly tried to serve God as an efficient worker.

You have been too reserved, you have not come into close relation with men engaged in the different departments of the work, you have not been familiar enough to consult with them as you should and move understandingly. You might have been a more efficient helper had you done this. You have moved too much according to your own judgment and carried out your own ideas and plans. There has been a lack of harmonious connection between the workers. Those who might^[#27p114] have helped you, have been reluctant to impart their knowledge to you on account of this lack of familiarity on your part, and also because you move so much from impulse and feeling that they dread to approach you.

The Saviour of the world was the adored of the angels, he was a prince in the royal courts of Heaven. But he laid aside his glory and clothed his divinity with humanity. He became the meek and lowly Jesus. His riches and glory he left in Heaven, and he became poor that we, through his poverty, might be made rich. Three years he was going from place to place, a homeless wanderer. But selfish men will repine and murmur if called

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to leave their little earthly treasure for Christ's sake, or to labor in the work of saving souls, for whom Christ gave his precious life. Oh, what ingratitude! No one can appreciate the blessings of redemption unless he feels that he can joyfully afford to make any and every sacrifice for the love of Christ. Every sacrifice made for Christ enriches the giver, and every suffering and privation endured for his dear sake increases the overcomer's final joy in Heaven.

You know but little of real sacrifice and genuine denial of self. You have had but little experience in hardships and taxation of your energies. Your burden has been light, while others have been loaded down with serious responsibilities. The young man who asked Jesus what he should do that he might have eternal life, was answered: "Keep the_[#27p115] commandments." He #115 confidently and proudly replied, "All these have I kept from my youth up. What lack I yet?" Jesus looked pityingly upon the young man, he loved him and he knew the words which he spoke would separate him from himself forever. Nevertheless Jesus touches the plague-spot of his soul. He says to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The young man wanted Heaven but not enough to withdraw his affection from his earthly treasure. He refused to yield to the conditions required by God in order to enter into life. He was very sorrowful, for he had great possessions which he thought were too valuable to exchange for eternal rewards. He had asked what he must do to be saved and the answer had been given. But his worldly heart could not make the sacrifice of his wealth to become Christ's disciple. His decision was to give up heaven and to cling to his earthly treasure. How many are now making the very

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same decision which fixed the destiny of this young man.

Have we any of us an opportunity of doing something for Christ, how eagerly should we seize it and with the greatest earnestness do all we can to be co-workers with him. The very trials that task our faith most severely, and make it seem that God has forsaken us, are to lead us more closely to Christ, that we may lay all our burdens at his feet and experience the peace he will give us in exchange. [#27p116] You need a new conversion, to be sanctified through the truth, to become in spirit like a little child, meek and humble, relying wholly upon Christ as your Redeemer. Your pride and independence is closing your heart to the blessed influence of the Spirit of God and rendering your heart as unimpressible as the hard-beaten highway.

You have yet to learn the great lesson of faith. When you surrender yourself entirely to God, when you fall all broken upon Jesus, you will then be rewarded by a victory, the joy of which you have never yet experienced. As you review the past with a clear vision, you will see that at the very time when life seemed to you only a perplexity and a burden, Jesus himself was near you, seeking to lead you into the light. Your Father was by your side, bending over you with unutterable love, afflicting you for your good, as the refiner purifies the precious ore. When you have thought yourself forsaken, he was near you to comfort and sustain. We seldom view Jesus as he is, and are never so ready to receive his help as he is to help us.

What a victory you will gain when you learn to follow the opening providences of God with grateful heart and a determination to live with an eye single to his glory, in sickness or health, in abundance or want. Self is alive and

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quivering at every touch. Self must be crucified before you can overcome in the name of Jesus and receive the reward of the faithful. [#27p117] #117

Necessity of Harmony.

The Spirit of God will not abide where there is disunion and contention among believers in the truth. Even if these feelings are unexpressed they take possession of the heart and drive out the peace and love that should characterize the Christian church. They are the result of selfishness in its fullest sense. This evil may take the form of inordinate self-esteem, or an undue longing for the approbation of others, even if it is obtained undeservedly.

Self-exaltation must be renounced by those who profess to love God and keep his commandments, or they need not expect to be blessed by his divine favor.

The moral and religious influence at the Health Institute must be elevated in order to meet the approbation of Heaven. The indulgence of selfishness will surely grieve the Spirit of God from the place. Physicians, superintendent and helpers should work harmoniously in the spirit of Christ, each esteeming other better than himself.

The apostle says, "with some have compassion, making a difference." This difference is not to be exercised in a manner of favoritism. No countenance should be given to a spirit that implies. "if you favor me, I will favor you." This is unsanctified worldly policy, which displeases God. It is paying favors and admiration for the sake of gain. It is showing a partiality for certain [#27p118] #118 ones whereby we expect to secure advantage by them. It is seeking their good will by indulgence that we may be held in greater estimation than others fully as worthy as ourselves. It is a hard thing to see one's own errors, but every one

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should realize how cruel is the spirit of envy, rivalry, distrust, fault-finding, and dissension.

We call God our Father. We claim to be children of one family, and when there is a disposition to lessen the respect and influence of one another, to build up ourselves, we please the enemy and grieve Him whom we profess to follow. The tenderness and mercy that Jesus has revealed in his own precious life, should be an example to us of the manner in which we should treat our fellow-beings, and especially those who are our brothers in Christ.

God is continually benefiting us, but we are too indifferent to his favors. We have been loved with an infinite tenderness, and yet many of us have little love for one another. We are too severe upon those we suppose to be in error, and are very sensitive to the least blame or question in regard to our own course.

#119 Hints are thrown out, and sharp criticisms of each other, but at the same time the very ones who do this are blind to their own failings. Others can see their errors, but they cannot see their own mistakes. We are daily recipients of the bounties of Heaven, and should have loving gratitude springing up in our hearts to God, which should cause us to sympathize with our neighbors and make their interests our own. Thoughts and meditations upon the goodness of God to us would close the avenues of the soul to Satan's suggestions.

God's love for us is proved daily, yet we are thoughtless of his favors and indifferent to his entreaties. He seeks to impress us with his Spirit of tenderness, his love and forbearance; but we scarcely recognize the marks of his kindness, and have little sense of the lesson of love he desires us to learn.

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Some, like Haman, forget all God's favors, because Mordecai is before them and is not disgraced, because their hearts are filled with enmity and hatred rather than love and the spirit of our dear Redeemer, who gave his precious life for his enemies. We profess to have the same Father, and are bound to the same immortal home, enjoy the same solemn faith, believe the same testing message, and yet many are at strife with each other like quarrelsome children. Some who are engaged in the same branch of the work are at variance with one another and therefore at variance with the spirit of Christ.

The love of praise has corrupted many hearts. Those who have been connected with the Health Institute have at times manifested a spirit of finding fault with the plans of others, and Satan has given them a hold upon the minds of others there, who have accepted these persons as blameless, while innocent_[#27p120] people have been charged with wrong. It is a wicked pride that delights in the vanity of one's own works, boasts of one's excellent qualities, seeking to make others seem inferior, in order to exalt self, claiming more glory than the cold heart is willing to give to God. #120

The disciples of Christ will heed the Master's instruction. He has bade us love one another even as he has loved us. Religion is founded upon love to God, which also leads us to love each other. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful and forgiving. It sanctifies the whole life, and extends its influence over others.

Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls

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the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include "me and mine," but is as broad as the world, and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we can be happy, let fortune smile or frown. If we love God with all the heart we must also love his children. This love is the Spirit of God. It is the heavenly adorning that #121 [#27,121] gives true nobility and dignity to the soul, and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness, and unfit for Heaven, where all is love and unity.

Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom. This is because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord was in enduring toil and shame for others that they might reap a benefit thereby. We are capable of being happy in following his example and living to bless our fellow-men.

We are invited by our Lord to take his yoke and bear his burden. In doing this we may be happy. In bearing our own self-imposed yoke and carrying our own burdens, we find no rest; but in bearing the yoke of Christ there is rest to the soul. Those who want some great work to do for the Master can find it just where they are, in do-

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ing good and in being self-forgetful and self-sacrificing, remembering others and carrying sunshine wherever they go. [#27p122] #122

There is great need that the pitying tenderness of Christ should be manifested at all times and in all places, not that blind sympathy which would gloss over sin and allow God's cause to be reproached by ill doing, but that love which is a controlling principle of the life, which flows out naturally to others in good works, remembering that Christ has said, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

Those at the Health Institute are engaged in a great work. During the life of Christ the sick and afflicted were special objects of his care. When he sent out his disciples he commissioned them to heal the sick as well as to preach the gospel. When he sent forth the seventy, he commanded them to heal the sick and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for their minds to be reached by those truths which the apostles were to preach.

The Saviour of the world devoted more time and labor to healing the afflicted of their maladies, than in preaching. His last injunction to his apostles, his representatives upon the earth, was to lay hands on the sick that they might recover. When the Master shall come, he will commend those who have visited the sick and relieved the necessities of the afflicted.

We are slow to learn the mighty influence [#27p123] of trifles, and their bearing upon the salvation of souls. Those who desire to be missionaries, have at the Health Institute a large field in which to work. God does not mean that any of us shall constitute a privileged few, who shall be looked #123

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upon with great deference, while others are neglected. He was the Majesty of Heaven, yet he stooped to minister to the humblest, having no respect to persons nor station.

Those who have their whole hearts in the work, will find at the Health Institute enough to do for the Master in relieving the suffering ones placed under their care. Our Lord, after performing the most humiliating office for his disciples, recommended them to follow his example. This was to keep constantly before them the thought that they must not feel superior to the lowliest saint.

Those who profess our exalted faith, who are keeping God's commandments and expecting the soon coming of our Lord, should be distinct and separate from the world around them, a peculiar people zealous of good works. Among the peculiarities which should distinguish God's people from the world in these last days, is their humility and meekness. "Learn of me," says Christ, "for I am meek and lowly of heart, and ye shall find rest to your souls." Here is the repose which so many crave and in vain spend time and money to obtain.

#124 Instead of being ambitious to be equal with, or higher than another in honor and position, we should seek to be the humble, faithful servants of Christ. This spirit of self-aggrandizement made contention among the apostles even while Christ was with them. They disputed who should be greatest among them. Jesus sat down and called the twelve, and said unto them, "If any man desire to be first, the same shall be last of all, and servant of all."

When the mother of two sons made a request that her sons should be especially favored, one sitting on the right hand and the other on the left in his kingdom, Jesus impressed upon them

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that the honor and glory of his kingdom was to be the reverse of the honor and glory of this world. Whoever would be great must be a humble minister unto others, and who would be chief must be a servant even as the Son of God was a minister and servant unto the children of men.

Again, our Saviour taught his disciples not to be anxious for position and name. "Be not ye called Rabbi, neither be ye called Master; but he that is greatest among you shall be your servant, and whosoever exalteth himself, shall be abased." Jesus cited the lawyer to the sacred law code, given from Sinai: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." He told him that if he did this he should enter into life. [#27p125] #125

"Thy neighbor as thyself," The question arises, "Who is my neighbor? His reply is the parable of the good Samaritan, which teaches us that any human being, who needs our sympathy and our kind offices, is our neighbor. The suffering and destitute of all classes are our neighbors, and when their wants are brought to our knowledge it is our duty to relieve them as far as possible. A principle is brought out in this parable that it would be well for the followers of Christ to adopt. First meet the temporal necessities of the needy, and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion.

In order to be happy we must strive to attain to that character which Christ exhibited. One marked peculiarity of Christ was his self-denial and benevolence. He came not to seek his own. He went about doing good, and this was his meat and drink. We may, by following the example of the Saviour, be in holy communion with Him, and

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in daily seeking to imitate his character and follow his example, we shall be a blessing to the world, and shall secure for ourselves contentment #126 here, and eternal reward hereafter. [#27p126]

Epistle Number Two.

I was shown, January 3, 1875, that there was a great work to be done for those who profess to believe the truth in California, before God can work for them. Many are flattering themselves that they are right with God, when they have not the principles of the truth in their hearts. This class can only be brought into working order by seeking, with diligent, persevering earnestness, to heed the counsel of the True Witness. They are in a cold, formal, backslidden state. These are addressed by the True Witness: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous, therefore, and repent."

Bro. C---, God has claims upon you to which you do not respond. Your spiritual strength and growth in grace will be proportionate to the #127 labor of love and good works [#27p127] which you do cheerfully for your Saviour, who has withheld nothing, not even his own life, that he might save you. You have the injunction of the apostle, "Bear ye one another's burdens, and so fulfill the law of

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Christ." It is not enough to merely profess faith in the commandments of God; you must be a doer of the work. You are a transgressor of his law. You do not love God with all heart, might, mind, and strength, neither do you live in obedience to the last six commandments, and love your neighbor as yourself. You love yourself more than God, and more than your neighbor. Keeping the commandments of God requires more of us than you are willing to perform. God requires of you good works, self-denial, self-sacrifice, and devotion to the good of others, that souls, through your instrumentality, may be brought to the truth.

Our good works alone will not save any of us, but we cannot be saved without good works. And after we have done all that we can do, in the name and strength of Jesus we are to say, "We are unprofitable servants." We are not to think we have made great sacrifices and should receive great reward for our feeble services.

Self-righteousness and carnal security have closed you about as with bands of iron. You need to be zealous and repent. You have been unfortunate in sympathizing with the disaffected, whose course has been in opposition to the work the Lord was doing through his^[#27p128] servants #128 upon this coast. The wrong men had your sympathy. Because your heart was not right with God you did not receive the light he sent to you. You set up your stubborn will to resist the reproof which the Lord gave to you in love. You knew these things were true, but tried to close your eyes to the true state of your case. Whether you heed the voice of reproof and warning God has sent to you or not; whether you reform, or retain your defects of character, you will one day realize what you have lost by placing yourself in a defiant position, warring in spirit against the servants of God. Your bitterness of feeling towards Eld. L----

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is astonishing. He has endured, and sacrificed, and toiled on this coast to do the work of God. But in your blindness, while unconsecrated in heart and life, you have ventured to handle the servant of God, in connection with S---- and B-- --, in a cruel manner. "Touch not mine anointed," saith God, "and do my prophets no harm." It is not a small matter for you to array yourself as you have done, against men whom God has sent with light and truth for the people. Beware how your influence turns souls from the truth which God has sent his servants to declare, for a heavy woe hangs over you.

Satan has been using you as his agent to insinuate doubts, and to reiterate insinuations and misrepresentations which have originated in an unsanctified heart which God would have cleansed from its pollution. [#27p129] But you refused to be instructed; refused correction; rejected reproof and followed your own will and way. Souls are defiled by this root of bitterness, and are, through these questioning, murmuring ones, placed where the testimony of reproof which God sends will not reach them. The blood of these souls will be chargeable to you and to the spirits with whom you are in harmony. God has given us, as his servants, our work, He has given us a message to bear to his people. For thirty years we have been receiving the words of God and speaking them to his people.

We have trembled at the responsibility which we have accepted with much prayer and meditation. We have stood as God's ambassadors, beseeching souls in Christ's stead to be reconciled to God. We have warned of danger as God has presented before us the perils of his people. Our work has been given us of God. What then will be the condition of those who refuse to hear the words which God has sent them, because they

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cross their track or reprove their wrongs? If you are thoroughly convinced that God has not spoken by us, why not act in accordance with your faith and have no more to do with a people who are under so great a deception as this people are? If you have been moving according to the dictates of the Spirit of God, you are right and we are wrong. God is either teaching his church, reproving their wrongs and strengthening their faith, or he is ^{#27p130} not. This work is of God, or it is not. #130
 God does nothing in partnership with Satan. My work, for the past years, bears the stamp of God or the stamp of the enemy. There is no half-way work in the matter. The Testimonies are of the Spirit of God, or of the devil. You are, in arraying yourself against the servants of God, either doing a work for God, or for the devil. "By their fruits ye shall know them." What stamp does your work bear? It will pay to look critically at the result of your course.

It is not a new thing for a man to be deluded by the arch deceiver and array himself against God. Consider you course critically before you venture to go any further in the path you are traveling. The Jews were self-deceived. They rejected the teachings of Christ; because he exposed the secrets of their hearts and reproved their sins. They would not come to the light, fearing their deeds would be reproved. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light because their deeds were evil." The Jews pursued their course of rejecting Christ until, in their self-deceived, deluded state, they thought in crucifying him they were doing God service. This was the result of their refusing light. You are in danger of a similar deception. It will be profitable for your soul, Bro. C----, to consider where the path which

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#131 you are now^[#27p131] traveling will end. God can do without you, but you cannot afford to do without God. He does not compel any man to believe. He sets light before men, and Satan presents his darkness. While the deceiver is constantly crying, Light is here; Truth is here, Jesus is saying, I am the truth; I have the words of eternal life. If any man follow me he shall not walk in darkness. God give to us all evidence sufficient to balance our faith on the side of truth. If we surrender to God we will choose the light and reject the darkness. If we desire to maintain the independence of the natural heart and refuse the correction of God, we will, as did the Jews, stubbornly carry out our purposes and our ideas in the face of the plainest evidence, and will be in danger of as great deception as came upon them, and may go to as great lengths in our blind infatuation as they did, and yet flatter ourselves that we are doing work for God.

Bro. C----, you will not long stand where you now are. The path you have started upon is diverging from the true path, and separating you from the people whom God is testing, in order to purify them for the final victory. You will either come into union with this body, and labor earnestly to answer the prayer of Christ, or you will become more and more unbelieving. You will question point after point of the established faith of the body; become more self-willed in your opinion; grow darker^[#27p132] and darker in regard to the work of God for this time, until you set light for darkness, and darkness for light.

Satan has great power to entangle souls by confusing the minds of those who do not cherish the light and privileges which Providence sends them. Minds which are submitted to Satan's control are led continually from the light of truth into error and darkness. If you give Satan

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the least advantage, he will claim more, and will watch the outposts to make the most of any circumstance to advantage his cause and ruin your soul.

You are, brother and sister C---, neither of you are in a safe position. You despise reproof. Had smooth words been spoken to you, rather than words of reproof; had you been praised and flattered, you would now occupy a very different position from what you do, in regard to your belief in the Testimonies. There are those who will, in these last days, cry, "Speak unto us smooth things, prophesy deceits." But this is not my work, God has set me as a reprover of his people; and as he has laid upon me the heavy burden, just as surely will he make those to whom this message is given responsible for the manner in which they treat it. God will not be trifled with, and they who despise his work will receive according to their works. I have not chosen this unpleasant labor for myself. It is not a work which will bring to me the favor or praise of men. It is a work_[#27p133] which but few will appreciate. But #133 they who seek to make my labor doubly hard by their misrepresentations, jealous suspicions, and unbelief, thus creating prejudice in the minds of others against the testimonies God has given me, and limiting my work, have the matter to settle with God, while I shall go forward as Providence and my brethren may open the way before me. I shall do what I can in the name and strength of my Redeemer. I shall warn, and counsel, and reprove, and encourage, as the Spirit of God dictates, whether men will hear, or whether they will forbear. My duty is not to please myself, but to do the will of my Heavenly Father, who has given me my work.

Christ warned his disciples, "Beware of false prophets, which come to you in sheep's

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clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." Here is a test. Bro. ---, you can apply it if you will. You need not go in uncertainty and doubt. Satan is at hand to suggest a variety of doubts, but if you will open your eyes in faith you will find sufficient evidence for belief. But God #134 [#27p134] will never remove from any man all causes for doubts. Those who love to dwell in the atmosphere of doubt and questioning unbelief can have the unenviable privilege. God gives sufficient evidence for the candid mind to believe. He who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding, will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith. Bro. C---, you have seemed to consider it a virtue to be on the side of the doubting rather than on the side of the believing. Jesus never praised unbelief; never commended doubts. He gave to his nation evidences of his messiah-ship in the miracles he wrought, but there were those who considered it a virtue to doubt, and who would reason these evidences away, and find something in every good work to question and censure.

The centurion who desired Christ to come and heal his servant felt unworthy to have Jesus come under his roof, but his faith was so strong in the power of Christ that he entreated him to just say the word and the work would be done. "When Jesus heard it, he marvelled, and said to

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them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven. But the children of the kingdom_[#27p135] shall be cast #135 out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou has believed, so be it done unto thee. And his servant was healed in the selfsame hour."

Here Jesus exalted faith in contrast with doubt. He showed that the children of Israel would stumble because of their unbelief, which would lead to the rejection of great light, and would result in their condemnation and overthrow.

Thomas declared he would not believe unless he put his finger into the prints of the nails, and thrust his hand into the side of his Lord. Christ gave him the evidence he desired, and then reproved his unbelief; "Because thou hast seen me thou hast believed; blessed are they who have not seen, and yet have believed."

In this age of darkness and error, men who profess to be followers of Christ seem to think they are at liberty to receive or reject the servants of the Lord at pleasure, and that they will not be called to account for thus doing. Unbelief and darkness lead them to this. Their sensibilities are blunted by their unbelief. They violate their consciences and become untrue to their own convictions, and weaken themselves in moral power. They view others in the same light with themselves.

When Christ sent out the twelve he commanded them, "And into whatsoever city or_[#27p136] town ye shall enter, inquire who in it is worthy; #136 and there abide until ye go thence. And when ye

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come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city." They were warned to beware of men, for they should be delivered up to the councils and scourged in the synagogues. Men's hearts are no softer today than when Christ was upon the earth. They will do all that is in their power to aid the great adversary in making it as hard as possible for the servants of Christ, just as the people did with Christ when he was upon the earth. They will scourge with the tongue of slander and falsehood. They will criticize, and turn against the servant of God the very efforts he is leading them to make.

They will, with their evil surmisings, see fraud and dishonesty where all is right, and where perfect integrity exists. They lay selfish motives to the charge of God's servants when he himself is leading them, and when they would give even their own lives if God required, and if by so doing they could advance his cause. They who have done the least and made the least^[#27p137] investment in the cause of truth, are the most forward to express their unbelief in the integrity of the servants of God who are placed in a position to bear financial responsibilities in the great work. They who have confidence in the work of God are willing to venture something for its advancement; and their spiritual prosperity will be in proportion to their works of faith.

God's Word is our standard, but how few follow it. Our religion will be of but little worth to our fellow-men if it is only theoretical and not

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practical. The influence of the world and of selfishness is carried about by many who profess to be following the Bible. They are like a cloud chilling the atmosphere in which others move. Bro. C---, it will be an up-hill work for you to cultivate pure, unselfish love, and disinterested benevolence. You have not much experience in yielding your opinions and ideas, and in sometimes giving up your own judgment, and being guided by the counsel of others. Bro. and sister C----, you both need to have less of self and more of the grace of God. You both need to acquire a habit of self-government, that your thoughts may be brought into subjection to the Spirit of Christ. It is the grace of God that you need in order that your thoughts may be disciplined to flow in the right channel, that the words you utter may be right words, and that your passions and appetites may be subject to the control of reason, and the tongue be bridled against [#27p138] levity and unhal-
 lowed censure and fault-finding. "If any man of-
 fend not in word, the same is a perfect man, and able also to bridle the whole body." The greatest triumph given to us by the religion of Christ is control over ourselves. Our natural propensities must be controlled or we can never overcome as Christ overcame. #138

There are those among the professed followers of Christ who are spiritual dyspeptics. They are self-made invalids. Their spiritual debility is the direct result of their own short-comings. They do not obey the laws of God and carry out the principles of his commandments. They are indolent in the cause and work of God, doing nothing. But when they think they see something with which they can find fault, then they are active and zealous. A Christian who does not work cannot be healthy. Spiritual disease is the result of neglected duty. In order for a man's faith to be

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strong, he must be much with God in secret prayer. How can a man's benevolence be a blessing to him if he never exercises it? How can we ask God to help in the conversion of souls unless we are doing all in our power to bring them to the knowledge of the truth? You have brought upon yourself a debility which has made you useless to yourself and to the church, and the remedy is repentance, confession, and reform. You need moral power and the real nourishment of the grace of God. Nothing will give sinew and bone to your piety like working to advance the cause you profess to love, instead of binding it. There is but one genuine cure for spiritual laziness, and that is, work; working for souls who need your help. Instead of strengthening souls you have been discouraging and weakening the hearts and hands of those who would see the cause of God advance.

God has given you abilities which you can use to good account if you will, or you can abuse to your injury and to the injury of others. You have not realized the claims that God has upon you.

It should be ever borne in mind that we are living in this world to form characters for the next. And all our associations with our fellow-mortals should be with reference to their eternal interest, and to our own. But if these interviews are devoted only to pleasure and to our own selfish gratification; if we are light and trifling; if we indulge in wrong acts, we are not co-workers with God, but are decidedly working against him. The precious lives God has given us are not to be moulded by unbelieving relatives in order to please the carnal mind, but to be spent in a manner which God can approve.

If Bro. B---- enjoyed the love of God, he would be a channel of light. He has too little moral power, with strong tendencies to unbelief.

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He is pitied by the heavenly angels, for he is surrounded with darkness. His ears hear words of unbelief and darkness almost continually. He [#27p140] has doubts and questionings constantly thrown before him. The tongue is a world of iniquity. "The tongue can no man tame; it is an unruly evil, full of deadly poison." If Bro. B---- would cling to God more firmly, and feel that he would preserve his integrity before God even if it cost his natural life, he would receive strength from above. If he allows the darkness and unbelief that surrounds him, and the doubts and questioning and much talk, to affect his faith, he will soon be all darkness and doubt and unbelief, and will have no light or strength in the truth. #140

He need not think that, by seeking to compromise with his friends, who are embittered against our faith, he will make it easier for himself. If he stands forth with one purpose to obey God at any cost, he will have help and strength. God loves and pities Bro. B----. He knows every perplexity, every discouragement, every bitter speech. He is acquainted with it all. If he will lay aside his unbelief and stand in God unmoved, his faith will strengthen by exercise. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

I saw Brn. B---- and C---- in special danger of losing eternal life. They did not see that they were standing directly in the way of the advancement of the work of God in ----.

When the tent-meeting was held in S---- [#27p141] the first time we were upon this coast, hundreds were convicted of the truth; but God knew the material of which that church was composed. If souls came out into the truth there were none to nourish and cherish them, and to lead them along to an elevated life. S---- was a man of an envious, fault-finding, jealous spirit. Unless he #141

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could be first he would not do anything. He esteemed himself far higher than God esteemed him. A man of his temperament will not, long at a time, be in agreement with any one, for it is his element to contend and array himself in opposition to anything that does not suit his ideas. The Lord left him to take his own course and to manifest what manner of spirit he was of. The very same spirit he carried out in his family he brought into the church and sought to carry it out there. His bitterness, and cruel speeches against the servants of God, are written in the book. He will meet them again. "He went out from us because he was not of us." And in no case should the church encourage him to unite with them again, for with the spirit he now has he would quarrel even with the angels of God. He would wish to rule and dictate the work of the angels. No such spirit can enter Heaven. S---- and B----, whom God frowns upon, have dared to withstand the servants of God, to malign them and to impute to them evil motives. They have tried to destroy the confidence of the brethren in these workers, as well as in the Testimonies.

#142 [#27p142] If the work is of God they cannot overthrow it. Their efforts will be in vain.

Bro. C----, you were in such darkness that you thought these men were right. You have repeated their words, and talked of the "one-man power." Oh, how little you knew what you were talking about.

Some have been ready to say anything, to prefer any charge against the servants of God, and to be jealous and fault-finding. And if they can find any instance where they think the ministers have spoken decidedly, and perhaps severely, in their zeal for the cause of God, they have been willing to make the most of their words, and have felt at liberty to cherish the most bitter, wicked

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spirit, and to charge the Lord's servants with wrong motives. Let these fault-finders ask what they would have done under similar circumstances, bearing similar burdens. Let them look, and search, and condemn their own impatience and fretfulness, and when without sin themselves let them cast the first stone of censure at the brethren, who are trying to get them into working order. A holy God will not bring out souls to the truth, to come under such an influence as has existed in the church! Our Heavenly Father is too wise to bring souls into the truth, to be moulded by the influence of these men who are unconsecrated in heart and life. These men are not in harmony with the truth. They are not in union with the body,^[#27p143] but are drawing off from the church. They are working at cross-purposes with those whom God is using to bring souls into the truth. #143

Who would nourish those who should take their stand to obey all of God's commandments? Who would be nursing fathers and nursing mothers to those who need help and strength? Do these brethren know what they are doing? They are standing directly in the way of sinners. They are blocking up the way by their own wrong course. The blood of souls will be on their garments unless they repent and entirely change their course. Do these disaffected ones think they are right, and the body of Sabbath-keepers deluded? "By their fruits ye shall know them." Whom is God blessing, and whom is he leading? Who are at work for him? who are doing good in laboring to get the truth before other minds? Do these men think that the body will come to them and give up their experience and their views to follow their judgment? or will they come unto harmony with the body?

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Bro. C---- boasts of his independence of mind and judgment, while he is blocking up the way of sinners by his own unconsecrated life and his opposition to the work, in blindly warring against Christ in the persons of his servants. Bro. C----, you are deceived in the quality of true independence. Independence is not obstinacy, although this is often confounded with independence. When^[#27p144] Bro. C---- has formed an opinion and expressed it in his family or in the church with considerable confidence and with some publicity, he is then inclined to make it appear that he is right by every argument he can produce. He is then in danger, great danger of closing his eyes, and violating his conscience by his persistency, for the temptation of the enemy is strong upon him. His pride of opinion is hard to yield even in the face of light and evidence sufficient to convince him if he would be convinced. He thinks that if he should admit that he was wrong it would be a reflection on his judgment and discernment.

Bro. C----, you are in great danger of losing your soul. You want to have the pre-eminence. At times you feel deeply if you think you are slighted. You are not a happy man. You will not be happy if you leave the people of God, taking offence at plain words and facts as did many of the followers of Christ, because the truth spoken was too close. You will not be a happy man, for you will take yourself with you. You are not right; you make trouble for yourself. Your temperament is your enemy; and go where you will you will take yourself with your burden of unhappiness. It is an honor to confess a wrong as soon as it is discerned.

There are many matters in connection with the work of God with which you find fault, because it is natural for you to find fault. And

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since you turned your face against the_[#27p145] light #145
God revealed to you in regard to yourself, you are fast losing your discernment, and are more ready to find fault with everything. You give your opinion with dictatorial confidence, and treat the queries of others in regard to your opinion as an abuse of you. True refined independence never disdains to seek counsel of the experienced and of the wise, and it treats the counsel of others with respect.

Bro. C----, you must be a converted man or you will lose eternal life. You cannot be a happy man until you obtain the meekness of wisdom. You and your wife have too long worked at cross-purposes. You must lay down this fault-finding, these suspicions, jealousies, and unhappy bickerings. The same spirit which is developed in your family is developed in your religious experience. Be careful how you speak of the faults of each other in the presence of your children; and be careful how you let your spirit control you. You see only the bad and evil in your oldest son; you give him no credit for good qualities which, should he die you would suddenly become convinced he had possessed. You have neither of you pursued a consistent course toward your son. His faults you dwell upon and make apparent to him in the presence of others, and show that you have no confidence in his good traits of character.

There is a disposition in both of you to see the faults of each other, and of all others, but you are blind to your own faults and_[#27p146] many errors #146
You are both nervous, easily excited and irritated. You need the meekness of wisdom. You cling tenaciously to your own frailties, passions, and prejudices, as though if you let them go you would no more have happiness in this life, when they are thorns, pricking, bruising thorns. Jesus invites you to lay down the yoke you have been

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bearing, which has been galling your neck, and take his yoke which is easy, and his burden is light. How wearisome is the load of self-love, covetousness, pride, passion, jealousy, and evil surmising. Yet how closely do men clasp these curses, and are loth to give them up. Christ understood how grievous were these self-imposed burdens, and he invites us to give them up. The heavy laden and weary souls he invites to come to him and take his burden, which is light, in exchange for the burdens which they bind upon themselves. He says, "Ye shall find rest unto your souls. For my yoke is easy and my burden is light." The requirements of our Saviour are all consistent and harmonious, and, if cheerfully borne, will bring peace and rest to the soul.

When Bro. C---- once takes a position on the wrong side, it is not easy for him to confess he has erred. But if he can let his wrong course pass out of his mind and pass from the memory of others, and he can make some changes for the better without an open acknowledgment of his wrong, he will do so. But all these errors and unconfessed #147 [27p147] sins stand registered in Heaven, and will not be blotted out until he complies with the direction given in the Word of God: "Confess your faults one to another, and pray one for another, that ye may be healed." If Bro. C---- has found another plan besides that given us by our Lord, it is not a safe way, and will prove his ruin at last. This other way is ruinous to the church, ruinous to the prosperity and happiness of his family. He needs to soften his heart, and to let tenderness, humility, and love, into his soul. He needs to cultivate unselfish qualities. Both Bro. and sister C-- -- should cultivate qualities of mind which will make them pure, forgetful of self, and more interested in those with whom they are brought in contact. There is a vein of self-love and care for

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self which does not increase their happiness, but brings to them grief and sorrow. You have a conflict with yourselves in which you alone can act a part. You should both control the tongue, and keep many things back to which you give utterance.

The first evil is in thinking wrong; then come the words which are wrong. But you leave undone the work of cultivating love, deference, and respect for each other. Be kindly considerate of each other's feelings, and seek to sacredly guard each other's happiness. You can do this only in the strength and name of Jesus. Sister C-- -- has made strong efforts to gain victories, but she has not had much encouragement from her [#27p148] husband. Instead of both seeking God in earnest prayer for strength to overcome the defects in their characters, they have been watching the course of each other, and weakening themselves by finding fault with the course of others. The garden of the heart has not had attention. #148

If Bro. C---- had received the light the Lord had sent to him months ago, and frankly conversed with his wife, and both had broken their hard hearts before the Lord, how different would be their present state. They both slighted the words of reproof and entreaty of the Spirit of God, and did not reform their lives. But closing their eyes to the light God had sent them did not make one of their faults less grievous in the sight of God, nor lessen their accountability. They have hated the reproof which the Lord, in pitying tenderness, gave them. Bro. C---- has naturally a kind and tender heart, but it is crusted over with self-love, vanity, and evil surmising. His heart is not callous, but he lacks moral power. He is a coward as soon as the necessity is brought before him of self-denial and self-sacrifice for he loves himself. To control self; to put a watch upon his

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words; to acknowledge that he has done wrong or spoken wrong, is a cross which he feels is too humiliating to lift; and yet if he is ever saved this cross must be lifted.

#149 You both need to watch your words, for just as surely as there is not a sentinel placed over your thoughts and actions you will^[#27p149] discourage one another, and make it a sure case that neither of you can be saved. You both need to guard against a hasty spirit which prompts hasty words and actions. Resentment which is indulged because you think you have been misused, is the spirit of Satan, and leads to great moral evil. When you are controlled by a hasty spirit you deprive your reason for the time of the power of regulating your words and your conduct, while at the same time you make yourselves responsible for all the evil consequences. That which is done in haste and anger is not excusable. The action is bad. You may, by a single word spoken in haste and passion, leave a sting in the hearts of friends which may never be forgotten. Unless you exercise self-control you will be a most unhappy couple. You ascribe your unhappy life to the faults of each other, but do this no more. Make it a rule never to speak a word of censure to each other, but commend and praise whenever you can.

#150 Some think it is a virtue to be unrestrained, and they will speak in praise of their outspoken habit of talking out disagreeable things which are in the heart. They let an angry spirit exhaust itself in a torrent of reproach and fault-finding. The more they talk the more excited they become, and Satan stands by to help on the work, for it suits him. The words irritate the one to whom they are spoken, and they will be thrown back, giving provocation for still harder^[#27p150] words, until a little matter has blazed into a great

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flame. You both feel that you have all the trials that you can possibly endure, and that your lives are the most unhappy. Resolutely commence the work of controlling your thoughts, your words, your actions. When you feel the rising of resentment, make it a rule to go by yourself and humbly pray to God, who will hearken to the prayer which goeth not forth from feigned lips.

Every passion must be under the control of enlightened conscience. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and by ye thankful."

If you live upon the plan of addition, adding grace unto grace, God will multiply unto you his grace. While you add, God multiplies. If you cherish an habitual impression that God sees and hears all that you do and say, and keeps a faithful record of all your words and actions, and that you must meet it all, then in all you do and say you will seek to follow the dictates of an enlightened and wakeful conscience. Your tongue will be used to the glory of God, and will be a source of blessing to yourself and to others. But if you separate from ^{#151} God, as you have been doing, take heed lest your tongue shall prove a world of iniquity, and bring upon you fearful condemnation, for souls will be lost through you.

The appetites of our animal natures ought to be kept in rigid subjection. These appetites were given us for important purposes, for good, and not to become the ministers of death by being

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perverted and becoming a warring lust. The appetite for tobacco, which you strengthen by indulgence, is becoming a warring lust against your soul. An intemperate man cannot be a patient man. The almost imperceptible indulgence of the taste will create an appetite for stronger stimulants. If the thoughts, and passions, and appetites, are kept in due subjection, the tongue will be controlled.

Bro. C----, call to your aid moral power, and leave the use of tobacco forever. You have tried to hide from others the fact that you used tobacco. But you did not hide the matter from God. "Cleanse your hands ye sinners, and purify your hearts ye double-minded. Be afflicted, and mourn, and weep. Let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." I commend these words to you in the name of Jesus who has given me my commission. Do not reject them.

#152 You would never have rejected the Testimonies as you have, had your wrong doings^[#27p152] not been reprov'd. You thought it would be easier to sacrifice the Testimonies and close your eyes to the light God has given you, than to leave your tobacco and cease your life of levity and joking with the unbeliever. The cleansing process involves denial and restraint which you have not moral power to endure, therefore you think to excuse your sins by your unbelief of the light God has sent you. Remember, you must meet all these things again, for they are written in the book, with all the warnings and reproofs God has committed to me to give to you.

Bro. B---- is to be pitied, for he has naturally a defective organization. His hope is small. His unbelief and doubts control his judgment. It is in his nature to place himself on the side of

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doubting and questioning. The only way to overcome this great evil is to cultivate opposite traits of character. He should repress and not cultivate unbelief. He should not express his doubts. He has no right to thrust the defect of his character before others to cause them sadness and discouragement. If he must be affected with this sad evil, unbelief, he should not imbitter the happiness of others by introducing his unbelief to chill the faith of his brethren. He is inclined to pass over almost everything in every discourse and exhortation from which he might draw comfort and encouragement, and he picks up something which he thinks will afford and excuse for his questioning and criticism. The^[#27p153] avenues of his soul are thrown open and left unguarded for Satan to come in and to mould his mind to his purposes. #153

I was shown that your meetings are losing interest because God's Spirit does not attend them. The brethren and sisters are in complete bondage because of these two men. They dare not exercise their freedom, and speak out their faith in the simplicity of their souls, for here is Bro. B. with his cool, severe, critical eye, watching and ready to catch at any word which will give him a chance to exercise the faculties of his unbelieving mind. Between these two the Spirit of God is grieved away from the meetings. When brethren manifest the spirit of the dragon, to make war upon those who believe that God has communicated light and comfort to them through the Testimonies, it is time for the brethren and sisters to assert their liberty and perfect freedom of conscience. God has given them light, and it is their privileges to cherish the light and to speak of it to strengthen and encourage one another. Bro. B---- would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the Word of God. But in

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this he presents it in a false light. God has seen fit in this manner to bring the minds of his people to his Word, to give them a more clear understanding of it.

#154 The church of ---- are growing weaker and weaker because of the influence which^[#27p154] has been exerted over them. Not an influence to help them advance, but to clog the wheels. It is the privilege of Bro. B---- to cast aside his unbelief, and to advance with the light, if he will. If he refuses to do this, the cause of God will advance all the same without his aid. But God designs that a change shall be made in the church at ----. They will either advance or retrograde. God can do more with six souls united, of the same mind and of the same judgment, than with scores of men who do as Brn. B---- and C---- have been doing. They have not brought angels of light with them into the meeting, but angels of darkness. The meetings have been unprofitable, and sometimes a positive injury. God calls for these men to come over on the Lord's side, and to be united with the body, or to cease hindering those who would be wholly for the Lord.

The great reason why so many professed disciples of Christ fall into grievous temptation and make work for repentance, is, they are deficient in a knowledge of themselves. Here is where Peter was so thoroughly sifted by the enemy. Here is where thousands will make shipwreck of faith. You do not take your wrongs and errors to heart and afflict your souls over them. I entreat you to purify your souls by obeying the truth. Connect yourselves with Heaven. And may the Lord save
#155 you from self-deception.^[#27p155]

Epistle Number Three.

Much respected Bro. ----, I was shown in Jan. 1875, that there are hindrances in the way

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of the spiritual prosperity of the church. The Spirit of God is grieved because many are not right in heart and life; their professed faith does not harmonize with their works. The sacred rest-day of Jehovah is not observed as it should be. Every week God is robbed by some infringement upon the borders of his holy time; and the hours that should be devoted to prayer and meditation are given to worldly employments.

God has given us his commandments, not only to believe in, but to obey. The great Jehovah, when he had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when he had created all the wonders of the land and sea, instituted the Sabbath day and made it holy. God blessed and sanctified the seventh day because he rested upon it from all his wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor on that day, as he himself rested after his six days work of creation.

Those who reverence the commandments of Jehovah, after light has been given them in reference to the fourth precept of the decalogue, will obey it with out questioning the feasibility or convenience of such obedience. [#27p156] God made man #156 in his own image, and then gave him an example of observing the seventh day which he sanctified and made holy. He designed that upon that day man should worship him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God.

Bro. ---, you acknowledge the requirements of God to keep the Sabbath; but your works do not harmonize with your declared faith. You give your influence to the side of the unbe-

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lievers, in so far as you transgress the law of God. When your temporal circumstances seem to require attention, you violate the fourth commandment without compunction. You make the keeping of God's law a matter of convenience, obeying or disobeying as your business or inclination indicates. This is not honoring the Sabbath as a sacred institution. You grieve the Spirit of God, and dishonor your Redeemer by pursuing this reckless course.

A partial observance of the Sabbath law is not accepted by the Lord, and has a worse effect upon the minds of sinners than if you made no profession of being a Sabbath-keeper. They perceive that your life contradicts your belief, and lose faith in Christianity. The Lord means what he says, and man cannot set aside his commands with impunity. The example of Adam and Eve in #157 the garden should[#27p157] sufficiently warn us against any disobedience of the divine law.

The sin of our first parents, in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of Heaven and take a humble place on earth. He was subjected to insult, rejection and crucifixion by the very ones he came to bless. What infinite expense attended that disobedience in the Garden of Eden! The Majesty of Heaven was sacrificed to save man from the penalty of his crime.

God will not more lightly pass over any transgression of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. Said he, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of

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Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

The teaching of our lives is wholly for or against the truth. If your works seem to justify the transgressor in his sin, if your influence makes light of breaking the commandments of God, then your guilt rests not only with yourself, but you are, to a certain extent, responsible for the consequent errors of others.

At the very beginning of the fourth^[#27p158] #158 precept, God has said "*Remember*," knowing that man in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law; or in the press of worldly business forget its sacred importance. "Six days shalt thou labor and do all thy work:" meaning the usual business of life, for worldly profit or pleasure. These words are very explicit, there can be no mistake. Brother, how dare you venture to transgress a commandment so solemn and important! Has the Lord made an exception, by which you are absolved from the law he has given to the world? Are your transgressions omitted from the book of record? Has he agreed to excuse your disobedience when the nations come before him for judgment?

My brother, do not for a moment deceive yourself with the thought that your sin will not bring its merited punishment. Your transgressions will be visited with the rod, because you have had light, yet have walked directly contrary to it. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes."

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which he has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote him-

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#159 self to worship and the improvement of his spiritual condition. What a flagrant outrage it is for
[#27p159] man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business as to entirely reject it; for it is making the Lord's commandments a matter of convenience. "I, the Lord thy God, am a jealous God," is thundered from Sinai! No partial obedience, no divided interest is accepted by him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate him, and that he will show mercy unto thousands that love him and keep his commandments.

It is not a small matter to rob a neighbor, and great is the stigma attached to one who is found guilty of such an act. Yet he who would scorn to defraud his fellow-man will without shame rob his Heavenly Father of the time that he has blessed and set apart for a special purpose.

#160 My dear brother, your works are at variance with your professed faith, and your only excuse is the poor plea of convenience. The servants of God in past times have been called upon to lay down their lives in vindication of their faith. Your course illy harmonizes with that of the Christian martyrs who suffered hunger and thirst, torture and
[#27p160] death rather than renounce their religion, or yield the principles of truth.

It is written, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" Every time you put your hands to labor on the Sabbath day,

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you virtually deny your faith. The Holy Scriptures teach us that faith without works is dead, and that the testimony of one's life proclaims to the world whether or not he is true to the faith he professes. Your conduct lessens God's law in the estimation of your worldly friends. It says to them, "You may or may not obey the commandments. I believe that the law of God is, in a manner, binding upon men, but, after all, the Lord is not very particular as to a strict observance of its precepts, and an occasional transgression is not visited with severity on his part."

Many excuse themselves for violating the Sabbath by referring to your example. They argue that if so good a man, who believes the seventh day is the Sabbath, can engage in worldly employments on that day, if circumstances seem to require it, surely they can do so without condemnation. Many souls will face you in the Judgment, making your influence an excuse for their disobedience of God's law. Although this will be no apology for their sin, yet it will tell fearfully against you.

God has spoken, and he means that man shall obey. He does not inquire if it is^[#27p161] convenient for him to do so. The Lord of life and glory did not consult his convenience or pleasure when he left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience. Jesus died, not to save man in his sins, but from his sins. He is to leave the error of his ways, to follow the example of Christ, take up his cross and follow him, denying self, and obeying God at any cost. #161

Said Jesus, "No man can serve two masters; for either he will hate the one, and love the

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other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

If we are true servants of God there should be no question in our minds as to whether we should obey his commandments or follow our own temporal interests.

If the believers in the truth are not sustained by their faith in these comparatively peaceful days, what will uphold them when the grand test comes, and the decree goes forth against all those who will not worship the image of the beast, and receive his mark in their foreheads or in their hands? This solemn period is not far off. Instead of becoming weak and irresolute, the people of God should be gathering strength and courage for the time of trouble.

#162 [27p162] Jesus, our great example, in his life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved and yet man not utterly perish. Sin is the transgression of the law. If the sin of Adam brought such inexpressible wretchedness, requiring the sacrifice of God's dear Son, what will be the punishment of those, who, seeing the light of truth, set at naught the fourth commandment of the Lord?

Circumstances will not justify any one in working upon the Sabbath for the sake of worldly profit. If God excuses one man, he may excuse all. Why may not Bro. S---, who is a poor man, work upon the Sabbath to earn means for a livelihood when he might by so doing be better able to support his family? Why may not other brethren, or all of us, keep the Sabbath only when it is convenient to do so? The voice from Sinai makes answer: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

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Wrongs perpetrated by believers in the truth, bring great weakness upon the church. They are stumbling blocks in the way of sinners, and prevent them from coming to the light. Brother, God calls you to come out fully upon his side, and let your works show that you regard his precepts, and keep inviolate the Sabbath. He bids you wake up to your duty and be true to the responsibilities^[#27p163] that devolve upon you. These #163 solemn words are addressed to you: "If thou turn away thy foot from the Sabbath, 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."

Like many of our brethren, you are becoming entangled with the transgressors of God's law, viewing matters in their light and falling into their errors. God will visit with his judgments those who are professedly serving him, yet *really* serving mammon. They who disregard the Lord's express injunction in order to advantage themselves, are heaping future woe upon themselves. The church in ---- should inquire closely if they have not, like the Jews, made the temple of God a place of merchandise. Christ said, "My Father's house shall be called a house of prayer, but ye have made it a den of thieves."

Are not many of our people falling into the sin of sacrificing their religion for the sake of worldly gain; preserving a form of piety, yet giving all the mind to temporal pursuits? God's law must be considered first of all, and obeyed in spirit and in letter. If^[#27p164] God's word, spoken in #164

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awful solemnity from the holy mountain, is lightly regarded, how will the testimonies of his spirit be received? Minds that are so darkened as not to recognize the authority of the Lord's commandments given directly to man, can receive little good from a feeble instrument whom he has chosen to instruct his people.

Your age does not excuse you from obeying the divine commands. Abraham was sorely tested in his old age. The words of the Lord seemed terrible and uncalled for to the stricken old man; yet he never questioned their justice or hesitated in his obedience. He might have plead that he was old and feeble, and could not sacrifice the son who was the joy of his life. He might have reminded the Lord that this command conflicted with the promises that been given in regard to this son. But the obedience of Abraham was without a murmur of reproach. His trust in God was implicit.

The faith of Abraham should be our example; yet how few will patiently endure a simple test of reproof of the sins which imperil their eternal welfare. How few receive reproof with humility and profit by it. God's claim upon our faith, our services, our affections, should meet with a cheerful response. We are infinite debtors to the Lord, and should unhesitatingly comply with the least of his requirements. To be a commandment-breaker it is not necessary that we should trample^{#165} upon the whole moral code. If one precept is disregarded, we are transgressors of the sacred law. And if we would be a true commandment-keeper, we should strictly observe every requirement that God has enjoined upon us.

God allowed his own Son to be put to death in order to answer the penalty of the transgression of the law; then how will he deal with those who, in the face of all this evidence, dare

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venture upon the path of disobedience, having received the light of truth? Man has no right to question his convenience or wants in this matter. God will provide; he who fed Elijah by the brook, making a raven his messenger, will not suffer his faithful ones to want for food.

The Saviour asked his disciples who were pressed with poverty, why they were anxious and troubled in regard to what they should eat or how they should be clothed. Said he: "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are you not much better than they?" He pointed to the lovely flowers, formed and tinted by a divine hand, saying: "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. Wherefore, if God so clothed the grass of the field, which_[#27p166] today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" #166

Where is the faith of God's people? Why are they so unbelieving and distrustful of him who provides for their wants, and upholds them by his strength? The Lord will test the faith of his people; he will send rebukes which will be followed by afflictions, if these warnings are not heeded. He will break the fatal lethargy of sin at any cost to those who have departed from their allegiance to him, and awaken them to their sense of duty.

Brother, your soul must be quickened and your faith enlarged. You have so long excused yourself in your disobedience, on one plea or another, that your conscience has been lulled to rest, and ceases to remind you of your errors. You have so long followed your own conveniences in

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regard to keeping the Sabbath, that your mind has been rendered unimpressible as to your course of disobedience; yet you are none the less responsible, for you have brought yourself into this condition. Brother, begin at once to obey the divine commandments, and trust in God. Provoke not his wrath, lest it visit you with terrible punishment. Return to him before it is too late, and find pardon for your transgressions. He is rich and abundant in mercies, he will give you his peace and approbation if you come to him in humble faith. [#27p167]

Epistle Number Four.

Dear Bro.----: I have been shown in vision that you have defects in your character which must be remedied. You are not right in your views and in your feelings in regard to your wife. You do not appreciate her. She has not received words of sympathy and love from you that you should have given her. It would not have lessened the dignity of your manhood to have praised her for the care and the burdens she bears in the family.

You are selfish and exacting. You mark little things and talk of small errors in your wife and children. In short, you seek to gauge their consciences by your own. In other words, you try to be conscience for them. Your wife has an identity of her own which can never be submerged in her husband. She has an individuality which she would preserve, for she is accountable before God for herself. You cannot, Bro. ----, be responsible before God for the character your wife forms. She alone will bear this responsibility. God is just as willing to impress the conscience of your God-fearing wife as he is to impress your conscience for her.

You expect too much of your wife and of your children. You censure too much. If you

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would encourage a cheerful, happy temper yourself, and speak kindly and tenderly^[#27p168] to them, you would bring sunlight into your dwelling instead of clouds, and sorrow, and unhappiness. You think too much of your opinion, and have taken positions that were extreme, and have not been willing that your wife's judgment should have the weight it should in your family. You have not encouraged respect for your wife yourself, nor educated your children to respect her judgment. You have not made her your equal, but have rather taken the reins of government and control in your own hands and held them with a firm grasp. You have not an affectionate, sympathetic disposition. These traits of character you need to cultivate if you want to be an overcomer, and if you want the blessing of God in your family. #168

You are very set and unyielding in your opinion, which makes it very hard for your family. You need to have your heart softened by the grace of God. You need such love in your heart as characterized the works of Christ. Love proceeds from God. It cannot live and flourish in the natural heart. It is a plant of heavenly growth. Where it exists there is truth and life and power. But it cannot live without action, and whenever it is exercised it increases and extends. It will not observe little mistakes and be quick to mark little errors. It will prevail when argument and any amount of words will prove vain and useless.

The very best way to reform the character^[#27p169] and regulate the conduct of your family, is through the principles of love. It is indeed a power, and will accomplish that which money or might never can. #169

Brother, the words you address to others, if addressed to you, you would quickly resent. Your words that are harsh and unsympathizing cut and wound. It is very easy for you to censure

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and find fault. This is only productive of unhappiness. You have looked upon it as a weakness to be kind, tender and sympathizing, and have thought it beneath your dignity to speak tenderly, gently and lovingly to your wife. Here you mistake in what true manliness and dignity consist. The lack of doing the deeds of kindness you should do, is a manifest weakness and defect in your character. That which you would look upon as weakness, God regards as true Christian courtesy that should be exercised by every Christian. For this was the spirit which Christ manifested.

You have a very selfish disposition, and think more highly of yourself than you ought to think. You frequently take extreme singular and fanciful views of the Scriptures, and often cling to these as zealously as did the Jews to their traditions. Not possessing a teachable spirit, you will therefore be constantly in danger of making trouble in the church, unless you set yourself at the work of correcting these wrongs in the strength of #170 the mighty Conqueror. That^[#27p170] which makes your case alarming, is that you think you know these things better than your brethren, and you are very difficult to be approached. You have a self-righteous, pharisaical spirit which would say, Stand off, come not near me, for I am holier than thou.

You have not seen the corruptions of your own heart, and that you have made life almost a failure. Your opinions cannot and must not rule in the church of God. You need to be cultivating all the Christian graces, but especially charity which suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, en-

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dureth all things."Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

You mark little deviations from what you think is right, and you sternly seek to correct them. While you are thus overbearing and dictatorial, quick to observe a_[#27p171] brother's faults, #171 you do not closely search your own heart to see the evils existing in your life. You show great moral weakness in indulgence of your appetite and passions. The slavery of appetite for tobacco has such control of you that although you resolve and re-resolve to overcome the habit, you do not accomplish it. This wrong habit has perverted your senses. My brother, where is your self-denial? Where is your moral power to overcome? Christ overcame the power of appetite in the wilderness of temptation on your account, making it possible for you to overcome on your own account. Now the battle is yours. In the name of the Conqueror you have an opportunity to deny your appetite and gain a victory for yourself. You require much of others, what are you willing to do to get the victory over a disgusting, health-destroying, soul-polluting indulgence? The battle is yours. No one can fight it for you. They can pray for you, but the work must be wholly your own.

God calls upon you to no longer dally with the tempter, but to cleanse yourself from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. You need to work fast to

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#172 remove the defects from your character. You are in God's workshop. If you will submit to the process of hewing and squaring and planing, that the rough edges may be removed, the knots and uneven surface smoothed and fitted by the^[#27p172] planing knife of God, you will be fitted by his grace for the heavenly building. But if you cling to self and are not willing to endure the trying process of fitting for the heavenly building, you will have no place in that structure, which will come together without the sound of an ax or hammer. If your nature is not transformed, if you are not refined and elevated by the sanctifying truth for these last days, you will be found unworthy of a place among the pure and holy angels.

Can you afford to cling to your defiling habits, and at last be found among the unbelievers and unsanctified? Can you afford to run any risk in this matter? There is too much at stake for you to venture to pursue the course of self-indulgence that you have done. You have been forward to talk the truth to unbelievers in a very positive, objectionable manner, which has had a very bad influence upon their minds. When there is one inconsistent advocate of the truth, Satan uses him to his special advantage to disgust those who would, under a proper influence, have been favorably impressed. You should soften your manners, and when you advocate the truth, let it be with a spirit of meekness.

#173 "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." The fear here spoken of does not mean distrust or indecision, but with due caution,^[#27p173] guarding every point lest an unwise word be spoken, or excitement of feeling should get the advantage, and thus leave unfavorable impressions upon minds, and balance them in the wrong direction. Godly

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fear, humility and meekness are greatly needed by all in order to correctly represent the truth of God.

One of your greatest dangers is a spirit of self-confidence and pride. The great unhappiness which exists with you and in your family, results immediately from the operation of pride. The usefulness of a man who has this pride must be greatly limited, for his pride and self-love keeps him in a narrow sphere. His spirit is not generous. His efforts are not extended but contracted. By his conversation and deportment, this pride will be discovered if it exists.

Dear brother, the influence under which your character has been formed has given you a haughty, overbearing spirit. This spirit you act out in your family, among your neighbors, and all with whom you associate. In order to overcome these wrong habits, you must watch unto prayer. You should now be thoroughly in earnest, for you have little time in which to work. Do not feel that you are sufficient in your own strength. Only in the name of the mighty Conqueror can you gain the victory. In conversation with others, dwell upon the mercy and goodness and love of God instead of upon his strict judgment and justice. Cling^{#27p174} fast to his promises. You can do nothing in your own strength, but in the strength of Jesus you can do all things. If you are in Christ, and Christ in you, you will be transformed, renewed, and sanctified. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Be sure that Christ is in you, that your heart is broken and submissive and humble. God will accept only the humble and contrite. Heaven is worth a life-long, persevering effort. Yes, it is worth everything. God will help you in your efforts if you strive only in him. There is a work to be done in your family which God will

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help you to perform if you take hold of it aright. I entreat of you to set your own heart in order, and then seek patiently to work for the salvation of your family, that the angels of God may come into your house and abide with you.

Appeal to Ministers.

We are living in a most solemn time. All have a work to do requiring diligence. Especially is this true of the pastor who is to care for and feed the flock of God. The one whose special work is to lead the people into the path of truth, should be an able expositor of the Word, and capable of adapting his teachings to the wants of the people. #175 He_[#27p175] should be so closely connected with Heaven as to become a living channel of light, a mouth-piece of God.

A pastor should have a correct understanding of the Word and also of the human character. Our faith is unpopular. The people are unwilling to be convinced that they are so deeply in error; a great work is to be done, and at present there are but few to do it. One man usually performs the labor which should be shared by two, for the work of evangelist and pastor are necessarily combined, bringing a double burden upon the worker in the field.

The minister of Christ should be a Bible student, that his mind may be stored with Bible evidence; for a minister is only strong when he is fortified with scripture truth. Argument is good in its place, but far more can be reached by simple explanations of the Word of God. The lessons of Christ were illustrated so clearly that the lowest and most simple-minded could readily comprehend them. Jesus did not employ long and difficult words in his discourses, but used plain language adapted to the minds of the common people. He ventured no farther into the subject he

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was expounding than they were able to follow him.

There are many men of good minds, and intelligent in regard to the Scriptures, whose usefulness is greatly hindered by their defective method of labor. Some ministers^[#27p176] who engage in the work of saving souls fail to secure the best results, because they do not carry through with thoroughness the work that they commenced with so much enthusiasm. #176

Others are not acceptable because they cling tenaciously to preconceived notions, making these prominent, and thereby failing to conform their teachings to the actual needs of the people. Many have no idea of the necessity of adapting themselves to circumstances and meeting the people where they are. They do not identify themselves with those whom they wish to help and elevate to the true Bible standard of Christianity.

In order to be a truly successful minister one must wholly consecrate himself to the work of saving souls. It is highly essential that he should be closely united with Christ, seeking continual counsel from him, and depending upon his aid.

Some fail of success because they trust to the strength of argument alone, and do not cry earnestly to God for his wisdom to direct them and his grace to sanctify their efforts. Long discourses and tedious prayers are positively injurious to a religious interest, and fail to carry conviction to the consciences of the people. This propensity for speech-making frequently dampens a religious interest that might have produced great results.

The true ambassador of Christ is in perfect union with him whom he represents, and his ^[#27p177]engrossing object is the salvation of souls. #177
The wealth of earth dwindles into insignificance when compared with the worth of a single soul for

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whom our Lord and Master died. He who weigheth the hills in scales and the mountains in a balance regards a human soul as of infinite value.

In the work of the ministry there are battles to fight, and victories to gain. "I come not," said Christ, "to send peace on earth, but a sword." The opening labors of the Christian church were attended with hardships and bitter griefs; and the successors of the early apostles find that they must meet with trials similar to theirs; privations, calumny, and every species of opposition meet them in their labors. They must be men of staunch, moral courage and spiritual muscle.

Great moral darkness prevails, and only the power of truth can drive away the shadows from a single mind. We are battling with giant errors and the strongest prejudices, and our efforts will fail either to convert souls or elevate our own moral natures without the special help of God. Human skill, and the very best natural abilities and acquisitions are powerless to quicken the soul, to discern the enormity of sin and banish it from the heart.

Ministers should be careful not to expect too much from persons who are still groping in the darkness of error. They should do their work well, relying upon God to impart^[#27p178] to inquiring souls that mysterious, quickening influence of his Holy Spirit, knowing that without this their labors will be unsuccessful. They should be patient and wise in dealing with minds, remembering how manifold are the circumstances that have developed such different traits in individuals. They should strictly guard themselves also, lest self should get the supremacy and Jesus should be left out of the question.

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Some ministers fail of success because they do not give their undivided interest to the work when very much depends upon persistent and well directed labor. Many are not laborers; they do not pursue their business outside of the pulpit. They shirk the duty of going from house to house and laboring wisely in the home circle. They need to cultivate that rare Christian courtesy, which would render them kind and considerate toward the souls under their care, working for them with true earnestness and faith, teaching them the way of life.

Ministers can do much toward moulding the characters of those with whom they are associated. If they are sharp, critical, and exacting, they will be sure to meet these unhappy elements in the people upon whom their influence is strongest, though not, perhaps, of the nature which they desire, yet none the less the effect of their own example.

It cannot be expected that the people will enjoy peace and harmony unless their^[#27p179] religious teachers, whose foot-steps they follow, have those traits of character largely developed and manifested in their lives. The minister of Christ has great responsibilities to bear if he would become an example for his people and a correct exponent of his Master's doctrine. Men were awed by the purity and moral dignity of our Saviour, while his unselfish love and gentle benignity won their hearts. He was the embodiment of perfection. If his representatives would see like fruits attending their labors as crowned the ministry of Christ, they should earnestly strive to imitate his virtues and cultivate those traits of characters which would make them like unto him. It requires much forethought and wisdom from God to labor successfully for the salvation of sinners. If the soul of the laborer is filled with the

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grace of God, his teachings will not irritate his hearers but melt its way to their hearts, and open them for the reception of the truth.

The workers in the field should not allow themselves to be discouraged, but whatever their surroundings they should exercise hope and faith. The minister's work is but just begun when he has presented the truth from the pulpit. He is then to become acquainted with his hearers. Many greatly fail in not coming in close sympathy with those who most need their help. With the Bible in their hand they should seek in a courteous manner^[#27p180] to learn the objections which exist in the minds of those who are beginning to inquire, "What is truth?"

They should be carefully and tenderly led and educated as pupils in school. Many have to unlearn theories which have been ingrafted into their lives. As they become convinced that they have been in error concerning Bible subjects, they are thrown into perplexity and doubt. They need the tenderest sympathy and the most judicious help; they should be carefully instructed; they should be prayed for and prayed with, watched and guarded with the kindest solicitude. Those who have fallen under temptation and have backslidden from God need help. This class is represented in the lessons of Christ, by the lost sheep. The shepherd left the ninety and nine in the wilderness and hunted for the one lost sheep until he found it and returned with it on his shoulder with rejoicing. Also in the illustration of the woman who searched for the lost piece of silver until she found it, and called together her neighbors to rejoice with her that the lost was found. The connection of heavenly angels with the Christian's work is here brought clearly to light. There is more joy in the presence of the angels in Heaven over one sinner that repents than over

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ninety and nine just persons who need no repentance. There is joy with the Father and with Christ. All Heaven is interested in the salvation of man. He who is instrumental in^[#27p181] saving a soul is at liberty to rejoice, for angels of God have witnessed his efforts with the most intense interest, and rejoice with him in his success. #181

How thorough then should be the labor and how deep the sympathy of man for his fellow-man. It is a great privilege to be a co-worker with Jesus Christ in the salvation of souls. He, with patient, unselfish efforts, sought to reach man in his fallen condition and rescue him from the consequences of sin. Therefore his disciples, who are the teachers of his word, should closely imitate their great example.

It is necessary, in order to pursue this great and arduous work, that the ministers of Christ should possess physical health. To attain this end they must become regular in their habits, and adopt a healthful system of living. Many are continually complaining and suffering from various indispositions. The reason is almost always because they do not labor wisely nor observe the laws of health. They frequently remain too much indoors, occupying heated rooms filled with impure air. Here they apply themselves closely to study or writing, taking little physical exercise, and having little change of employment. As a consequence, the blood becomes sluggish and the powers of the mind are enfeebled.

The whole system needs the invigorating influence of exercise in the open air. A few^[#27p182] hours of manual labor each day would tend to renew the bodily vigor, and rest and relax the mind. In this way the general health would be promoted and a greater amount of pastoral labor could be performed. #182

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The incessant reading and writing of many ministers unfits them for pastoral work. They consume valuable time in abstract study, which should be expended in helping the needy at the right moment.

Some ministers have given themselves to the work of writing during a period of decided religious interest, and it was frequently the case that their writings had no special connection with the work at hand. This is a glaring error, for at such times it is the duty of the minister to use his entire strength in pushing forward the cause of God. His mind should be clear and centered upon the one object of saving souls. Should his thoughts be pre-occupied with other subjects, many might be lost to the cause who could have been saved by his timely instruction. Some ministers are easily diverted from their work. They become discouraged or are attracted to their homes, and leave a growing interest to die for want of attention. The harm done the cause in this way can scarcely be estimated. When an effort to promulgate the truth is started, the minister in charge should feel the responsibility on him to carry it through successfully. If his labors appear to be without result, he should seek by earnest^[#27p183] prayer to discover if his labors are what they should be. He should humble his soul before God in self-examination, and by faith, cling to the divine promises, humbly continuing his efforts till he is satisfied that he has faithfully discharged his duty, and done everything in his power to gain the desired result.

Ministers frequently report that they left the best of interest at one point to enter a new field. This is wrong, they should have finished the work they began, for in leaving it incomplete, they accomplished more harm than good, in spoiling the field for the next laborer. No field is so unpromising as that which has been cultivated just

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enough to give the weeds a more luxuriant growth.

Much prayer and wise labor is needed in new fields. Men of God are wanted, not merely men who can talk, but those who have an experimental knowledge of the mystery of godliness, and who can meet the urgent wants of the people; those who solemnly realize the importance of their position as servants of Jesus, and will cheerfully take up the cross that he has taught them how to bear.

When the temptation comes to seclude themselves and indulge in reading and writing, at a time when other duties should claim their immediate attention, they should be strong enough to deny self and devote themselves to the work that lays directly before^[#27p184] them. This is undoubtedly one of the most trying tests that a studious mind is called to undergo. #184

The duties of pastor are often shamefully neglected because the minister lacks sufficient strength to sacrifice his personal inclinations for seclusion and study. The pastor should visit from house to house among his flock, teaching, conversing and praying with each family, and looking out for the welfare of their souls. Those who have manifested a desire to become acquainted with the principles of our faith should not be neglected, but thoroughly instructed in the truth. No opportunity to do good should be lost by the watchful and zealous minister of God.

Certain ministers who have been invited to houses by the heads of families, have spent the few hours of their visit in secluding themselves in an unoccupied room to indulge their inclination for reading or writing. The family that entertained them derived no benefit from their visit. They accepted the hospitality extended them without giv-

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ing an equivalent in the labor that was so much needed.

People are easily reached through the avenues of the social circle. But many dread the task of visiting; they have not cultivated the social qualities, have not acquired the genial spirit that wins its way to the hearts of the people. It is highly important that a pastor should mingle
#185 much with his people^[#27p185] that he may become acquainted with the different phases of human nature, readily understand the workings of the mind, adapt his teachings to the intellect of his people, and learn that grand charity only possessed by those who closely study the nature and needs of men.

Those who seclude themselves from the people are in no condition to help them. A skillful physician must understand the nature of various diseases, and must have a thorough knowledge of the human structure. He must be prompt in attending to his patients. He knows that delays are dangerous. When his experienced hand is laid upon the pulse of the sufferer, and he carefully notes the peculiar indication of his malady, his previous knowledge enables him to determine concerning the nature of his disease and the treatment necessary to arrest its progress. As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is as much more important than the former's as eternal life is more valuable than the temporal existence.

The pastor meets with an endless variety of temperaments, and it is his duty to become acquainted with the members of families that listen to his teachings, in order to determine what means will best influence them in the right direction.

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In view of these grave responsibilities the question will arise, "who is sufficient for these things?" The heart of the laborer will almost faint as he considers the various arduous duties devolving upon him; but the words of Christ strengthen the soul with the comforting assurance: "Lo, I am with you always, even unto the end of the world." #186

The difficulties and dangers that threaten the safety of those he loves, should make him cautious and circumspect in his manner of dealing with them, and watchful of them as one who must give an account. He should judiciously employ his influence in winning souls to Christ, and impress the truth upon inquiring minds. He should take care that the world, by its delusive attractions, should not lead them away from God and steal their hearts to the influence of his grace.

The minister is not to rule imperiously over the flock entrusted to his care; but to be their ensamples, and to show them the way to Heaven. Following the example of Christ, he should intercede with God for the people of his care till he sees his prayers are answered.

Jesus exercised human and divine sympathy toward man. He is our example in all things. God is our Father and Governor, and the Christian minister is the representative of his Son on earth. The principles which rule in Heaven should rule upon earth; the same love that animates the angels, the same purity and holiness that reigns in Heaven, should, as far as possible, be reproduced upon earth. The minister of God is responsible to him for the power he exercises, and he does not justify his servants in perverting that power into a despotism over the flock of his care. #187

God has given to his servants precious knowledge of his truth, and he desires that they

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shall closely connect themselves with Jesus and, through sympathy, draw near to their brethren, that they may do them all the good that lays in their power. The Redeemer of the world did not consult his own pleasure, but went about doing good. He bound himself closely to the Father that he might bring their united strength to bear upon the souls of men to save them from eternal ruin. In like manner should his servants cultivate spirituality if they expect to succeed in their work.

Jesus pitied poor sinners so much that he left the courts of Heaven, and laid aside the robes of royalty, humiliating himself to humanity, that he might become acquainted with the needs of man and help him to rise above the degradation of the fall. When he has given to man such unquestionable evidence of his love and tenderest sympathy, how important that his representatives should imitate his example in coming close to their fellow-men, and helping them to form a true Christian character.

#188 But some have been too ready to engage in church trials, and have borne sharp and [#27p188] unsympathizing testimony against the erring. In thus acting they have yielded to a natural propensity that should have been firmly subdued. This is not the calm justice of the Christian executive, but the harsh criticism of a hasty temperament.

The churches need education more than censure. Instead of blaming them too severely for their want of spirituality and neglect of duty, the minister should, by precept and example, teach them to grow in grace and in the knowledge of the truth. "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

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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."

Our ministers who have reached the age of forty or fifty years should not feel that their labor is less efficient than formerly. Men of years and experience are just the ones to put forth strong and well-directed efforts. They are specially needed at this time, the churches cannot afford to part with them. Such ones^[#27p189] should not talk #189 of physical and mental feebleness, nor feel that their day of usefulness is over.

Many of them have suffered from severe mental taxation, unrelieved by physical exercise. The result is a deterioration of their powers, and a tendency to shirk responsibilities. What they need is more active labor. This is not alone confined to those whose heads are white with the frost of time, but men young in years have fallen into the same state, and have become mentally feeble. They have a list of set discourses, but if they get beyond the boundaries of these they lose their soundings.

The old-fashioned pastor who traveled on horseback and spent much time in visiting his flock enjoyed much better health, notwithstanding the hardships and exposures, than our ministers of today who avoid, as far as possible, all physical exertion and confine themselves to their books.

Ministers of age and experience should feel it their duty, as God's hired servants, to go forward, progressing every day, continually becoming more efficient in their work and constantly gathering fresh, new matter to set before

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#190 the people. Each effort to expound the gospel should be an improvement upon that which preceded it. Each year they should develop a deeper piety, a tenderer spirit, a greater spirituality and a more thorough knowledge of Bible truth. The greater [#27p190] their age and experience, the nearer should they be able to approach the hearts of the people, having a more perfect knowledge of them.

Men are needed for this time who are not afraid to lift their voices for the right, whoever may oppose them. They should be of strong integrity and tried courage. The church calls for them, and God will work with their efforts to uphold all branches of the gospel ministry.

TESTIMONY FOR THE CHURCH No. 28
By ELLEN G. WHITE

Seventh-Day Adventist Publishing Association
Battle Creek, Mich.

#5

1879_[#28p5]

Experience and Labors

My reason for sending out another Testimony to my dear brethren and sisters at this time is, that the Lord has graciously manifested himself to me, and has again revealed matters of very great importance to those who profess to be keeping the commandments of God and waiting for the coming of the Son of man. More than three years had elapsed between the vision given me Jan. 3, 1875, and the recent manifestation of God's love and power to me. But before entering upon the views recently shown me, I will give a brief sketch of my experience for a year or two past.

May 11, 1877, we left Oakland, California, for Battle Creek, Michigan. I had been afflicted with pain in my heart for several months, and suffered much with oppressed breathing on my

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journey across the plains. The difficulty did not leave me when we reached Michigan. Others occupied our home at Battle Creek, and we had no relatives there to care for us, ^{#6} our children all being in California. Kind friends, however, did what they could for me, but I did not feel free to burden them when they had all the care they should have with their own families.

A telegram had, been sent to my husband, requesting his presence at Battle Creek to give attention to important business relative to the cause, but more especially to take the supervision of planning the large Sanitarium building. In answer to this, he came and engaged earnestly in preaching, writing, and holding Board-meetings at the Review Office, the College, and the Sanitarium, working into the night nearly every evening. This wore him fearfully. He felt the importance of these institutions, but especially of the large Sanitarium building, in which was being invested more than fifty thousand dollars. His constant mental anxiety was preparing the way for a sudden breakdown. We both felt our danger, and decided to go to Colorado to enjoy retirement and rest. While planning for the journey, a voice seemed to say to me, "Put the armor on. I have work for you to do in Battle Creek." The voice seemed so plain that I involuntarily turned to see who was speaking. I saw no one; and at the sense of the presence of God, my heart was broken in tenderness before him. ^{#7} When my husband entered the room, I told him the exercises of my mind. We wept and prayed together. Our arrangements had been made to leave in three days; but now all our plans were changed.

May 30, the patients and Faculty of the Sanitarium having planned to spend the day two miles from Battle Creek in a beautiful grove that bordered Goguac Lake, I was urged to be present

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and speak to the patients. Had I consulted my feelings, I should not have ventured; but I thought perhaps this might be a part of the work I was to do in Battle Creek. At the usual hour, tables were spread with hygienic food, which was partaken of with keen relish. At 3 o'clock the exercises were opened with prayer and singing. I had great freedom in speaking to the people. All listened with the deepest interest. After I had ceased speaking, Judge Graham of Wisconsin, a patient at the Sanitarium, arose and proposed that the lecture be printed, and circulated among the patients and others for their moral and physical benefit, that the words spoken that day might never be forgotten or disregarded. The proposition was approved by a unanimous vote, and the address was published in a small pamphlet entitled,
#8 "The Sanitarium Patients at Gogua Lake."[#28p8]

The close of the school year of the Battle Creek College was now at hand. I had felt very anxious for the students, many of whom were either unconverted or backslidden from God. I had desired to speak to them, and make an effort, for their salvation before they should scatter to their homes. But I had been too feeble to engage in labor for them. After the experience I have related, I had all the evidence I could ask that God would sustain me in laboring for the salvation of the students.

Meetings were appointed in our house of worship for the benefit of the students. I spent a week, laboring every evening, and Sabbath and first-day, for them. My heart was touched to see the house of worship nearly filled with the students of our school. I tried to impress upon them that a life of purity and prayer would not be a hindrance to them in obtaining a thorough knowledge of the sciences, but that it would remove many hindrances to their progress in knowledge.

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By becoming connected with the Saviour, they are brought into the school of Christ, and if diligent students in this school, vice and immorality will be expelled from their midst. These being crowded out, increased knowledge will be the result. All who become learners^[#28p9] in the school of Christ excel in education, both in quality and extent. I presented before them that Christ is the Great Teacher, the source of all wisdom, the greatest educator the world has ever known. "The fear of the Lord is the beginning of wisdom." #9

A knowledge of God and his requirements will open the understanding of the student to realize his responsibilities to God and to the world. To this end he will feel that his talents must be developed in that way which will produce the very best results. This cannot be done unless all the precepts and principles of religion are connected with his school education. In no case should he disconnect God from his studies. In pursuit of knowledge he is searching for truth. And all truth comes from God, the source of truth. Students who are virtuous and are imbued with the spirit of Christ will grasp knowledge with all their faculties.

The College at Battle Creek was established for the purpose of teaching the sciences and at the same time leading the students to the Saviour, whence all true knowledge flows. Education acquired without Bible religion is disrobed of its true brightness and glory. I sought to impress upon the students the fact that our school is to take a^[#28p10] higher position in education than any other institution of learning, by opening before them nobler views, aims, and objects in life, and educating them to have a correct knowledge of human duty and eternal interests. The great object in the establishment of our College was to #10

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give correct views, showing the harmony of science and Bible religion.

The Lord strengthened me and blessed our efforts. A large number came forward for prayers. Some of these through lack of watchfulness and prayer had lost their faith and the evidence of their connection with God. Many testified that in taking this step they received the blessing of God. As the result of the meetings, quite a number presented themselves for baptism.

As the closing exercises of the college year were to be held at Goguac Lake, it was decided that the baptism be administered there. The services of the occasion were of deep interest to the large congregation assembled, and were conducted with due solemnity, being appropriately closed with this sacred ordinance. I spoke at the commencement and close of the exercises. My husband led fourteen of the precious youth down into the water of the beautiful lake and buried #11 them with^[#28p11] their Lord in baptism. Several of those who presented themselves as subjects for baptism chose to receive this ordinance at their homes. Thus closed the memorable services of the college year of our beloved school.

TEMPERANCE MEETINGS

But my work was not yet done in Battle Creek; for immediately on our return from the lake we were earnestly solicited to take part in a Temperance Mass Meeting, a very praise-worthy effort in progress among the better portion of the citizens of Battle Creek. This movement embraced the Battle Creek Reform Club, six hundred strong, and the Woman's Christian Temperance Union, two hundred and sixty strong.

God, Christ, the Holy Spirit, and the Bible were familiar words with these earnest workers. Much good had already been accomplished, and the activity of the workers, the system by which

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they labored, and the spirit of their meetings, promised greater good in time to come.

It was on the occasion of the visit of Barnum's great menagerie to this city on the 28th of June, that the ladies of the Woman's Christian Temperance Union struck a telling blow for temperance,^[#28p12] and reform by organizing an immense temperance restaurant to accommodate the crowds of people who gathered in from the country to visit the menagerie, thus preventing them from visiting the saloons and groggeries where they would be exposed to temptation. The mammoth tent, capable of holding 5,000 people, employed by the Michigan Conference for camp-meeting purposes, was tendered for the occasion. Beneath this immense canvas temple were erected fifteen or twenty tables for the accommodation of guests. #12

By invitation, the Sanitarium set a large table in the center of the great pavilion, bountifully supplied with delicious fruit, grains, and vegetables. This table formed the chief attraction, and was more largely patronized than any other. Although it was more than thirty feet long, it became so crowded that it was necessary to set another about two-thirds as long, which was also thronged.

By invitation of the Committee of Arrangements, Mayor Austin, W. H. Skinner, cashier of the First National Bank, and C. C. Peavey, I spoke in the mammoth tent Sunday evening, July 1, upon the subject of Christian Temperance. God helped me that evening. And although I spoke ninety minutes, the crowd^[#28p13] of fully five thousand persons listened with almost breathless silence. #13

Visit to Indiana.

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Aug. 9-14, I attended the camp-meeting in Indiana, accompanied by my daughter, Mary K. White. My husband found it was impossible for him to leave Battle Creek. At this meeting the Lord strengthened me to labor most earnestly. As I looked upon the audience of men and women assembled, noble in appearance and commanding in influence, and compared them with the little company assembled six years before who were mostly poor and uneducated, I could but exclaim, What hath the Lord wrought! The Lord gave me clearness and power to appeal to the people.

Monday, I suffered much with my lungs, having taken a severe cold; but I pleaded with the Lord to strengthen me to make one more effort for the salvation of souls. I was raised above my infirmity, and was blessed with great freedom and power. I appealed to the people to give their hearts to God. About fifty came forward for prayers. The deepest interest was manifested. Fifteen were buried with Christ in baptism as the result of the meeting.

#14 We had planned to attend the Ohio[#28p14] and Eastern camp-meetings, but our friends thought that in my present state of health it would be presumptuous. So we decided to remain at Battle Creek. My throat and lungs pained me much, and my heart was still affected. Being much of the time a great sufferer, I placed myself under treatment at our Sanitarium.

Effects of Overwork.

My husband labored incessantly to advance the interests of the cause of God in the various departments of the work centering in Battle Creek. His friends were astonished at the amount of labor he accomplished. Sabbath morning, August 18, he spoke in our house of worship. In the afternoon his mind was closely and criti-

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cally exercised for four consecutive hours, while he listened to the reading of manuscript for Spirit of Prophecy, Vol. 3. The matter was intensely interesting, and calculated to stir the soul to its very depths, being a relation of the trial, crucifixion, resurrection, and ascension of Christ. Before we were aware of it he was very weary. He commenced labor on Sunday at five O'clock in the morning, and continued working until twelve at night.

The next morning at about half-past^[#28p15] six, he was attacked with giddiness, and was threatened with paralysis. We greatly feared this dreaded disease; but the Lord was merciful, and spared us the affliction. However, his attack was followed by great physical and mental prostration; and now, indeed, it seemed impossible for us to attend the Eastern camp-meetings, or for me to attend them, and leave my husband depressed in spirits and in feeble health. #15

When my husband was thus prostrated, I said, "This is the work of the enemy. We must not submit to his power. God will work in our behalf." On Wednesday we had a special season of prayer that the blessing of God might rest upon him and restore him to health. We also asked for wisdom that we might know our duty in regard to attending the camp-meetings. The Lord had many times strengthened our faith to go forth and work for him under discouragements and infirmities; and at such times he had wonderfully preserved and upheld us. But our friends pleaded that we ought to rest, and that it appeared inconsistent and unreasonable for us to attempt such a journey, and incur the fatigue and exposure of camp life. We, ourselves, tried to think that the cause of God would go forward the same if we were^[#28p16] set #16 aside, and had no part to act in it. God would raise up others to do his work.

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I could not, however, find rest and freedom in the thought of remaining absent from the field of labor. It seemed to me that Satan was striving to hedge up my way, to prevent me from bearing my testimony, and from doing the work God had given me to do. I had about decided to go alone, and do my part, trusting in God to give me the needful strength, when we received a letter from Bro. Haskell, in which he thanked God that Bro. and Sister White would attend the New England camp-meeting. Eld. Canright had written that he could not be present, as he would be unable to leave the interest in Danvers, and also that none of the company could be spared from the tent. Eld. Haskell stated in his letter that all preparations had been made for a large meeting at Groveland; and he had decided to have the meeting, with the help of God, even if he had to carry it through alone.

We again took the matter to the Lord in prayer. We knew the mighty Healer could restore both my husband and myself to health, if it was for his glory so to do. It seemed hard to move out, #17 weary, sick, and discouraged. At ^[#28p17] times I felt that God would make the journey a blessing to us both, if we went trusting in him. The thought would frequently arise in my mind, Where is your faith? God has promised, "As thy days, so shall thy strength be."

I sought to encourage my husband; he thought that if I felt able to undergo the fatigue and labor of camp-meeting, it would be best for me to go; but he could not endure the thought of accompanying me in his state of feebleness, unable to labor, his mind clouded with despondency, and himself a subject of pity to his brethren. He had sat up but very little since his sudden attack, and seemed to grow no stronger. We sought the Lord again and again hoping, that

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there would be a rift in the cloud, but no special light came. While the carriage was waiting to take us to the depot, we again went before the Lord in prayer, and pleaded with him to sustain us on our journey. We both decided to walk out by faith, and to venture all on the promises of God. This movement of ours required considerable faith. Upon taking our seats in the cars, we felt that we were in the path of duty. We rested in traveling, and slept well at night.[#28p18]

#18

Camp-Meetings.

About eight o'clock on Friday evening we reached Boston. The next morning we took the first train to Groveland. When we arrived at the camp-ground, the rain was literally pouring. Elder Haskell had labored constantly up to this time, and excellent meetings were reported. There were forty-seven tents on the ground, besides three large tents, the one for the congregation being 80 by 125 feet in dimensions.

The meetings on the Sabbath were of the deepest interest. The church was revived and strengthened, while sinners and backsliders were aroused to a sense of their danger.

Sunday morning the weather was still cloudy, but before it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground in thousands. Elder Smith spoke in the morning upon the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention. In the afternoon it was difficult to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was full, and thousands stood about the tent,[#28p19] making a #19 living wall several feet deep. My lungs and throat pained me very much, yet I believed God would

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help me upon that important occasion. While speaking, my weariness and pain were forgotten, as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, with the very best attention throughout. As the closing hymn was being sung, the officers of the Temperance Reform Club of Haverhill solicited me, as on the previous year, to speak before their association on Monday evening. Having an appointment to speak at Danver, I was obliged to decline the invitation.

Monday morning we had a season of prayer in our tent in behalf of my husband. We presented his case to the Great Physician. It was a precious season; the peace of Heaven rested upon us. These words came forcibly to my mind, "This is the victory that overcometh the world, even our faith." We all felt the blessing of God resting upon us. We then assembled in the large tent, and my husband met with us, and spoke for a short time, uttering precious words from a heart softened, and aglow with a deep sense of the mercy and goodness of God. He endeavored to bring the believers in^[#28p20] the truth to realize their privilege of receiving assurance of the grace of God in their hearts; that the great truths we believe should sanctify the life, ennoble the character, and have a saving influence upon the world. The tearful eyes of the people showed that their hearts were touched and melted by these remarks.

We then took up the work where we had left it on the Sabbath, and the morning was spent in special labor for sinners and backsliders, of whom two hundred came forward for prayers, ranging in years from the child of ten to gray-headed men and women. More than a score of these were setting their feet in the way of life for the first time. In the afternoon thirty-eight per-

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sons were baptized, quite a number delaying baptism until they returned to their homes.

Monday evening, in company with Eld. Canright and several others, I took the cars for Danvers. My husband was not able to accompany me. When released from the immediate pressure of the camp-meeting, I realized that I was sick, and had but little strength; yet the cars were fast bearing us on to my appointment in Danvers. Here I must stand before those who were entire [#28p21] strangers. Their minds had been prejudiced #21 by false reports and wicked slander. I thought if I could have strength of lungs, and clearness of voice, and freedom from pain of heart, I would be very grateful to God. These thoughts and feelings were kept to myself, and in great distress I silently called upon God. Too weary to arrange my thoughts in connected words, I felt that I must have help, and asked for it with my whole heart. Physical and mental strength I must have if I spoke that night. I said over and over again in my silent prayer, "I hang my helpless soul on thee, O God, my deliverer. Forsake me not in this the hour of my need."

As the time for the meeting, drew on, my spirit wrestled in an agony of prayer for strength and power from God. While the last hymn was being sung, I went to the stand. I stood up in great weakness, knowing that if any degree of success attended my labors it would be through the strength of the Mighty One. The Spirit Of the Lord rested upon me as I attempted to speak. Like a shock of electricity I felt it upon my heart, and all pain was instantly removed. I had suffered great pain in the nerves centering in the brain; this also was entirely removed. My irritated [#28p22] #22 throat and sore lungs were relieved. My left arm and hand, in consequence of pain in my heart, had become nearly useless; but natural feeling

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was now restored. My mind was clear, my soul was full of the light and love of God. Angels of God seemed to be on every side like a wall of fire.

The tent was full, and about two hundred persons stood outside the canvas, unable to find room inside. I spoke from the words of Christ in answer to the question of the learned scribe as to which was the great commandment in the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37.

The blessing of God rested upon me, and my pain and feebleness left me. Before me were a people whom I might not meet again until the Judgment; and the desire for their salvation led me to speak earnestly, and in the fear of God, that I might be free from their blood. Great freedom attended my effort, which occupied one hour and ten minutes. Jesus was my helper, and his name shall have all the glory. The audience was very attentive.

We returned to Groveland on Tuesday to find the camp breaking up, tents being struck, #23 our brethren saying farewell,^[#28p23] and ready to step on board the cars to return to their homes. This was one of the best camp-meetings I ever attended. Before leaving the ground, Elders Canright, Haskell, my husband, Sister Ings, and myself sought a retired place in the grove, and united in prayer for the blessing of health and the grace of God to rest more abundantly upon my husband. We all deeply felt the need of my husband's help, when so many urgent calls for preaching were coming in from every direction. This season of prayer was a very precious one; and the sweet peace and joy that settled upon us was our assurance that God heard our petitions.

In the afternoon Eld. Haskell took us in his carriage, and we started for South Lancaster,

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to rest at his home for a time. We preferred this way of traveling, thinking it would benefit our health.

We had daily conflicts with the powers of darkness, but we did not yield our faith or become in the least discouraged. My husband, because of disease, was desponding, and Satan's temptations seemed to greatly disturb his mind. But we had no thought of being overcome by the enemy. We presented his case no less than three times a day to the Great Physician, who could heal both soul and body. Every season of prayer was to ~~us~~ ^{us} ~~very~~ ^{very} ~~precious~~ ^{precious} ~~very~~ ^{very} ~~special~~ ^{special} manifestations of the light and love of God at every season of prayer. While pleading with God in his behalf one evening at Bro. Haskell's, the Lord seemed to be in our midst in very deed. It was a season never to be forgotten. The room seemed to be lighted up with the presence of angels. We praised the Lord with our hearts and voices. One blind sister present said, "Is this a vision? is this Heaven?" Our hearts were in such sacred communion with God that we felt the hallowed hours too sacred to sleep away. We retired to rest, but nearly the entire night was passed in talking and meditating upon the goodness and love of God, and in glorifying him with rejoicing.

We decided to travel by private conveyance a part of the way to the Vermont camp-meeting, as we thought this would be beneficial to my husband. At noon we would stop by the road-side, kindle a fire, prepare our lunch, and have a season of prayer. These precious hours spent in company with Bro. and Sr. Haskell, Sister Ings, and Sister Huntley, will never be forgotten. Our prayers went up to God all the way from South Lancaster to Vermont. After traveling three days we took the cars, and thus completed our journey. ~~ney.~~ ^{ney.}

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This meeting was of especial benefit to the cause in Vermont. The Lord gave me strength to speak to the people as often as once each day. I give the following from Eld. Uriah Smith's account of the meeting, published in the Review and Herald:--

"Bro. and Sr. White and Bro. Haskell were at this meeting, to the great joy of the brethren. Sabbath, Sept. 8, the day appointed as a fast day with especial reference to, Bro. White's state of health, was observed on the camp-ground. It was a good day. There was freedom in prayer, and good tokens that these prayers were not in vain. The Lord's blessing was with his people in large measure. Sabbath afternoon Sister White spoke with great freedom and effect. About one hundred came forward for prayers, manifesting deep feeling and an earnest purpose to seek the Lord."

We went directly from Vermont to the New York camp-meeting. The Lord gave me great freedom in speaking to the people. But some were not prepared to be benefited by the meeting. They failed to realize their condition and did not seek the Lord earnestly, confessing their backslidings, and putting away their sins. One of the great objects of holding camp-meetings is that our brethren^{#26} may feel their danger of being overcharged with the cares of this life. A great loss is sustained when these privileges are not improved.

We returned to Michigan, and after a few days went to Lansing, to attend the camp-meeting, which continued two weeks. Here I labored very earnestly, sustained by the Spirit of the Lord. I was greatly blessed in speaking, to the students, and in laboring for their salvation. This was a remarkable meeting. The Spirit of God was present from the beginning to the close. As the result of the meeting, one hundred and thirty were baptized. A large part of these were students

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from our College. We were rejoiced to see the salvation of God in this meeting. After spending a few weeks in Battle Creek, we decided to cross the plains to California.

Labors in California.

My husband labored but little in California. His restoration seemed to be deferred. Our prayers ascended to Heaven no less than three, and sometimes five, times a day. The peace of God often rested upon us. I was not in the least discouraged. Not being able to sleep much nights, a large share of the time was spent in prayer and grateful praise_[#28p27] to God for his mercies. I felt the peace of God ruling in my heart constantly, and could indeed say that my peace was as a river. Unforeseen and unexpected trials came upon me, which, in addition to my husband's sickness, nearly overwhelmed me. But my trust and confidence in God were unshaken. He was truly a present help in every time of need. #27

We visited Healdsburg, St. Helena, Vacaville, and Pacheco. My husband accompanied me when the weather was favorable. The winter was rather a trying one to us. As my husband had improved in health and the weather in Michigan had become mild, he returned to be treated at the Sanitarium. Here he received great benefit, and resumed writing for our papers with his usual clearness and force.

I dared not accompany my husband across the plains; for constant care and anxiety, and inability to sleep, had brought upon me heart difficulties which were alarming. We felt keenly as the hour of separation drew on. It was impossible to restrain our tears. We knew not that we should meet again in this world. My husband was returning to Michigan, and we had decided that it was advisable for me to visit Oregon and_[#28p28] bear my #28

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testimony to those who had not heard me. I left Healdsburg for Oakland the 7th of June, and met with the Oakland and San Francisco churches under the large tent in San Francisco where Bro. Healey had been laboring. I felt the burden of testimony and the great need of these churches making persevering personal efforts to bring others to the knowledge of the truth. I had been shown that San Francisco and Oakland were missionary fields, and ever would be. Their increase of numbers would be slow; but if all in these churches were living members and would do what they might do in getting the light before others, many more would be brought into the ranks and obey the truth. The present believers in the truth were not interested for the salvation of others as they should be. Inactivity and indolence in the cause of God would result in backsliding from God themselves, and by their example they would hinder others from going forward. Unselfish, persevering, active exertion would be productive of the very best results. I tried to impress upon them that which the Lord had presented before me, that he would have those present the truth to others who are earnest, active laborers, not those who merely profess^[#28p29] to believe it. The truth should not be presented in words merely, but by a circumspect life, and by being living representatives of the truth.

I was shown that those who compose these churches should be Bible students, studying the will of God most earnestly, that they may learn to be laborers in the cause of God. They should sow the seeds of truth wherever they may be, at home, in the workshop, in the market, as well as in the meeting-house. In order to become familiar with the Bible, they should read it carefully and prayerfully. In order to cast themselves and their burden on Christ, they must begin at

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once to study to realize the value of the cross of Christ, and learn to bear it. If they would live holy lives, they must now have the fear of God before them.

It is trials that lead us to see what we are. It is the season of temptation that gives a glimpse of one's real character, showing the necessity of the cultivation of good traits. Trusting in the blessing of God, the Christian is safe anywhere. In the city he will not be corrupted. In the counting-room he will be marked for his habits of strict integrity. In the mechanic's shop every portion of his work will be done with fidelity, with an eye single to the glory of God. When this [#28p30]course ^{#30} is pursued by its individual members, a church will be successful. Prosperity will never attend these churches until the individual members shall be closely connected with God, having an unselfish interest in the salvation of their fellow-men. Ministers may preach pleasing and forcible discourses, much labor may be put forth to build up and make the church prosperous; but unless its individual members shall act their part as servants of Jesus Christ, the church will ever be in darkness, and without strength. The influence of a really consistent example, hard and dark as the world is, will be a power for good.

A person might as well expect a harvest where he has never sown, as to expect to be saved in indolence. He might as well expect knowledge when he has never sought for it. An idler and sluggard will never make a success in breaking down pride and overcoming the power of temptation to sinful indulgences which keep him from his Saviour.

The light of truth, sanctifying the life, will discover to the receiver the sinful passions in his heart, which are striving for the mastery, making it necessary for him to stretch every nerve, and

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#31 exert all his powers to resist Satan, that he may
[#28p31] conquer through the merits of Christ. When
surrounded by influences calculated to lead away
from God, his petitions must be unwearied for
help and strength from Jesus that he may over-
come the devices of Satan.

Some in these churches are in constant danger because the cares of this life and worldly thoughts so occupy the mind that they do not think upon God or Heaven, and the needs of their own souls. They rouse from their stupor now and then, but fall back again in deeper slumber. Unless they shall fully rouse from their slumbers, God will remove the light and blessings he has given them. He will in his anger remove the candlestick out of its place. He has made these churches the repository of his law. If they reject sin, and by active, earnest piety, show stability and submission to the precepts of God's word, and are faithful in the discharge of religious duty, they will help to establish the candlestick in its place, and will have the evidence that the Lord of hosts is with them, and the God of Jacob is their refuge.

Visit to Oregon.

Sunday, June 10, the day we were to start for Oregon, I was prostrated with heart disease.
#32 My friends thought it[#28p32] almost presumption for me to take the steamer, but I thought I should rest if I could get on board the boat. I arranged to write considerable during the passage.

In company with a lady friend and Eld. J. N. Loughborough, I left San Francisco on the afternoon of the 10th, upon the steamer Oregon. Captain Conner who had charge of this splendid steamer was very attentive to his passengers. As we passed through the Golden Gate into the broad ocean, it was very rough. The wind was

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against us, and the steamer pitched fearfully, while the ocean was lashed into fury by the wind. I watched the clouded sky, the rushing waves leaping mountain high, and the spray reflecting, the colors of the rainbow. The sight was fearfully grand, and I was filled with awe while contemplating the mysteries of the deep. It is terrible in its wrath. There is a fearful beauty in the lifting up of its proud waves with roaring, and then falling back into mournful sobs. I could see the exhibition of God's power in the movements of the restless waters, groaning beneath the action of the merciless winds, which tossed the waves up on high as if in convulsions of agony.

We were in a beautiful boat, tossed at #28p33 the mercy of the ever restless waves, but #33 there was an unseen power holding a steady grasp upon the water. God alone has power to keep them within their appointed boundaries. He can hold the waters as in the hollow of his hand. The deep will obey the voice of its Creator, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed."

What subject for thought was the broad, grand Pacific Ocean! In appearance it was the very opposite of pacific; it was madness and fury. As we take a surface view of the water, nothing seems so utterly unmanageable, so completely without law or order, as the ocean. But God's law is obeyed by the ocean. He balances the waters, and marks their bed. As I looked at the heavens above and the waters beneath, I inquired, Where am I? Where am I going? Nothing but the boundless waters around me. How many have thus embarked upon the waters and never again seen the green fields or their happy homes! They were dropped into the deep, as a grain of sand, and thus ended their lives.

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#34 As I looked upon the white-capped, roaring billows, I was reminded of that scene in the life of Christ, when the disciples, in obedience to the command of their Master,^[#28p34] went in their boats to the farther side of the sea. A terrible tempest broke upon them. Their vessels would not obey their will, and they were driven hither and thither until they laid down their oars in despair. They expected to perish there; but, while the tempest and the billows talked with death, Christ, whom they had left upon the other side, appeared to them, walking calmly upon the boisterous, white-capped waves. They had been bewildered by the uselessness of their efforts, and the apparent hopelessness of their case, and had given all up for lost. When they saw Jesus before them upon the water it increased their terror; they interpreted it as a sure precursor of their immediate death. They cried out in great fear. But, instead of his appearance heralding the presence of death, he came as the messenger of life. His voice was heard above the roar of the elements: "It is I; be not afraid." How quickly the scene now changed from the horror of despair to the joy of faith and hope in the presence of the beloved Master! The disciples felt no more anxiety nor dread of death, for Christ was with them.

#35 Shall we refuse obedience to the Source of all power, whose law even the sea and waves obey? Shall I fear to trust myself to the protection of Him who has said that not a sparrow falleth to the ground without the notice of our Heavenly Father?^[#28p35]

When nearly all had left for their state-rooms, I continued on deck. The captain had provided me a reclining cane chair, and blankets to serve as a protection from the chilly air. I knew if I went into the cabin, I should be sick. Night came on, darkness covered the sea. and the plunging

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waves were pitching our ship fearfully. This great vessel seemed to be as a mere chip upon the merciless waters. But she was guarded and protected on her course by the heavenly angels, commissioned of God to do his bidding. Had it not been for this, we might have been swallowed up in a moment, leaving not a trace of that splendid ship. But that God who feeds the ravens, who numbers the hairs of our heads, will not forget us.

The captain thought it was too cool for me to remain on deck. I told him that as far as my safety was concerned, I would rather remain there all night than go into my state-room where two ladies were sea-sick, and where I should be deprived of pure air. Said he, "You will not be required to occupy your stateroom. I will see that you have a good place to sleep." I was assisted by the stewardess into the upper saloon, and a hair mattress was laid upon the floor. Although this was accomplished in the quickest time possible, I had become very sick. I laid down upon my bed, #28p36] and did not arise from it until the next Thursday morning. During that time I ate only once, a few spoonfuls of beef tea and crackers. #36

During that four day's voyage, one and another would occasionally venture to leave their rooms, pale, feeble, and tottering, and make their way on deck. Wretchedness was written on every countenance. Life itself did not seem desirable, We all longed for the rest we could not find, and to see something that would stand still. Personal importance was not much regarded then. We may here learn a lesson upon the littleness of man.

Our passage continued to be very rough until we passed the bar and entered the Columbia River, which was as smooth as glass. I was assisted to go upon the deck. It was a beautiful morning, and the passengers poured out on deck like a swarm of bees. They were a very sorry look-

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ing company at first, but the invigorating air and the glad sunshine, after the wind and storm, soon brought to them cheerfulness and mirth.

The last night we were on the boat I felt most grateful to my Heavenly Father. I there learned a lesson I shall never forget. God had spoken to my heart in the storm, and in the waves, and in the calm following. And shall we not worship him? [#28p37] Shall man set up his will against the will of God? Shall we be disobedient to the commands of so mighty a Ruler? Shall we contend with the Most High, who is the source of all power, and from whose heart flows infinite love and blessing to the creatures of his care?

My visit to Oregon was one of special interest. I here met, after a separation of four years, my dear friends, Brother and Sister Van Horn, whom we claim as our children. Brother Van Horn has not furnished as full and favorable reports of his work as he might justly have done. I was accordingly somewhat surprised, and very much pleased, to find the cause of God in so prosperous a condition in Oregon. Through the untiring efforts of these faithful missionaries, a conference of Seventh-day Adventists has been raised up, also several ministers to labor in that broad field.

Tuesday evening, June 18, I met a goodly number of the Sabbath-keepers in this State. My heart was softened by the Spirit of God. I gave my testimony for Jesus, and expressed my gratitude for the sweet privilege that is ours of trusting in his love, and of claiming his power to unite with our efforts to save sinners from perdition. If we would see the work of God prosper, we must have Christ dwelling in us; in short, we must work the [#28p38] works of Christ. Wherever we look the whitening harvest appears; but the laborers are so few. I felt my heart filled with the peace of God,

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and drawn out in love for his dear people with whom I was worshiping for the first time.

On Sunday, June 23, I spoke in the Methodist church of Salem, on the subject of Temperance. The attendance was unusually good, and I had freedom in treating this, my favorite subject. I was requested to speak again in the same place on the Sunday following the camp-meeting, but was prevented by hoarseness. On the next Tuesday evening, however, I again spoke in this church. Many invitations were tendered me to speak upon Temperance in various cities and towns of Oregon, but the state of my health forbade my complying with these requests. Constant speaking, and the change of climate, had brought a temporary but severe hoarseness upon me.

We entered upon the camp-meeting with feelings of the deepest interest. The Lord gave me strength and grace as I stood before the people. As I looked upon that intelligent audience my heart was broken before God. This was the first camp-meeting held by our people in the State. I tried to speak, but my utterance was broken because of weeping. I had felt very anxious^[#28p39] #39 about my husband, on account of his poor health. While speaking, a meeting in the church at Battle Creek came vividly before my mind's eye, my husband being in the midst with the mellow light of the Lord resting upon and surrounding him. His face bore the marks of health, and he was apparently very happy.

I tried to present before the people the gratitude we should feel for the tender compassion and great love of God. His goodness and glory impressed my mind in a remarkable manner. I was overwhelmed with a sense of his unparalleled mercies and the work he was doing, not only in Oregon, California, and in Battle Creek where our important institutions are located, but

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also in foreign countries. I can never represent to others the picture that vividly impressed my mind on that occasion. The extent of the work for a moment came before me, and I lost sight of the surroundings. The people I was addressing, and the occasion, passed from my mind. The light, the precious light from Heaven, was shining in great brilliancy upon those institutions which are engaged in the solemn and elevated work of reflecting the rays of light Heaven has let shine upon them.

#40 All through this camp-meeting the Lord seemed very near me. When it closed I_[#28p40] was very weary, but free in the Lord. It was a season of profitable labor for good, and strengthened the church to go on in their warfare for the truth.

Just before the camp-meeting commenced, in the night season many things were opened to me in vision. But silence was enjoined upon me that I should not mention the matter to any one at that time. After the camp-meeting closed, I had in the night season another remarkable manifestation of God's power.

On the Sunday following the camp-meeting, I spoke in the afternoon upon the public square. The love of God was in my heart, and I dwelt upon the simplicity of gospel religion. My own heart was melted and overflowing with the love of Jesus, and I longed to present him in such a manner that all might be charmed with the loveliness of his character.

During my stay in Oregon, I visited the prison in Salem, in company with Brother and Sister Carter, and Sister Jordan. When the time arrived for service, we were conducted to the chapel, which was made cheerful by an abundance of light, and pure fresh air. At a signal from a bell, two men opened the great iron gates, and the prisoners came flocking in. The doors were

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securely closed behind them, and for the first time in my life, I was immured in prison walls.

[#28p41]

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I had expected to see a set of repulsive looking men, but was disappointed; many of them seemed to be intelligent, and some, to be men of ability. They were dressed in the coarse but neat prison uniform, their hair smooth, and boots brushed. As I looked upon the varied physiognomies before me, I thought, To each of these men have been committed peculiar gifts or talents to be used for the glory of God and the benefit of the world, but they have despised these gifts of Heaven, abused, and misapplied them. As I looked upon young men from eighteen to twenty and thirty years of age, I thought of their unhappy mothers, and of the grief and remorse which was their bitter portion. Had they done their duty by their children? Had they not indulged them in their own will and way, and neglected to teach them the statutes of God, and his claims upon them? Many of those mothers' hearts had been broken by the ungodly course pursued by their children.

When all the company were assembled, Brother Carter read a hymn. All had books, and joined heartily in singing. One, who was an accomplished musician, played the organ. I then opened the meeting by prayer, and again all joined in singing. I spoke from the words of John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him; for we shall see him as he is."

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I exalted before them the infinite sacrifice made by the Father in giving his beloved Son for fallen men, that they might through obedience be transformed, and become the acknowledged sons of God. The church and the world are called upon to behold and admire a love which thus expressed is beyond human comprehension, and even amazed the angels of Heaven. This love was so deep, so broad, and so high that language in which to describe it failing the inspired apostle, he calls upon the church and the world to behold it, to make it the theme of contemplation, and of admiration.

I presented before my hearers the sin of Adam in the transgression of the Father's express commands. God made man upright, perfectly holy and happy; but he lost the favor of God, and destroyed his own happiness by disobedience to the Father's law. The sin of Adam plunged the race in hopeless misery and despair. But the wonderful, #43 pitying love of God did not_[#28p43] leave men in their hopeless, fallen, condition to perish. He gave his well-beloved Son for their salvation. Christ entered the world, his divinity clothed in humanity; he passed over the ground where Adam fell; he bore the test which Adam failed to endure; he overcame every temptation of Satan, and thus redeemed Adam's disgraceful failure and fall.

I then referred to the long fast of Christ in the wilderness. The sin of the indulgence of appetite, and its power over human nature, can never be fully realized except as that long fast of Christ when contending single-handed with the prince of the power of darkness, is studied and understood. Man's salvation was at stake. Would Satan or the Redeemer of the world come off conqueror! It is impossible for us to conceive with what intense interest angels of God watched the trial of their loved Commander.

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Jesus was tempted in all points like as we are, that he might know how to succor those who should be tempted. His life is our example. He shows by his willing obedience that man may keep the law of God, and that transgression of the law, not obedience to it, brings him into bondage. The Saviour was full of compassion and love; he never spurned the truly penitent, however great their guilt; but he severely^[#28p44] denounced hy-^{#44}poocrisy of every sort. He is acquainted with the sins of men, he knows all their acts, and reads their secret motives; yet he does not turn away from them in their iniquity. He pleads and reasons with the sinner, and, in one sense, that of having himself borne the weakness of humanity, he puts himself on a level with him. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Man, who has defaced the image of God in his soul by a corrupt life, cannot by mere human effort effect a radical change in himself. He must accept the provisions of the gospel; he must be reconciled to God through obedience to his law and faith in Jesus Christ. His life from thenceforth must be governed by a new principle. Through repentance, faith, and good works, he may perfect a righteous character, and claim through the merits of Christ the privileges of the sons of God. The principles of divine truth received and cherished in the heart will carry us to a height of moral excellence we had not deemed possible for us to reach. "And it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him; for we shall see him as^[#28p45] he is. And every man that hath this^{#45} hope in him purifieth himself even as He is pure."

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Here is a work for man to do. He must face the mirror, God's law, discern the defects in his moral character, and put away his sins, washing his robe of character in the blood of the Lamb. Envy, pride, malice, deceit, strife, and crime will be cleansed from the heart that is a recipient of the love of Christ, and cherishes the hope of being made like him when we shall see him as he is. The religion of Christ refines and dignifies its possessor, whatever his associations or station in life may be. Men who become enlightened Christians rise above the level of their former character into greater mental and moral strength. Those fallen and degraded by sin and crime may become but a little lower than the angels through the merits of the Saviour.

But the influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. [#28p46]

While in Salem I formed the acquaintance of Bro. and Sister Donaldson, who desired that their daughter should return to Battle Creek with us, and attend the College. She had poor health, and it was quite a struggle for them to part with her, their only daughter; but the spiritual advantages she would there receive induced them to make the sacrifice. And we are happy to here state that at the recent camp-meeting in Battle Creek, this dear child was buried with Christ in baptism. Here is another proof of the importance of Seventh-day Adventists sending, their children

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to our school, where they can be brought directly under a saving influence.

Our voyage from Oregon was rough, but I was not so sick as on my former passage. This boat, Idaho, did not pitch, but rolled. We were treated very kindly on the boat. We made many pleasant acquaintances, and distributed our publications to different ones, which led to profitable conversation.

When we arrived at Oakland we found that the tent was pitched there, and that quite a number had embraced the truth under the labors of Bro. Healey. We spoke several times under the tent. Sabbath and first-day the churches of San Francisco and Oakland met together, and we had interesting and profitable meetings. [#28p47] #47

I was very anxious to attend the camp-meeting in California; but there were urgent calls for me to attend the Eastern camp-meetings, and the condition of things in the East having been presented before me, I knew that I had a testimony to bear especially to our brethren in the New England Conference. I could not feel at liberty to remain longer in California.

Eastward Bound.

July 28, accompanied by our daughter, Mrs. Emma White, and Edith Donaldson, we left Oakland for the East. We arrived at Sacramento the same day, and were met by Bro. and Sister Wilkinson, who gave us a hearty welcome and took us to their home, where we were kindly entertained during our stay. Sunday I spoke according to appointment. The house was well filled with an attentive congregation, and the Lord gave me freedom in speaking to them from his word.

Monday we again took the cars, stopping at Reno, Nevada, where we had an appointment to speak Tuesday evening in the tent in which

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Eld. Loughborough was giving a course of lectures. I spoke with freedom to some four hundred attentive hearers on the words of John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

#48 As we passed over the great American
[#28p48] desert in the heat and alkali dust, we became very weary of the barren scenery, though we were furnished with every convenience, and glided swiftly and smoothly over the rails, drawn by our iron steed. My imagination carried me back to the ancient Hebrews, traveling over rocks and desert for forty years. The heat, dust, and roughness of the way, drew complaints and sighs of fatigue from many who trod that weary path. I thought that if we were obliged to travel on foot across the barren desert, often suffering from thirst, heat, and fatigue, very many of us would murmur more than did the Israelites. The peculiar features of mountain scenery on the overland route have often been sketched by pen and pencil. All who are delighted with the grandeur and beauty of nature must feel a thrill of joy as they behold those grand old mountains, beautiful hills, and the wild and rocky canyons. This is especially true with the Christian. He sees in the granite rocks and the babbling streams the work of God's all-powerful hand. He longs to climb the lofty hills, for it seems that he would then be nearer Heaven, though he knows that God hears the prayers of his children in the lowly valley as well as on the
#49 mountain top.[#28p49]

Colorado.

On the way from Denver to Walling's Mills, the mountain retreat where my husband had been spending the summer months, we stopped in Boulder City, and beheld with joy our canvas

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meeting-house, where Elder Cornell was holding a series of meetings. We found a quiet retreat in the comfortable home of Sister Dartt. The tent had been loaned to hold temperance meetings in, and, by special invitation, I spoke to a tent full of attentive hearers. Though wearied by my journey, the Lord helped me to successfully present before the people the necessity of practicing strict, temperance in all things.

Monday, Aug. 8, I met my husband, and found him much improved in health, cheerful and active, for which I felt thankful to God.

Eld. Canright who had spent some time with my husband in the mountains, was about this time called home to his afflicted wife, and on Sunday, husband and I accompanied him to Boulder City to take the cars. In the evening I spoke in the tent, and the next morning we returned to our temporary home at Walling's Mills.

The next Sabbath I again spoke to those assembled in the tent. Following my remarks we had a conference meeting. Some excellent testimonies were borne. Several were keeping their first Sabbath. I spoke to the people evening after the Sabbath, and also Sunday evening. #50

Our family were all present in the mountains but our son Edson. My husband and children thought that as I was much worn, having labored almost constantly since the Oregon camp-meeting, it was my privilege to rest; but my mind was impressed to attend the Eastern camp-meetings, especially the one in Massachusetts. My prayer was that if it was the will of God for me to attend those meetings, my husband would consent to have me go.

When we returned from Boulder City, I found a letter from Bro. Haskell, urging us both to attend the camp-meeting; but if my husband could not come, he wished me to come if possible.

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I read the letter to my husband, and waited to see what he would say. After a few moments silence he said, "Ellen, you will have to attend the New England camp-meeting." The next day our trunks were packed. At two o'clock in the morning, favored with the light of the moon, we started for the cars, and at half-past six we stepped on board the train. The journey was anything but pleasant, for the heat was intense, and I was much worn.

#51
[#28p51]

Eastern Meetings.

Upon arriving at Battle Creek we learned that an appointment had been made for me to speak Sunday evening in the mammoth tent pitched on the College grounds. The tent was filled to overflowing, and my heart was drawn out in earnest appeals to the people.

I tarried at home but a very short period. and then, accompanied by Sister Mary Smith Abbey and Bro. Farnsworth, I was again on the wing, bound for the East. When we arrived at Boston, I was much exhausted. Brn. Wood and Haskell met us at the depot and accompanied us to Ballard Vale, the place of meeting. We were welcomed by our old friends with a heartiness that, for the time being, seemed to rest me. The weather was excessively warm, and changing from the bracing climate of Colorado to the oppressive heat of Massachusetts, made the latter seem almost unendurable. I tried to speak to the people under a great sense of weariness, and was strengthened to bear my testimony. The words seemed to go straight home to the heart.

Much labor was required at this meeting. New churches had been raised up since our last camp-meeting. Precious souls had accepted the truth, and these₁ needed to be carried forward to a deeper and more thorough knowledge of

#52

[#28p52]

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practical godliness. The Lord gave me freedom in bearing my testimony.

On one occasion during this meeting I made some remarks upon the necessity of economy in dress and in the expenditure of means. There is danger of becoming reckless and careless in the use of the Lord's money. Young men who engage in tent labor should be careful not to indulge in unnecessary expense. The wants of the cause are many, as tents are entering new fields and as the missionary work is enlarging. The most rigid economy should be used in this matter without stinginess. It is easier to run up a bill than to settle it. There are many things that would be convenient and enjoyable that are not needful, and that can be dispensed with without actual suffering. It is very easy to multiply expenses for hotel bills and railroad fare, that might be avoided or very much lessened. We have passed over the road to and from California twelve times, and have not expended one dollar for meals at the restaurants or in the attached dining car. We eat our meals from our lunch-baskets. After being three days out, the food becomes quite stale, but a little milk or warm gruel supplies our lack.

On another occasion I spoke in reference [#28p53] to genuine sanctification, which is nothing #53 less than a daily dying to self, and daily conformity to the will of God. While in Oregon I was shown that some of the young churches of the New England Conference were in danger through the blighting influence of what is called sanctification. Some would become deceived by this doctrine, while others, knowing its deceptive influence, would realize their danger and turn from it. Paul's sanctification was a constant conflict with self. Said he, "I die daily." His will and his desires every day conflicted with duty and the will of God.

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Instead of following inclination, he did the will of God, however unpleasant and crucifying to his nature.

We called on those who desired to be baptized, and who were keeping the Sabbath for the first time to come forward. Twenty-five responded. These bore excellent testimonies; and before the close of the camp-meeting, twenty-two received baptism.

We were pleased to meet here our old friends of the cause whose acquaintance we made thirty years ago. Our much respected Brother Hastings is as deeply interested in the truth today as he was then. We were pleased to meet Sister Temple, and Sister Collins of Dartmouth, Mass., and Brother and Sister Wilkinson at whose #54 [#28p54] house we had been entertained more than thirty years ago. The pilgrimage of some of these dear ones may close ere long, but if faithful unto the end they will receive a crown of life.

We were interested to meet Brother Kimbal who is a mute and has been a missionary among the mutes. Through his persevering labors, quite a little company have accepted the truth. We meet this faithful brother at our yearly camp-meetings surrounded by several of his mute converts. Someone who can hear writes out as much as possible of the discourse, and he sits surrounded by his mute friends reading and actively preaching it over again to them with his hands. He has freely used his means to advance the missionary work, thus honoring God with his substance.

We left Ballard Vale Tuesday morning, Sept. 3, to attend the Maine camp-meeting. We enjoyed a quiet rest at the home of young Bro. Morton, near Portland. He and his good wife made our tarry with them very pleasant. We were upon the Maine camp-ground before the Sabbath, and were happy to meet here some of the tried

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friends of the cause. There are some who are ever at their post of duty, come sunshine or come storm. And there is also a class of sunshine Christians. When everything^[#28p55] goes well, #55 agreeable to their feelings, they are fervent and zealous; but when there are clouds and disagreeable things to meet, these will have nothing to say or do. The blessing of God rested upon the active workers, while those who did nothing were not benefited by the meeting, as they might have been. The Lord was with his ministers who labored faithfully in presenting both doctrinal and practical subjects. We desired greatly to see many benefited by that meeting who gave no evidence that they had been blessed of God. I longed to see this dear people coming up to their exalted privileges.

We left the campground on Monday, feeling much exhausted. We designed to attend the Iowa and Kansas camp-meetings. My husband had written that he would meet me in Iowa. Being unable to attend the Vermont meeting, we went directly from Maine to South Lancaster. I had much difficulty in breathing, and my heart pained me continually. I rested at the quiet home of Sister Harris, who did all in her power to help me. Thursday evening we ventured to resume our journey to Battle Creek. I dared not trust myself on the cars any length of time in my state of health, so we stopped at Rome, N. Y., and spoke to our people upon the Sabbath. There was a good attendance.^[#28p56] #56

Monday morning I visited Bro. and Sr. Ira Abbey, at Brookfield. We had a profitable interview with this family. We felt interested and anxious that they should finally be victorious in the Christian warfare, and win eternal life. We felt deeply anxious that Bro. Abbey should overcome his discouragements, cast himself unreservedly

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upon the merits of Christ, make a success of overcoming, and at last wear the victor's crown.

Tuesday we took the cars for Battle Creek, and the next day arrived at home, where I was glad to rest once more and take treatment at the Sanitarium. I felt that I was indeed favored by the advantages of this institution. The helpers were kind and attentive, and ready at any time of the day or night to do their utmost to relieve me of my infirmities.

At Battle Creek.

The National camp-meeting was held at Battle Creek, October 2-14. This was the largest gathering of Seventh-day Adventists ever held. More than forty ministers were present. We were all happy to here meet Elders Andrews and Bourdeau from Europe, and Elder Loughborough from California. At this meeting was represented the cause in Europe, California, Texas, Alabama, Virginia, Dakota,^[#28p57] Colorado, and in all the Northern States from Maine to Nebraska.

Here I was happy to join my husband in labor. And although much worn, and suffering with heart difficulty, the Lord gave me strength to speak to the people nearly every day, and sometimes twice a day. My husband labored very hard. He was present at nearly all the business meetings, and preached almost every day in his usual plain, pointed style.

I did not think I should have strength to speak more than twice or three times during the meeting; but as the meeting progressed, my strength increased. Upon several occasions I stood on my feet four hours inviting the people forward for prayers. I never felt more sensible of the special help of God than during this meeting. Notwithstanding these labors, I steadily increased in strength. And, to the praise of God, I here re-

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cord the fact that I was far better in health at the close of that meeting than I had been for six months.

During the second week of the meeting, on Wednesday, a few of us united in prayer for a sister who was afflicted with despondency. While praying I was greatly blessed. The Lord seemed very near. I was taken off in a vision of God's glory, and shown many things. I then went to the meeting, and with a solemn sense of the condition [#28p58] of our people I made brief statements of the things which had been shown me. I have since written out some of these in testimonies to individuals, appeals to ministers, and in various other articles given in this book. #57

These were meetings of solemn power and of the deepest interest. Several connected with our office of publication were convicted, and converted to the truth, and bore clear, intelligent testimonies. Infidels were convicted, and took their stand under the banner of Prince Immanuel. This meeting was a decided victory. One hundred and twelve were baptized before its close.

The week following the camp-meeting my labors in speaking, praying, and writing testimonies, were more taxing than during the meeting. Two or three meetings. Were held each day in behalf of our ministers. These were of intense interest, and of great importance. Those who bear this message to the world should have a daily experience in the things of God, and be in every sense converted men, sanctified through the truth which they present to others, representing in their lives Jesus Christ. Then, and not till then, will they, be successful in their work. Most earnest efforts were made to draw nigh to God, by confession, humiliation, and prayer. Many [#28p59] said that they saw and felt the importance of their #59

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work as ministers of Christ as they had never seen and felt it before. The magnitude of the work and the responsibility before God, some felt deeply; but we longed to see greater manifestation of the Spirit of God. I knew that when the way was cleared the Spirit of God would come in as on the day of Pentecost. But there were so many at such a distance from God that they did not seem to know how to exercise faith.

An appeal to ministers, found elsewhere in this book, more fully expresses what God has shown me relative to their sad condition and their high privileges.

Kansas Camp-Meetings.

Accompanied by my daughter Emma, we left Battle Creek, Oct. 23, for the Kansas camp-meeting. At Topeka, Kansas, we left the cars and rode by private conveyance twelve miles to Richland, the place of meeting. We found the settlement of tents in a grove. It being late in the season for camp-meetings, every preparation was made for cold weather that could be made. There were seventeen tents on the ground, besides the large tent, which accommodated several families; and every tent had a stove.

Sabbath morning it commenced snowing.
#60 [#28p60] But notwithstanding this, not one meeting was suspended. About an inch of snow fell, and the air was piercing cold. Women with little children clustered about the stoves. It was touching to see one hundred and fifty people assembled for a convocation meeting under these circumstances. Some came two hundred miles by private conveyance. All seemed hungry for the bread of life, and thirsty for the water of salvation.

Elder Haskell spoke Friday afternoon and evening. Sabbath morning I felt called upon to speak encouraging words to those who had made

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so great an effort to attend the meeting. Sunday afternoon there was quite a large outside attendance, considering that the meeting was located so far from the thoroughfare of travel.

Monday morning I spoke to the brethren from the third chapter of Malachi. We then called for those to come forward who wanted to be Christians and who had not the evidence of their acceptance with God. About thirty responded. Some were seeking the Lord for the first time, and some who were members of other churches were taking their position upon the Sabbath. We gave all an opportunity to speak. The free Spirit of the Lord was in our midst. After prayer had been offered for those who had come forward, ^{#[28p61]} candidates for baptism were examined. Six were baptized. #61

I was glad to hear Eld. Haskell present before the people the necessity of placing reading matter in private families, especially the three volumes of Spirit of Prophecy, and the four volumes of testimonies.

These could be read aloud during the long winter evenings by some member of the family, so that all the family might be instructed. I then spoke of the necessity of parents properly educating and disciplining their children. The greatest evidence of the power of Christianity that can be presented to the world is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart.

Tuesday morning the meeting closed, and with my daughter Emma, Eld. Haskell, and Bro. Stover, we went to Topeka, and took the cars for Sherman, Kansas, where another camp-meeting had been appointed. This meeting was interesting and profitable. It appeared small when compared with our camp-meetings in other States, as there

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#62 were only about one hundred brethren and sisters present. It was designed for a general gathering of the scattered ones. Some were present from Southern Kansas, Arkansas, Kentucky, Missouri, [#28p62] Nebraska and Tennessee. At this meeting my husband joined me, and from here, with Eld. Haskell, and our daughter, we went to Dallas, Texas.

Visit to Texas.

Thursday we went to Bro. Mcdearman's at Grand Prairie. Here our daughter met her parents, brother, and sister, who have all been brought near to the door of death by the fever which has prevailed in the State during the past season. We took great pleasure in administering to the wants of this afflicted family who had in years past liberally assisted us in our affliction.

We left them somewhat improved in health, to attend the Plano camp-meeting. This meeting was held Nov. 12-19. The weather was fine at the commencement, but it soon began to rain, and this with high winds, prevented a general attendance from the surrounding country. Here we were happy to meet our old friends, Eld. R. M. Kilgore and wife. And we were highly pleased to find a large and intelligent body of brethren on the ground. Whatever prejudices have existed here against people from the North, nothing of the kind appeared among these dear brethren and sisters.

#63 My testimony was never received more [#28p63] readily and heartily than by this people. I became deeply interested in the work in the great State of Texas. It has ever been Satan's object to preoccupy every important field, and probably he has never been more busily employed at the introduction of the truth in any State than he has

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been in Texas. This is the best evidence to my mind that there is a great work to be done here.

General Testimony.

In the late vision given me at Battle Creek during our general camp-meeting, I was shown our danger, as a people, of being assimilated to the world rather than to the image of Christ. We are now upon the very borders of the eternal world. It is the purpose of the adversary of souls to lead us to put far off the close of time. Satan will in every conceivable manner assail those who profess to be the commandment-keeping people of God, waiting for the second appearing of our Saviour in the clouds of heaven with power and great glory. He will lead as many as possible to put off the evil day and become in spirit like the world, imitating its customs. I felt alarmed as I saw that the spirit of the world was controlling the hearts and minds of many who make high profession of the^[#28p64] truth. Selfishness and self-indulgence are cherished by them; but true godliness and sterling integrity are not cultivated. #64

The angel of God pointed to those who profess the truth, and repeated in solemn voice these words: "And 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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in re-

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gard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth; but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is *at hand*.

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argu-

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ment which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy, are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

Those who think they must preach definite time in order to make impression upon the people, do not work from the right standpoint. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created, but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement.

In Noah's day, the inhabitants of the ^{#67}old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth should show their

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faith by their works. They should be sanctified through the truth which they profess to believe; for they are saviors of life unto life, or of death unto death.

#68 Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, though weak at first with many, strengthened through repeated indulgence,^[#28p68] and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin.

These words of Christ should sink into the hearts of all who believe present truth: "And 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." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying, and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting, and gluttony, and indulging perverted appetite in the defiling use of liquor, and the narcotic, tobacco. This is already the con-

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dition of our world, and these [#28p69]indulgences #69 are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them.

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly; but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity is tested and proved in temporal things. If they are faithful in that which is least, they will be faithful in much.

I have been shown that here is where many will fail to bear the test. They develop their true character in the management of temporal concerns. They manifest unfaithfulness, scheming, dishonesty, in dealing with their fellow-men. They do not consider that their hold upon the [#28p70] future immortal life depends upon how they #70 conduct themselves in the concerns of this life, and that the strictest integrity is indispensable to the formation of a righteous character. Dishonesty is practiced all through our ranks, and this is the cause of lukewarmness with many who profess to believe the truth. They are not connected with Christ, and are deceiving their own souls. I am pained to make the statement that there is an alarming lack of honesty even among Sabbath-keepers.

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I was referred to Christ's sermon on the mount. Here we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is like apples of gold in pictures of silver. How many carry out in their lives the principle Christ has here enjoined, and deal with others just as they would wish to be dealt with under similar circumstances? Reader, please answer.

An honest man, according to Christ's measurement, is one who will manifest unbending integrity. Deceitful weights and false balances, with which many seek to advance their interests in the world, are abomination in the sight of God.

#71 Yet[#28p71] many who are professing to keep the commandments of God are dealing with false weights and false balances. When a man is indeed connected with God, and is keeping his law in truth, his life will reveal the fact, for all his actions will be in harmony with the teachings of Christ. He will not sell his honor for gain. His principles are built upon the sure foundation, and his conduct in worldly matters is a transcript of his principles. Firm integrity shines forth as gold amid the dross and rubbish of the world. Deceit, falsehood, and unfaithfulness may be glossed over and hidden from the eyes of man, but not from the eyes of God. The angels of God, who watch the development of character, and weigh moral worth, record in the books of Heaven these minor transactions which reveal character. If a workman in the daily vocations of life is unfaithful, and slights his work, the world will not judge incorrectly if they estimate his standard in religion according to his standard in business.

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"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." It is not the magnitude of the matter that makes it fair or unfair. As a man deals with his fellow-men, so will he deal with God. He that is unfaithful in the mammon of unrighteousness, will never_[#28p72] be intrusted^{#72} with the true riches. The children of God should not fail to remember that in all their business transactions they are being proved, weighed in the balances of the sanctuary."

Christ has said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Wherefore, by their fruits ye shall know them." The deeds of a man's life are the fruit he bears. If he is unfaithful and dishonest in temporal matters, he is bringing forth briars and thorns; he will be unfaithful in the religious life, and will rob God in tithes and offerings.

The Bible condemns in the strongest terms all falsehood, false dealing and dishonesty. Right and wrong are plainly stated. But I was shown that God's people have placed themselves on the enemy's ground, yielded to his temptations, and followed his devices, until their sensibilities have become fearfully blunted. A slight deviation from truth, a little variation from the requirements of God, is thought to be, after all, not so very sinful, when pecuniary gain or loss is involved. But sin is sin whether committed by the possessor of millions, or by the beggar in the streets. Those who secure property by false representation are bringing condemnation on their souls. All that is obtained by deceit_[#28p73] and^{#73} fraud will be only a curse to the receiver.

Adam and Eve suffered the terrible consequence of disobeying the express command of God. They might have reasoned, This is a very small sin, and will never be taken into account.

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But God treated the matter as a fearful evil; and the woe of their transgression will be felt through all time. In the times in which we live sins of far greater magnitude are often committed by those who profess to be God's children. In the transaction of business, falsehoods are uttered and acted by God's professed people, that bring his frown upon them and a reproach upon his cause. The least departure from truthfulness and rectitude is a transgression of the law of God. A continual indulgence in sin accustoms the person to a habit of wrong doing, but does not lessen the aggravating character of the sin. God has established immutable principles which he cannot change without a revision of his whole nature. If the word of God was faithfully studied by all who profess to believe the truth, they would not be dwarfs in spiritual things. Those who disregard the requirements of God in this life, would not respect his authority were they in Heaven.

#74 Every species of immorality is plainly^[#28p74] delineated in the word of God, and its results spread before us. The indulgence of the lower passions is presented before us in its most revolting character. No one, however dark may be his understanding, need to err. But I have been shown that this sin is cherished by many who profess to be walking in all the commandments of God. God will judge every man by His Word.

Said Christ, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." The Bible is an unerring guide. It demands perfect purity in word, in thought, and in action. Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God. The word of God, if studied and obeyed, would lead the children of men as the Israelites were led by a pillar of fire by night, and a pillar of cloud by day. The

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Bible is God's will expressed to man. It is the only perfect standard of character, and marks out the duty of man in every circumstance of life. There are many responsibilities resting upon us in this life, a neglect of which will not only cause suffering to ourselves, but others will sustain loss in consequence.

Men and women professing to revere the Bible and follow its teachings, fail in many^[#28p75] #75 respects to perform its requirements. In the training of children they follow their own perverse nature rather than the revealed will of God. This neglect of duty involves the loss of thousands of souls. The Bible lays down rules for the correct discipline of children. Were these requirements of God heeded by parents we should to-day see a different class of youth coming upon the stage of action. But parents who profess to be Bible readers and Bible followers are going directly contrary to its teachings. We hear the cry of sorrow and anguish from fathers and mothers who bewail the conduct of their children, little realizing that they were bringing this sorrow and anguish upon themselves, and ruining their children, by their mistaken affections. They do not realize their God-given responsibilities to train their children to right habits from their babyhood.

Parents, you are in a great degree responsible for the souls of your children. Many neglect their duty during the first years of their children's lives, thinking that when they get older they will then be very careful to repress wrong and educate them in the right. But the very time for them to do this work is when the children are babes in their arms. It is not right for parents to pet and humor their children, neither is it right for them to^[#28p76] #76 abuse them. A firm, decided, straight forward course of action will be productive of the best results.

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Appeal to Ministers.

A great and solemn truth has been intrusted to us, for which we are responsible. Too often this truth is presented to the people in cold theory. Sermon after sermon upon doctrinal points is delivered to people who come and go, some of whom will never have another as favorable opportunity of being convicted and converted to Christ. Golden opportunities are lost by delivering elaborate discourses which display self but do not magnify Christ. A theory of the truth without vital-godliness cannot remove the moral darkness which envelops the soul.

Most precious gems of truth are often rendered powerless by the wisdom of words in which they are clothed, while the power of the Spirit of God is lacking. Christ presented the truth in its simplicity, and he reached not only the most elevated, but the lowliest men of earth. The minister who is God's ambassador and Christ's representative on the earth, who humbles himself that God may be exalted, will possess the genuine quality^[#28p77] of eloquence. True piety, a close connection with God, and a daily, living experience in the knowledge of Christ, will make eloquent even the stammering tongue.

As I see the wants in young churches, as I see and realize their great need of vital godliness and their deficiency in true religious experience, my heart is sad. I know that those who bear the message of truth to them do not properly instruct them on all points essential to the perfection of a symmetrical character in Christ Jesus. These things may be neglected too long by the teachers of the truth. Speaking of the gospel, Paul 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 mys-

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tery 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 [mark the explanation of the mystery]; 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."^[#28p78] #78

Here the ministers of Christ have their work, their qualifications, and the power of God's grace working in them, clearly defined. God has been pleased recently to show me a great deficiency in many who profess to be representatives of Christ. In short, if they are deficient in faith and in a knowledge of vital godliness they are not only deceiving their own souls, but are making a failure in the work of presenting every man perfect in Christ. Many of those whom they bring into the truth are destitute of true godliness. They may have a theory of the truth, but they are not thoroughly converted. Their hearts are carnal; they do not abide in Christ and he in them. It is the duty of the minister to present the theory of the truth; but he should not rest with having done this merely. He should adopt the language of Paul, "I also labor, striving according to His working, which worketh in me mightily."

A vital connection with the Chief Shepherd will make the under shepherd a living representative of Christ, a light indeed to the world. An understanding of all points of our faith is indeed essential, but it is of greater importance that the minister be sanctified through the truth which he presents for the purpose^[#28p79] of enlightening the consciences of his hearers. Not one discourse in a series of meetings should be given consisting of #79

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theory alone, nor should one long, tedious prayer be made. Such prayers God does not hear. I have listened to many prosy, sermonizing prayers that were uncalled for and out of place. One-half the number of words, offered in fervor and faith, would have softened the hearts of the hearers; while, instead of this, I have seen them wait impatiently, as if wishing that every word would end the prayer. Had the minister wrestled with God in his chamber until he felt that his faith could grasp the eternal promise, "Ask, and ye shall receive," he would have come to the point at once, asking with earnestness and faith for what he needed.

We need a converted ministry; otherwise the churches raised up through their labors will not be able to stand alone, having no root in themselves.

The faithful minister of Christ will take the burden upon his soul. He will not hunger after popularity. The Christian minister should never enter the desk until he has first sought God in his closet, and has come into close connection with him. He may, with humility, lift his thirsty soul to #80 God, and be refreshed_[#28p80] with the dew of grace before he shall speak to the people. With an unction of the Holy Spirit upon him which gives him a burden for souls, he will not dismiss a congregation without presenting before them Jesus Christ, the sinner's only refuge, making earnest appeals that will reach their hearts. He should feel that he may never meet these hearers again until the great day of God.

The Master who has chosen him, who knows the hearts of all men, will give him tongue and utterance that he may speak the words he ought to speak at the right time, and with power. And those who become truly convicted of sin, and charmed with the Way, the Truth, and the Life,

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will find sufficient to do without praising and extolling, the ability of the minister. Christ and his love will be exalted above any human instrument. The man will be lost sight of, because Christ is magnified and is the theme of thought. Many are converted to the minister who are not really converted to Christ. We marvel at the stupor that benumbs the spiritual senses. There is a lack of vital power. Lifeless prayers are offered, and testimonies borne which fail to edify or strengthen the hearers. It becomes every minister of Christ to inquire the cause of this. [#28p81] #81

Paul writes to his Colossian brethren, "As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. [Not an unsanctified love of the smartness and ability or oratory of the preacher, but a love born of the Spirit Of God, which his servant represented in his words and character.] For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

Ministers who labor in towns and cities to present the truth should not feel content, or that their work is ended, until those who have accepted the theory of the truth realize indeed the effect of its sanctifying power, and are truly converted to God. God would be better pleased to have six truly converted to the [#28p82] truth, as the result of their labors, than to have sixty make a #82

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nominal profession, and yet not be thoroughly converted. These ministers should devote less time to preaching sermons, and reserve a portion of their strength to visit and pray with those who are interested, giving them godly instruction, to the end that they may "present every man perfect in Christ Jesus."

The love of God must be living in the heart of the teacher of the truth. His own heart must be imbued with that deep and fervent love which Christ possessed, then it will flow out to others. Ministers should teach that all who accept the truth should bring forth fruit to the glory of God. They should teach that self-sacrifice must be practiced every day; that many things which have been cherished must be yielded; and that many duties, disagreeable though they may appear, must be performed. Business interests, social endearments, ease, honor, reputation, in short, every thing, must be held in subjection to the superior and ever paramount claims of Jesus Christ. Ministers who are not men of vital piety, who stir up an interest among the people, but leave the work in the rough, leave an exceedingly difficult field for others to enter and finish the work they failed to complete. These men will be proved, and if they do not do their work more faithfully, will, after a still farther test, be laid aside as cumberers of the ground, unfaithful watchmen.

God would not have men go forth as teachers who have not studiously learned their lessons, and who will not continue to study that they may present every point of present truth in an intelligent, acceptable manner. With a knowledge of the theory, they should continually be obtaining a more thorough knowledge of Jesus Christ. Rules and studies are necessary, but the minister should combine them with earnest

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prayer that he may be faithful, not building upon the foundation hay, wood, or stubble, which will be consumed with the fires of the last day. Prayer and study should go hand in hand. The fact that a minister is applauded and praised is no evidence that he has spoken under the influence of the Spirit.

It is too frequently the case that young converts, unless guarded, will set their affections more upon their minister than upon their Redeemer. They consider that they have been greatly benefited by their minister's labors. They conceive that he possesses^[#28p84] the most exalted gifts and graces, and that no other can do equally as well as he, therefore they attach undue importance to the man and his labors. This is a confidence that disposes them to idolize the man, and look to him more than to God; and in doing this they do not please God nor grow in grace. They do great harm to the minister, especially if he is young and developing into a promising gospel laborer. #84

These teachers, if they are really men of God, receive their words from God. Their manner of address may be faulty, and need much improvement; yet if God breathes through them words of inspiration, the power is not of man but of God. The Giver should have the glory and the heart's affections, while the minister should be esteemed, loved, and respected for his works' sake, because he is God's servant to bear the message of mercy to sinners. The Son of God is often eclipsed by the man standing between him and the people. The man is praised, petted, and exalted, and the people scarcely get a glimpse of Jesus, who, by the precious beams of light reflected from him, should eclipse everything besides.

The minister of Christ who is imbued with the Spirit and love of his Master^[#28p85] will so labor #85

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that the character of God and of his dear Son may be made manifest in the fullest and clearest manner. He will strive to have his hearers become intelligent in the conceptions of the character of God, that his glory may be acknowledged on the earth. A man is no sooner converted than in his heart is born a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. The spirit of Christ illuminating the soul is represented by the light, which dispels all darkness; it is compared to salt, because of its preserving qualities; and to leaven, which secretly exerts its transforming power.

Those whom Christ has connected with himself will, as far as in them lies, labor diligently and perseveringly, as he labored, to save souls perishing around them. They will reach the people by prayer, earnest, fervent prayer and personal effort. It is impossible for souls who are thoroughly converted to God, enjoying communion with him, to be neglectful of the vital interests of those who are perishing outside of Christ.

The minister should not do all the work himself, but he should unite with him those who #86 have taken hold of the truth. He will thus teach others to work after he shall leave. A working church will ever be a growing church. They will ever find a stimulant and tonic in trying to help others, and in doing it they will be strengthened and encouraged.

I have read of a man who, journeying on a winter's day through the deep, drifted snow, became benumbed by the cold which was almost imperceptibly stealing away his vital powers. And as he was about giving up the struggle for life, and about to be chilled to death by the embrace of the frost king, he heard the moans of a brother traveler who was perishing with cold as he was

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about to perish. His humanity was aroused to rescue him. He chafed his ice-clad limbs, and after considerable effort raised him to his feet; and as he could not stand, he bore him in his sympathizing arms through the very drifts he thought he could never succeed in getting through alone. And when he had borne his fellow-traveler to a place of safety, the truth flashed home to him that in saving his neighbor, he had saved himself also. His earnest efforts to save another quickened the blood which was freezing in his own veins, and created a healthful warmth in the extremities of the body. [#28p87] #87

These lessons must be forced upon young believers continually, not only by precept but by example, that in their Christian experience they may realize similar results. Let the desponding ones, those disposed to think the way to life is very trying and difficult, go to work and seek to help others. In such efforts, mingled with prayer for divine light, their own hearts will throb with the quickening influence of the grace of God; their own affections will glow with more divine fervor, and their whole Christian life will be more of a reality, more earnest, more prayerful.

The minister of Christ should be a man of prayer, a man of piety; cheerful, but never coarse and rough, jesting or frivolous. A spirit of frivolity might be in keeping with the profession of clowns and theatrical actors, but it would be altogether beneath the dignity of a man who is chosen to stand between the living and the dead, and be mouthpiece for God.

Every day's labor is faithfully chronicled in the books of God. As men claiming spiritual illumination, you will give moral tone to the character of all with whom you are connected. As faithful ministers of the gospel, you should bend all the energies of the mind and all the [#28p88] oppor- #88

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tunities of your life to make your work wholly successful, and present every man perfect in Christ Jesus. In order to do this you must pray earnestly. Ministers of the gospel must be in possession of that power which wrought such wonders for the humble fishermen of Galilee.

Moral and intellectual powers are needed in order to discharge with fidelity the important duties devolving upon you; but these may be possessed and yet there be a great lack of godliness. The endowment of the Holy Spirit is indispensably essential to success in your great work. Said Christ, "Without me ye can do nothing." But through Christ strengthening you, you can do all things.

Epistle Number One. Salem, Oregon, July 8, 1878.

Dear Bro. ----: I have risen early to write you. Additional light has been given me of late for which I am responsible. Twice, while in this State, has the Lord revealed himself to me. While pleading with him in the night season, I was shown in vision many things connected with the cause of God. The state of things in the church, College, Sanitarium,^[#28p89] and publishing houses located at Battle Creek, and the work of God in Europe and England, in Oregon and Texas, and in other new fields was presented before me. There is the greatest need of the work in a new field starting right, bearing the impress of the divine. Many in these new fields will be in danger of accepting, or assenting to the truth, who have not a genuine conversion of heart. When tested by storm and tempest, it will be found that their house is not built upon a rock, but upon sliding sand. Practical godliness must be possessed by the minister, and developed in his daily life and character. His discourses should not be exclusively theoretical.

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I was shown some things not favorable to the prosperity of the cause of truth in Texas. The Brn. ---- and their families have not heretofore been a blessing or help to the cause of God in any place. Their influence has been shown me before this, as not being a sweet-smelling savor. They cannot build up the cause of God, because they have not the elements within them which make them capable of exerting a healthful influence on the side of God and the truth. If you had had the mind of God you would not have been so void of discernment, especially after you had been faithfully warned by those_[#28p90] in whom you should #90 have had confidence. Smooth words and fair speeches have deceived you. These brothers are not all alike, but all have defective characters. By constant watchfulness over themselves, and by earnest prayer to God in faith, they may make a success of keeping self in its proper position, and through Jesus Christ be transformed in character and obtain a moral fitness to meet the Lord when he shall come; but God will not lay any important responsibility upon them, for souls will thus be imperiled.

These men are unfitted to lead the flock of God. At the very time when their words should be few and well chosen, modest and unassuming, their natural traits of character are woven into all they do and say, and the work of God is marred. You and Bro. ---- have not had true discernment. You have had too great confidence in the ability of these men. A ship may be sound in nearly every respect, but if there is one defect, a bit of timber worm-eaten, the lives of all on board are imperiled. A chain may have mostly sound links, but one defective link destroys its worth. Individuals who possess excellent qualities, may have some marked traits of character which unfit them to be #91 intrusted with_[#28p91] the solemn, sacred work of

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God. But these men are deficient in nearly everything that pertains to Christian character. Their example is not worthy of imitation.

You need to have much done for you, my brother, before your labors can be what they might be and what they should be. Your understanding has been darkened. Sympathy and union with those whose characters have been cast in an inferior mold, will not elevate and ennoble you, but will rust and corrode your spirit, and will mar your usefulness and disconnect you from God. You are of an impulsive nature. Burdens of domestic life and of the cause do not rest very heavily upon you, and unless you are constantly under the refining influence of the Spirit of God, you will be in danger of becoming coarse in your manners. In order to rightly represent the character of Christ, you need to be spiritualized, and brought into a more close connection with God in the great work in which you are engaged. Your own thoughts must be elevated, your own heart sanctified, in order for you to be a co-worker with Jesus Christ. "Be ye clean that bear the vessels of the Lord."

#92 The work of God in Texas would stand higher to-day if the ---- brothers had no_[#28p92] connection with it. I might mention more particular reasons why this is so but will not at this time. Suffice it to say that these men are not right with God. Feeling self-sufficient, and competent for almost any calling, they have not made efforts to correct the objectionable traits of character which were transmitted to them as a birthright, but which by education, culture, and training, might have been overcome. They have made some improvements in this direction; but if weighed in the balances, they would still be found wanting.

The word of God abounds in general principles for the formation of correct habits of living,

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and the testimonies, general and personal, have been calculated to call their attention more especially to these principles; but all these have not made a sufficient impression upon their hearts and minds to cause them to realize the necessity of decided reform. If they had correct views of themselves, in contrast with the perfect Pattern, they would cherish that faith that works by love and purifies the soul. These brothers, ---- excepted, are naturally arbitrary, dictatorial, and self-sufficient. They do not consider others better than themselves. They are envious and jealous of any member of the church whom they think^[#28p93] #93 will be esteemed higher than themselves. They profess conscientiousness, but they strain at a gnat and swallow a camel in their dealings with their brethren whom they fear will be considered superior to them. They will seize upon little things, and talk over particulars, putting their own construction upon words and acts. This is particularly true of two of these brothers.

These men, especially ----, are free, easy speakers. Their smooth manner of relating things has such an appearance of honesty and genuine interest for the cause of God that it has a tendency to deceive and becloud the minds of those who hear them. My heart aches with sadness as I write, because I know the influence of this family wherever it is felt. I did not design to speak in regard to these persons again; but the solemn opening of these matters before me compels me to write once more. If the teachers of the word who profess to be connected with God cannot discern the influence of such men, they are unfit to stand as teachers of the truth of God. If these persons would only keep their proper position, and never attempt to teach or to lead, I would be silent; but when I see that the cause of God is in danger of suffering, I can hold my peace^[#28p94] #94 no longer.

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These brothers should not be allowed to all locate in one place and compose the leading, element in the church.

They are wanting in natural affection. They do not manifest sympathy, love, and refined feelings toward each other; but indulge in envy, jealousy, bickerings, and strife, among themselves. Their consciences are not tender. The love, gentleness, and meekness of Christ does not help to compose their experience. God forbid that such an element should exist in the church. Unless these persons are converted they cannot see the kingdom of Heaven. It is much more congenial to their feelings to be tearing down, picking flaws, and seeking spot and stain in others, than to be washing their own robes of character from the defilement of sin, and making them white in the blood of the Lamb.

But I now come to the most painful part of this history, that concerning Bro. ----. The Lord caused me to pass through an investigation where you, and Bro. ---- figured largely. God was grieved with you both. I saw and heard that which caused me pain and regret. Such an unreasonable, godless course as was pursued in this investigation was just what might have been looked for from #95 [#28p95] the Brn. ----. But my greatest surprise and grief was that such men as Bro. ---- and yourself should bear an active part in this shameful, one-sided investigation.

To Bro. ----, who acted the lawyer, to question and bring out the minutiae in the strongest light, I would say, I would not have that work laid to my charge for the riches of the world. You were simply deceived and deluded by a strange spirit that should have had no semblance of quarter, no grain of respect. Envy, jealousy, evil surmisings, and doubtful disputations, held a carnival on that occasion.

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You may think me too severe, but I cannot be more severe than the transaction deserves. Did you all think that God was altogether such an one as yourselves when you condemned the guiltless? The subsequent condition of Bro. ---- was the result of your position taken upon that occasion. Had you shown fairness and sympathy, he would stand today where his influence would tell on the side of truth with the power that a meek and quiet spirit exerts. Bro. ---- was not a ready speaker, and the smooth words and fair speeches of ---- ----, uttered with apparent coolness and candor, had effect. The poor, sightless man^[#28p96] #96 should have been regarded with pity and tenderness; but instead of this, he was placed in the worst possible light. God saw, and will not hold one of you guiltless who acted a part in that unfair investigation. Bro. ----, it will not then appear so amusing to you as when you were sitting in judgment against a blind brother. You should learn a lesson from this experience to close your ears to those who would prejudice you against the very ones whom God would have you sustain, pity, and strengthen.

Bro. ----- and yourself could not see the defects in the brethren ----; neither could you discern the opposite traits of character in Bro. ----. His influence, sanctified by the Spirit of God, would tell with ten-fold more power upon the cause of God than the influence of the brethren -- --. You have done much to injure Bro. ----, which I advise you to repent of as heartily as you committed it. In the name of the Master, I entreat you to shake yourself from human influence, and close your ears to gossiping reports. Let no person put a testimony in your mouth; but let God give you a burden for his cause, rather than men who are unconsecrated at home and abroad.

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#97 Bro. ---- needs the softening, refining^[#28p97] Spirit of God in his heart. He needs to exercise it at his home. "Let love be without dissimulation." Let the arbitrary, dictatorial, censorial spirit be put away from his home, with all malice. The same overbearing, judging spirit will be carried out in the church. If his feelings are somewhat softened for the time being, he will act in a more kindly manner; but if they happen to be the opposite, he will act accordingly. Self-control and self-discipline he has not exercised. Where Bro. ---- has one defect, his judges and those who condemned him have ten.

Bro. ----, why did you not fully take the part of the oppressed? Why did you not compromise this matter? Why did you not lift your voice as did your Saviour, and say, "He that is without sin among you, let him first cast a stone"? You have made a fearful mistake, which may result in the loss of more souls than one, notwithstanding you did it ignorantly. Had one word of tender, genuine pity been expressed by you to Bro. ----, it would have been registered to your account in Heaven. But you had no more sense of the work you were doing for time and for eternity than those who condemned Christ. You have judged
#98 and condemned him in the^[#28p98] person of his saint. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Hypocrisy was always met by the severest rebuke from Jesus, while the veriest sinners who came to him in sincere repentance were received, pardoned, and comforted.

Did you think Bro. ---- could be made to believe that wrong was right and right was wrong, because his brethren would have him believe it? Bro. ---- was diseased and nervous. Everything looked dark and uncertain to him. His confidence in you and Bro. ---- was gone, and to whom

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should he look? He was censured for one thing and then for another until he became confused, distracted, and desperate. Those who drove him to this state have committed the greater sin.

Where was compassion, even on the common grounds of humanity? Worldlings would not, as a general rule, have been so careless, so devoid of mercy and courtesy; and they would have exercised more compassion toward a man on account of his very infirmity, considering him entitled to the tenderest consideration and neighborly love. But here was a blind man a brother in Christ, and several of his brethren sitting as judges upon his case. [#28p99]

#99

More than once during the process of the trial, when a brother was being hunted like a rabbit to his death, you would break out into a loud laugh. Here sat Bro. ----, naturally so kind and sympathetic that he censured his brethren for cruelty in killing game to subsist upon; yet here was a poor blind man, of as much more value than birds as man formed in the image of God is above the dumb creatures of his care. "Ye strain at a gnat, and swallow a camel," would have been the verdict of Him who spake as never man spake, had his voice been heard in your assembly.

He who had such tender compassion for the birds might have exercised a praise-worthy compassion and love for Jesus Christ in the person of his afflicted saint. But you were as men blindfolded. Bro. ---- presented a smooth, able speech. Bro. ---- was not a ready speaker. His thoughts could not be clothed in language that would make a case, and he was altogether too much surprised to make the best of the situation. His sharp, criticising brethren turned lawyers, and placed the blind man at great disadvantage. God saw and marked the transactions of that day.

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#100 These men, adepts in casting mist and making out a case, apparently obtained a triumph, while the blind brother, misused_[#28p100] and abused, felt that everything was sinking beneath his feet. His confidence in those whom he had believed were the representatives of Jesus Christ was terribly shaken. The moral shock he received has nearly proved his ruin, spiritually and physically. Every one who was engaged in this work should feel the deepest remorse and repentance before God.

Bro. ---- has made a mistake in sinking under this load of reproach and undeserved criticism which should have fallen on other heads than his. He is a man who has loved the cause of God with his whole soul. God has shown his care for the blind in giving him prosperity; but even this has been turned against him by his envious brethren. God has put it into the hearts of unbelievers to be kind and sympathetic to him because he is a blind man. Bro. ---- has been a Christian gentleman, and has made even his worldly enemies to be at peace with him. God has been to him a tender father, and has smoothed his pathway. He should have been true to his knowledge of truth, and served God with singleness of heart irrespective of censure, envy, and false accusations. It was the position you took, Bro. ----, that was the finishing stroke to Bro. ----. But Bro. ---- should not have let go his hold on God if ministers and people_[#28p101] did take a course in which he could see no justice. Riveted to the eternal Rock, he should have stood firm to principle, and carried out his faith and the truth at all hazards. Oh! what necessity, for Bro. ---- to cling more closely to the Arm that is mighty to save.

All the worth and greatness of this life is derived from its connection with Heaven and the future immortal life. God's everlasting arm encircles the soul that turns to him for aid, however

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feeble he may be. The precious things of the hills shall perish; but the soul that lives for God, unmoved by censure, unperverted by applause, shall abide forever with him. The city of God will open its golden gates to receive him who learned while on earth to lean on God for guidance and wisdom, for comfort and hope amid loss and affliction. The songs of angels will welcome him there, and for him the tree of life will yield its fruits.

Bro. ---- has failed where he should have been victorious. But the pitying eye of God is upon him. Although the compassion of man may fail, still God loves and pities, and reaches out his helping hand. If he will only be humble, meek, and lowly of heart, he will yet lift up his head and plant his feet firmly upon the Rock of Ages. The mountains shall depart,^[#28p102] and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." #102

Not one of us is excusable, under any form of trial, for letting our hold upon God become loosened. He is our source of strength, and our stronghold in every trial. When we cry unto him for help, his hand will be stretched forth mightily to save. Bro. ---- should have felt that if he had God for his father, he could hope and rejoice though every human friend should forsake him. I entreat of him not to rob God of his service because frail man has misjudged him, but make haste and consecrate himself to God and serve him with all the powers of his being. God loves him, and he loves God; and his works must be in accordance with his faith, whatever course man may pursue toward him. His enemies may point to his present position as an evidence that they were right in their judgment of him. Bro. ----'s course has been hasty and without due thought. His soul has been disgusted, and he thinks too

#103 thoroughly wounded for recovery. Those who have pursued him so relentlessly have been in life and character far from blameless. If God had dealt with their crooked ways and imperfect characters as they have dealt with Bro. ---- they^[#28p103] would have perished long ago. But a compassionate God has borne with them, and not dealt with them according to their sins.

God has been true to Bro. ----, and he should respond to his merciful dealings, notwithstanding man has shown so little of tenderness and the common feelings of humanity. It is Bro. ----'s privilege to hide in Jesus Christ, from the strife of tongues, and to feel that exhaustless sources of gratitude, contentment, and peace are open and accessible to him every moment. Had he earthly treasures without limit, he would not be as rich as he may now be in the privilege of being on the side of right, and of drinking to the full of the streams of salvation.

What has not God done for Bro. ---- in giving his Son to die for him; and will he not with him freely give him all things? Why should he be unfaithful to God because man has proved unfaithful to him? How much stronger than death is the love that binds the mother's heart to her afflicted child; yet God declares that even a mother may forget her child, "yet will I not forget thee." No, not a single soul who puts his trust in him will be forgotten.

"Every human tie may perish,
Friend to friend unfaithful prove;
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no change can attend Jehovah's love."

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[#28p104]

God thinks of his children with the tenderest solicitude, and keeps a book of remembrance before him that he may never forget the children

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of his care. Bro. and Sr. ---- might have been a precious help to the church in bringing them up to a position of better understanding, had the church accepted their efforts. But envy, evil surmisings, and jealousy have driven them away from the church. Had they left the scenes of their trial before they did, it would have been better for them.

Epistle Number Two.

GOD has shown me much in regard to the work of Satan in Texas, and the unchristian conduct of some who have moved there from Michigan. I was shown that the Brn. ---- have not in heart accepted the testimony which has been given them. They have more confidence in themselves than in the Spirit of prophecy. They have felt that the light given was not of Heaven, but that it originated from reports made to me in regard to them. This is not correct. But let me ask, Was there not foundation for reports? Does not their very life history condemn their course?

Not one of this family has had a religious [#28p105] experience that would qualify him to take #105 any leading position in teaching the truth to others. Be ye clean that bear the vessels of the Lord," were the words spoken by the angel of God. "Ye are not chosen vessels of God to do any part of his most sacred work. Ye mar and corrode, but do not purify and bless." You have, Brn. ----, ever held a low standard of Christianity. For a time, where you were not fully known you have had influence. This once gained, you became less guarded, and acted out the natural propensities of the heart until the lovers of the truth felt that you were a great hindrance to the advancement of the work of God. This was no evil surmising, but the actual facts in the case.

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#106 If you would always manifest kindness, respect, noble generosity, and love toward even wicked men, you might render effectual service to Christ. If the spirit of Christ dwelt in you, you would represent him in your words, in your actions, and even in the expression of your countenance. Your conversation would be expressive of meekness, not proud and boastful. You would not seek to exalt and glorify self. Humility is a Christian grace which you are unacquainted with. You have aspired for the supremacy, and have tried to cause your power and superiority^[#28p106] to be felt in ruling and dictating others. Especially has this been the case with ----. He and his wife cannot advance the moral and spiritual standing of the cause of God by their influence. The more limited their sphere in connection with the cause of God, the better will it be for the cause. Their words and acts in matters of deal are not reliable. This is the case with ---- and his brothers generally. The world and church have a right to say that their religion is vain. They are worldly and scheming, watching their opportunity to make a close bargain. They are harsh and severe with those who are connected with them. They are envious, jealous, puffed up.

Those who thus represent the truth, rear a mighty barrier to the salvation of others. Unless they become transformed, it would be better had they never embraced the truth. Their minds are controlled more by Satan than by the Spirit of God. ----,s wife is a woman who naturally possesses a kind heart, but she has been molded by her husband. She is a careless talker. Her tongue is frequently set on fire of hell; it is untamable. "In the multitude of words," says Solomon, "there wanteth not sin." This is certainly true in her case. She exaggerates, and bears false witness, and is thus constantly transgressing the com-

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mandment of God while she professes_[#28p107] to be #107
a commandment-keeper. She does not mean to do
wrong, but her heart is not sanctified by the
truth.

While you, Brn. ----, have been forward to
engage in controversy with other upon points of
our faith, you have without an exception been
asleep in reference to those things which pertain
to Christianity. You are not even dreaming of the
perilous position you occupy. This apathy extends
over the church and over every one who, profess-
ing Christ as you have done, denies him by his
works. You are leading others in the same path of
recklessness in which you are treading. God's
word declares that without holiness no man shall
see God. Jesus died to redeem us from all iniquity
and to purify unto himself a peculiar people, zeal-
ous of good works.

"The grace of God that bringeth salvation
hath appeared to all men, teaching us that, deny-
ing ungodliness and worldly lusts, we should live
soberly, righteously, and godly in this present
world." Christ says, "Be ye therefore perfect, even
as your Father which is in Heaven is perfect."
What do your prayers amount to while you regard
iniquity in your hearts? Unless you make a thor-
ough change, you will, not far hence, become
weary of reproof as did the children of Israel, and,
like them, you will,_[#28p108] apostatize from God. #108
Some of you, in words, acknowledge reproof; but
you do not in heart accept it. You go on the same
as before, only being less susceptible to the influ-
ence of the Spirit of God, becoming more and
more blinded, having less wisdom, less self-
control, less moral power, and less zeal and relish
for religious exercises; and unless converted, you
will finally yield your hold upon God entirely. You
have not made decided changes in your life when
reproof has come, because you have not seen and

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realized your defects of character and the great contrast between your life and the life of Christ. It has been your policy to place yourself in a position where you would not entirely lose the confidence of your brethren.

I was shown that the condition of the ---- church is deplorable. Your influence, Bro. ----, and that of your wife, has resulted, as you and all may see, in discord and strife, and will prove utter ruin to the church unless you either change your location or become converted. You rust and corrode those connected with you. You have sympathizers, because all do not see you as God sees. Their perception is perverted by your multiplicity of words and fair speeches. This is a sad, discouraging state of things.

#109 I was shown that as far as talk is [28p109] concerned, ---- is qualified to lead the meetings; but when moral fitness is weighed, he is found wanting. His heart is not right with God. When others are placed in a leading position, they have the opposing spirit of ---- and his wife to meet. This unsanctified spirit is not manifested openly, but works secretly to hinder, perplex, and discourage those who are trying to do the very best they can. God sees this, and it will in due time receive its just reward. Rule or ruin is the policy of ----, and his wife is now in no better condition herself. Her senses are perverted. She is not right with God.

----, a record of the sad history you are making is kept in Heaven. In heart you are at war with the testimonies of reproof. The ---- family have been, and are still, deceived in you. Others are more or less perplexed, because you can talk well on present truth. Harmony and unity do not exist in the church at ----. You have not received and acted upon the light given you. Had you heeded the words of Solomon, you would not to-

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day be found standing in such a slippery path. He say, "Trust in the Lord with all thine heart and lean not unto thine own understanding." Entire submission to the will and ways of God, united with deep distrust of your^[#28p110] own wisdom, #110 would have led you in a safer track.

Your self-confidence has been very great. No sooner has a brother been suggested to lead the meetings, or to take a position of trust in preference to yourself, than you have resolved that he should not succeed if you could help it, and with the might of your perverse will you have set your spirit to oppose.

Your course toward Bro. ---- was abusive. His heart was stirred with the deepest sympathy for you. He had been your friend; but his disconnecting from you was sufficient to create in you a spirit of jealousy which was as cruel as the grave. And this spirit was exercised against a blind man, one who should have had the kindest care and the deepest sympathy from all. It was your perverse and deceptive spirit which led others to sympathize with you rather than with him. When he saw that the clear light of the case could not be brought before the brethren, and was fully convinced that wrong was triumphing over right, his spirit was so wounded that he became desperate. It was then that he let go his hold upon God. A partial shock of paralysis came upon him. He was nearly ruined mentally and physically. In the church meetings, matters^[#28p111] of no special ac- #111 count were talked over; dwelt upon, and made the most of; and wrong, cruelly wrong impressions were made upon the minds of those present.

To thus seek to injure a man in full possession of all his faculties is a great sin; but such a course toward a man who is blind, and who should be treated in such a manner as to cause him to feel his loss of sight as little as possible, is

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a sin of far greater magnitude. Had you man of fine feelings, or what you professed to be, a Christian, you could not have abused him as you did. But Bro. ---- has a friend in Heaven who has pleaded his cause for him, and strengthened him to grasp God's promises anew. When Bro. ---- was crazed with his great grief, and the treatment he had received, he acted like an insane man. This was used against him as evidence that he had a wrong spirit. But the all-seeing Judge weighs motives, and he will reward as the works have been.

You, ---- have been puffed up with vain conceit, and have felt yourself competent for any task. You have renounced the testimonies of the Spirit of God; and if you had your own way, would cast everything in a new mold. How hard it is for you to see things in a just light, when duty leads
#112 in one direction and [#28p112] inclination in another. Your ideas of the character of Christ, and of the necessary preparation for the life to come, are narrow and perverted.

I was shown that the brothers ---- and their families are descending lower and lower. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit." And if they continue in the course they have been pursuing, they will finally be "twice dead, plucked up by the roots." In leaning to their own understanding, they have gone down to the point where they have no practical godliness, no Heaven, no God as theirs.

If God's people were all connected with him, they would discern the limited capacities of these men, their prejudices, envy, jealousy, and self-confidence. The objections which their wicked hearts may raise against the testimony of the Spirit of God will not, in the providence of God, be removed. They may stumble and fall upon questions of their own originating. But God's people

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should see that their proud hearts have never been humbled, and their high looks have never been brought low. The Bible is clear upon all points which relate to Christian duties. All who do the will of God shall know of the doctrine. But [#28p113] these persons are seeking light from their own tapers and not from the Sun of Righteousness. #113

No man who does not utter the real sentiment of his heart, can be called a truthful man. Falsehood virtually consists in an intention to deceive; and this may be shown by a look or word. Even facts may be so arranged and stated as to constitute falsehoods. Some are adepts at this business, and these will seek to justify themselves for departing from strict veracity. There are those who, in order to tear down or injure the reputation of another, will, from sheer malice, fabricate falsehoods concerning them. Lies of self-interest are uttered in buying and selling goods, cattle, or any kind of merchandise. Lies of vanity are uttered by men who love to appear what they are not. A story cannot pass through their hands without embellishment. Oh! how much is done in the world which the doers will one day wish to undo. But the record of words and deeds in the books of Heaven will tell the sad story of falsehoods spoken and acted.

Falsehood and deception of every cast is sin against the God of truth and verity. The Word of God is plain upon these points. "Ye shall not deal falsely, neither [#28p114] lie one to another." "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." God is a God of sincerity and truth. The word of God is a book of truth. Jesus is a faithful and true witness. The church is the witness and ground of the truth. All the precepts of the Most High are true and righteous altogether. How, #114

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then, must prevarication and any exaggeration or deception, appear in his sight. The servant of Elisha was struck with leprosy, which ended only with death, for his falsehood uttered, because he coveted the gifts which Elisha refused.

Even life itself should not be purchased with the price of falsehood. By a word or nod the martyrs might have denied the truth, and saved their lives. By consenting to cast a single grain of incense upon the idol altar, they might have been saved from the rack, the scaffold, and the cross. But they refused to be false in *word* or *deed*, though life was the boon they would receive by so doing. Imprisonment, torture and death, with a clear conscience, were welcomed by them rather than the acceptance of deliverance on condition of deception, falsehood and apostasy. They earned, by fidelity and faith in Christ, spotless robes and #115 [#28p115] jeweled crowns. Their lives were ennobled and elevated in the sight of God, because they stood firmly for the truth under the most aggravating circumstances.

Men are mortals. They may be sincerely pious, and yet have many errors in their understanding, and many defects in their character; but they cannot be Christ's followers, and yet be in league with him who "loveth and maketh a lie." Such a life is a fraud, a perpetual falsehood, a fatal deception. It is a close test upon the courage of men and women to be brought to face their own sins, and to frankly acknowledge them. To say, "That mistake must be charged to my account," requires a strength of inward principle that the world possess in but a limited degree. But he who has the courage to say this, in sincerity, gains a decided victory over self, and effectually closes the door against the enemy.

An adherence to the strictest principles of truth will frequently cause present inconvenience

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and may even involve temporal loss, but will increase the reward in the future life. Religion does not consist merely in a system of dry doctrines, but in practical faith which sanctifies the life and, corrects the conduct in the family circle and in the church. Many^[#28p116] may tithe mint and rue, #116 but neglect the weightier matters, mercy and the love of God. To walk humbly with God is essential to the perfection of Christian character. God requires undeviating principle in the minutest details of the transactions of life. Said Christ, "He that is faithful in that which is least is faithful also in much."

It is neither the magnitude nor the seeming insignificance of a business transaction that makes it fair or unfair, honest or dishonest. In the least departure from rectitude, we place ourselves on the enemy's ground, and may go on, step by step, to any length of injustice. A large proportion in the Christian world divorce religion from their business. Thousands of little tricks and petty dishonesties are practiced in dealing with fellow-men, which reveal the true state of the heart: showing its corruption.

You do not honor the cause of truth. The fountain needs to be cleansed, that the streams may be pure. Sister ---- is engaged too much in seeking spot and stain upon the characters of her brethren and sisters. In seeking to weed the gardens of her neighbors she has neglected her own garden. She must make most diligent efforts in order to build up a spotless character. There is the most^[#28p117] fearful danger that she will fail #117 here. If she loses Heaven, she loses everything. You and your wife should cleanse the soul temple, which has become terribly polluted. Your minds have become sadly perverted. "The fear of the Lord is the beginning of wisdom." Be very jealous and distrustful of self; but never let your tongues

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be used to express the jealousy of your hearts in regard to another. A great work remains for you both to do, to so humble yourselves before God that he will accept your repentance. Hitherto you have been hearers, but not persevering doers of the word. You have admitted again and again that you were wrong, but the carnal mind has remained unchanged. You have made a little change under the influence of feeling, but principle has not undergone a reformation. I saw that the time had now fully come when action must be taken in your case, unless a thorough change is wrought in your lives. The church of God must not compromise with your coarse ways and low standard of Christianity.

One of you brothers is enough in a place. You are continually at war and strife with one another, hateful, and hating one another. But although you are a by-word to those of the world with whom you^{#[28p118]} associate, yet you are so far distant from God that you cannot see but that you are about right. All of you need a nearer view of the character of Christ, that you may discern more clearly what it is to be like him. Unless you all change your deportment, and entirely overcome your pompous, dictatorial, uncourteous course of conduct, you will dishonor the cause wherever you are; and it were better that you had never been born. The time has come for you to turn to the right or to the left. If the Lord be God, follow him; but if Baal, then follow him." The deformed character developed in you is a disgrace to the Christian name. No church will prosper under your rule or guidance, for you are not connected with God. You are boastful, proud, and self-important, and would mold others after the same pattern as yourselves.

The church of God has long been burdened with your unchristian acts and deport-

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ment. God help you to see and feel that your eternal interests demand an entire transformation. By your example others are led astray from the pure, elevated path of holiness.

Truly great men are invariably modest. Humility is the grace which sits naturally upon them as a garment. Those who have stored their minds with [#28p119] useful knowledge, and who are possessed of genuine attainments and refinement, are the ones who will be most willing to admit the weakness of their own understanding. They are not self-confident nor boastful; but in view of so much higher attainments to which they might rise in intellectual greatness, they seem to themselves to have but just begun the ascent. It is the superficial thinker, the one who has but a beginning or smattering of knowledge, who deems himself to be wise, and who takes on airs of importance that are disgusting. #119

You might to-day be men of honor and of trust; but you have all been so well satisfied with yourselves that you have not improved the light and privileges which have been graciously granted you. Your minds have not been expanded by the Christian graces, neither have your affections been sanctified by communion with the Lifegiver. There is a littleness, an earthliness, which stamps the outer character and reveals the fact beyond doubt that you have been walking in the way of your own heart, and in the sight of your own eyes, and that you are filled with your own devices.

When connected with God, and sincerely seeking His approval, man becomes elevated, ennobled, and sanctified. The work [#28p120] of elevation is one that man must perform for himself through Jesus Christ. Heaven may give him every advantage so far as temporal and spiritual things are concerned, but it is all in vain unless he is willing to appropriate these blessings, and to help #120

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himself. His own powers must be put to use or he will finally be weighed in the balances and pronounced wanting. He will be a failure as far as this life is concerned, and will lose the future life.

All who will with determined effort seek help from above, and subdue and crucify self, may be successful in this world, and may gain the future immortal life. This world is the field of man's labor. His preparation for the future world depends upon how he discharges his duties in this world. He is designed of God to be a blessing to society. He cannot, if he would, live and die to himself. God has bound us together as members of one family, and this relationship every one is bound to cherish. There are services due to others which we cannot ignore and yet keep the commandments of God. To live, think, and act for self only, is to become useless as servants of God. High-sounding titles and great talents are not essential in order to be a good citizen or an exemplary Christian.

#121 We have too many in our ranks who are restless, talkative, self-commending, and who take the liberty to put themselves forward, having no reverence for age, experience, or office. The church is suffering to-day for help of an opposite character, modest, quiet, God-fearing men, who will lift disagreeable burdens when laid upon them, not for the name, but to render service to their Master who died for them. Persons of this character do not think it will detract from their dignity to rise up before the ancient, and to treat gray hairs with respect. Our churches need weeding out. Too much self-exaltation and self-sufficiency exist among the members.

Those who fear and reverence God, He will delight to honor. Man may be so elevated as to form the connecting link between Heaven and earth. He came forth from the hand of his Creator

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with a symmetrical character, endowed with capacities for improvement that, with divine influence combined with human effort, he might elevate himself almost to an angel's sphere. Yet, when thus elevated, he will be unconscious of his goodness and greatness.

God has given man intellectual faculties capable of the highest cultivation. Had the brethren ---- seen the natural coarseness and roughness of their characters,^[#28p122] and with assiduous care cultivated and trained the mind, strengthening the weak points of character and overcoming their glaring defects, some of them would have been accepted as Christ's messengers. But God cannot accept any one of them as his representative as they are now. They did not sufficiently realize the need of improvement to cause them to seek for it. Their minds were not trained by study, by observation, reflection, and a constant effort to thoroughly discipline themselves for the duties of life. The means of improvement are within the reach of all. None are so poor or so busy that with Jesus to help them they cannot make improvements in their life and character.

Epistle Number Three.

Bro. and Sr.----: I have been shown the great mercy and infinite love of God in giving you another trial. There will be a positive necessity of your holding fast to the mighty Healer, that you may have physical and spiritual strength. You have poor health, but you are in danger of thinking that you are in a worse condition than you really are. You have not had power of endurance, because you have not cherished^[#28p123] a patient, hopeful, courageous spirit. You yield to infirmities instead of rising above them. Temptations will assail you on the right hand and on the left, but

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by patient continuance in well-doing you may overcome the defects in your characters.

I was shown that your feet had indeed taken hold on perdition, but God did not wholly forsake either of you. His matchless mercy in giving you another opportunity to prove your loyalty to him calls upon you to walk with great humility and to guard self. You have petted and indulged yourselves so much, that you need now to work in an opposite direction.

You, Bro. ----, have been very selfish, and this has been contemptible in the sight of God. Your wife and yourself have stumbled again and again over this evil. Your powers have been greatly dwarfed by self-gratification and self-indolence. Neither of you are deficient in natural reason and judgment, but you have followed inclination rather than the path of duty, and have failed to repress the wrong traits of character and to strengthen weak moral power.

#124 Bro. ----, you are naturally an impatient, fretful, exacting man at home; and after a short acquaintance you show this out in new places. You frequently talk in an impatient, overbearing manner. This must^[#28p124] all be repented of. You may now begin anew. God has in his boundless mercy given you another chance. Your wife, has much in herself to contend against, and you should be on your guard that you do not throw her upon Satan's ground. Fretting, fault-finding, and making strong statements must be given up. What time have you set to gain the victory over your perverse will and the defects in your character? With the advancement you now make, your probation may close before you have made the determined efforts essential to give you the victory over self. You will in the providence of God be placed in positions where your peculiarities will be tried and revealed, if existing. You do not see

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nor realize the effect of your thoughtless, impatient, complaining, whining words.

Yourself and wife have another golden opportunity to suffer for Christ's sake. If you do this complainingly, you will have no reward; if willingly, gladly, having the same spirit which Peter possessed after his apostasy, you will be victors. He felt a sense of his cowardly denial of Christ through his lifetime; and when called to suffer martyrdom for his faith, the humiliating fact was ever before him, and he begged that he might not be crucified in the exact manner of his Lord, fearing that would be too great an honor after apostasy. [#28p125] His request was that he might be crucified with his head downward. What a sense did Peter have of his sin in denying his Lord! What a conversion he experienced! His life ever after was a life of repentance and humiliation. #125

You may have cause to tremble when you see God through his law. When Moses thus saw the majesty of God he exclaimed, "I exceedingly fear and quake!" The condemnation of the law pronounced death upon the transgressor. Then the atoning sacrifice was presented before Moses. The cleansing blood of Christ was revealed to purify the sinner, and his fears were swept away as the morning fog before the beams of the rising sun. Thus he saw it might be with the sinner. Through repentance toward God and faith toward our Lord Jesus Christ, pardon is written, and the Sun of Righteousness sheds his bright, healing beams upon him, dispelling the doubt and fear that befog the soul. Moses came down from the mount where he had been in converse with God, his face shining with a heavenly luster which was reflected upon the people. He appeared to them like an angel direct from glory. That divine brightness was painful to those sinners; they ran away from Moses, and begged that the bright glory

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#126 might be covered from their sight lest it slay them if they came near him. [#28p126]

Moses had been a student. He was well educated in all the learning of the Egyptians; but this was not the only qualification which he needed to prepare him for his work. He was, in the providence of God, to learn patience, to temper his passions. In a school of self-denial and of hardships he was to receive an education which would be of the utmost importance to him. These trials would prepare him to exercise a fatherly care over all who needed his help. No knowledge, no study, no eloquence could be a substitute for this experience in trials to one who was to watch for souls as they that must give account. In doing, the work of a humble shepherd, forgetful of self, interested for the flock given to his charge, he was to become fitted for the most exalted work ever intrusted to mortals, that of being a shepherd of the sheep of the Lord's pasture. Those who fear God in the world must be connected with him. Christ is the most perfect educator the world ever knew. To receive wisdom and knowledge from Christ was more valuable to Moses than all the learning of the Egyptians.

#127 Bro. and Sr. ---, I entreat of you to be in earnest, and come to God through Jesus Christ. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." He who spends [#28p127] his talents and his means in self-indulgence, in gratification of the lower passions will reap corruption. His harvest is sure. His mind will lose its susceptibility and power. His intellect will be shattered, and his life shortened. God requires you to make more thorough efforts to subdue and control self. It is shown that God and angels are ready and waiting to help you in this important work. If you delay, if you are even dilatory, it may be too late. Your probation is length-

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ened, your character is now forming, and soon, my dear brother and sister, it will be stereotyped forever. Half-way work with you will not advance you one step toward Heaven. Indecision soon becomes decision in the wrong direction. Many decide to serve themselves and Satan, by not making determined efforts to overcome their defects of character. While many are petting sinful propensities, expecting to be overcomers sometime, they are deciding for perdition. You, Bro. and Sr. ----, in the name of Jesus Christ, may be victorious even now "in this thy day." Do not plan and study for self. You cannot be wholly the Lord's while encouraging any degree of selfishness. Such great love as the Redeemer has shown you should be received with great humility and continual rejoicing. In order to be happy, control your thoughts and words. It will require^[#28p128] a masterly effort #128 on your part; nevertheless it must be done, if you are the acknowledged children of God. Be not weary in your effort. Satan is battling for your souls, and he must be disappointed.

When you, Bro. ----, first commence to labor in a place, you generally have the confidence of the people; but after a more thorough acquaintance your defects of character become so apparent that many lose confidence in your piety. Reflections are thus cast upon the ministers of the whole fraternity. A short stay in a place would not injure your reputation. While engaged in earnest labor, pressed by opposing influences, your mind is absorbed in the work in which you are engaged, and you have not time nor opportunity to think and reflect upon yourself. But when the work is over, and you begin to think upon self, as is natural for you to do, you pet yourself, become babyish, sharp and cross in temper, and thus greatly mar the work of God. You manifest the same spirit in the church, and your influence is thus

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#129 much injured in the community, in some cases beyond remedy. You have frequently exhibited childish contention, even while laboring to convert souls to the truth, and the impressions made have been terrible upon those who were witnesses. Now, one of two things must be done; you must^[#28p129] either be a consecrated man at home, in your family, and in the church, at all times tender and patient, or you must not settle down in a church. For your defects will be made apparent, and the Redeemer you profess to love and serve will be dishonored.

The faith of Moses led him to look at the things which are unseen, which are eternal. He left the splendid attractions of court life because sin was there. He gave up present and seeming good that flatters only to ruin and destroy. The real attractions, the eternal, were of value to him. The sacrifices made by Moses were really no sacrifices. With him it was letting go a present, apparent, flattering good, for a sure, high, immortal good.

#130 Moses endured the reproach of Christ, considering reproach greater riches than all the treasures of Egypt. He believed what God had said, and was not influenced to swerve from his integrity by any of the world's reproaches. He walked the earth as God's free man. He had the love of Christ in the soul temple, which made him not only a man of dignity, but added the luster of the true Christian graces to the dignity of the man. Moses walked a rough and perilous path, but he looked to the things unseen and faltered not. The recompense of reward was attractive to Moses, and it may be also to us. Moses was familiar with God.^[#28p130]

The work is before you to improve the remnant of your life in reforming and elevating the character. A new life begins in the renewed

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soul. Christ is the indwelling Saviour. That which may be regarded as hard to give up must be yielded. The overbearing, dictatorial word must be left unspoken, then a precious victory is gained. True happiness will be the result of every self-denial, every crucifixion of self. One victory won, the next is more easily gained. Had Moses neglected the opportunities and privileges granted him of God, he would have neglected the light from Heaven, and been a disappointed, miserable man. Sin is from beneath; when indulged, Satan is enshrined in the soul, there to kindle the very fires of hell. God has not given his law to prevent the salvation of souls, but he wants all to be saved. Man has light and opportunities, and if he will improve them, he may overcome. You may show by your lives the power of the grace of God in overcoming. Satan is trying to set up his throne in the soul temple. When he reigns he makes himself heard and felt in angry passions, in words of bitterness that grieve and wound. But as light has no communion with darkness, and Christ no union with Belial, the man must be wholly for one or the other. In indulging self, in avariciousness, in deception,^[#28p131] in fraud, or sin of any kind, he encourages the elements of Satan in his soul, and closes the doors of Heaven to himself. #131

Because of sin, Satan was thrust out of Heaven; and no man, indulging and fostering sin, can go to Heaven, for then Satan would have a foothold there again. When a man is earnestly engaged day by day in overcoming the defects in his character, he is cherishing Christ in his soul temple. The light of Christ is in him. Under the bright beams of the light of Christ's countenance, his entire being is becoming elevated and ennobled. He has the peace of Heaven in his soul. Many give loose reins to passion, to avariciousness, to selfishness and deception, and all the

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time are excusing themselves and laying the blame on the circumstances which brought around the trial to themselves. This has been your case. You could have made your surroundings. God permitted your surroundings to exist to develop character. By resisting or enduring temptation, circumstances are controlled by the might of the will in the name of Jesus. This is overcoming as Christ overcame. "This is the victory that overcometh the world, even our faith."

#132 Bro. ---, God is merciful to you. Your life has been a mistake, nothing what it might have been and should have been. [#28p132] There has not been in you genuine manliness, true elevation and purity of feeling. You have not had proper self-respect, and therefore have not had proper respect for others. You have not magnified Christ and the power of his grace. You have needed guardians all the way along through life. The same frivolity and fickleness, the same inconsideration and lack of self-control, the same selfishness and impatience which was seen in your conduct at an early period of your life, is developed in a marked manner when past the meridian of life. This need not have been, had you put away childish feelings and childish temper, and put on the firmness of the man. You have favored yourselves altogether to your injury. Your pains and infirmities have been magnified. You look at them, and complainingly talk of them, but do not look away to Jesus. Think how little you suffer, how little you endure in comparison with the sufferings of Jesus Christ; and he was sinless, the just suffering for the unjust.

A good tree will not produce corrupt fruit. Good conversation will accompany a good conscience as surely as good fruit will be produced by a good tree. If a man is unkind and churlish in his family and to others connected with him, no

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one need to inquire how he will manage in the church. [#28p133] He will exhibit the same petulant, #133
overbearing disposition which he shows at home. No man can have the spirit and the mind of Christ Jesus without being rendered better by it in all the relations and duties of life. Murmuring, complaining, and fretful passion are not the fruit of good principles. You will need to be instant in prayer, because you have not strengthened the high, noble, moral traits of character. This is to be done now by you. The work will be difficult, but positively essential.

While in Texas you were hopeless, and felt yourself forsaken of God and man. But now that you again make a start, let the work of reformation be thorough, your repentance such as needeth not to be repented of. The best of your days, so far as health and vigor are concerned, are in the past; but with proper habits, a cheerful mind, a clear conscience in reference to present deportment, you may turn your defeat into victory. You have no time to lose. Your wife can help you in all your efforts in the harvest-field. If she is sanctified through the truth, she can be a blessing to you and to the cause of God, in conversing with others and being social.

Many falter and fall through the indulgence of a perverse temper. Alexander and Caesar found it much easier to subdue a kingdom than to rule their own spirits. [#28p134] After conquering #134
nations, the world's so-called great men fell, one of them through the indulgence of appetite, victim of intemperance, the other through presumption and mad ambition.

God calls upon you to yield pride and stubbornness, and let the peace of God rule in your hearts. The meek and quiet spirit must be cherished. Carry Christ's meekness with you in all your labors. An excited temper and cutting

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censure will not impress the people or gain their sympathy. If we have the truth we can afford to be calm and unexcited. Our language should be modest and elevated. The spirit you have cherished within has left its impression upon the countenance. Christ, enthroned in the soul temple, will efface that fretful, peevish, unhappy look; and as the cloud of witnesses look upon a man reflecting the image of Christ, they will realize that he is surrounded by a pleasant atmosphere. The world will see that amid storms of abuse he stands unmoved like the lofty cedar. That man is one of God's heroes. He has overcome himself.

#135 The largest share of the annoyances of life, its daily corroding cares, its heartaches, its irritation, is the result of a temper uncontrolled. The domestic circle is often broken by a hasty word and abusive language. How much better were it left^[#28p135] unsaid. One smile of pleasure, one peaceful, approving word spoken in the spirit of meekness would be a power to soothe, to comfort, and to bless. The government of self is the best government in the world. By putting on the ornament of a meek and quiet spirit, ninety-nine out of a hundred of the troubles which so terribly embitter life might be saved. Many excuse their hasty words and passionate tempers by saying "I am sensitive; I have a hasty temperament." This will never heal the wounds made by hasty, passionate words. Some, indeed, are naturally more passionate than others; but this spirit can never harmonize with the Spirit of God. The natural man must die, and the new man Christ Jesus take possession of the soul, so that the follower of Jesus may say in verity and truth, "I live, yet not I, for Christ liveth in me." Self is difficult to conquer. Human depravity in every form is not easily brought into subjection to the spirit of Christ. But all should be impressed with the fact that unless

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this victory is gained through Jesus Christ, there is no hope for them. The victory can be gained, for nothing is impossible with God. By his assisting grace all evil temper, all human depravity may be overcome. Every Christian must learn of Christ who, when he was reviled, reviled not again.

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[#28p136]

The work before you is no light task, no child's play. You have failed to go forward to perfection. But now you may begin anew. You may show by your life what the power and grace of God can do in transforming the natural man to a spiritual man in Christ Jesus. You may be overcomers if you will, in the name of Christ, decidedly take hold of the work.

There is one solemn statement I wish you to write upon your hearts: When persons have yielded to Satan's devices and thus placed themselves upon his ground, if they recover themselves from his snares through the mercy of God, they must come into close connection with him, daily crucify self, and be thoroughly transformed, in order to gain the victory and win eternal life. You both went a long distance from God. You have brought a great reproach upon his cause. Now you must be most zealously in earnest to overcome every defect in your characters, and by a life of humiliation, and trusting, pleading prayer, in faith, ask God for Christ's sake to cancel the past, so that the seeds of evil that you have sown may not be extended, and be treasured up as wrath against the day of wrath.

Now to go on in the same course, fractious in spirit, petting yourselves, babyishly talking of your infirmities, expatiating upon your feelings, and dwelling upon the [#28p137] dark side, will make you weak and spiritless. It was these things that made you easy subjects to Satan's devices. If you begin the same course you were pursuing when

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your feet began to slip, your case will be hopeless. If you break off your sins by repentance, and avoid the fearful consequences by taking refuge in a Saviour's intercession, pleading with God earnestly for his Spirit that you may be led, and taught, and quickened, you may reap life everlasting. Do not fail to unitedly, humbly, cast your helpless souls in faith upon the merits of Christ.

Epistle Number Four. Plano, Texas, Nov. 24, 1878.

Bro. — — In my last vision your case was shown me. I saw that you loved the truth which you profess, but you are not sanctified through it. Your affections have been divided between the service of God and the love of mammon. This division of affection stands as a barrier in the way of your being a missionary for God. While professedly serving, the cause of God, self-interest has marred your work and greatly injured your influence. God could not work with you because
#138 your heart was not right with him. [#28p138]

As far as words go, you have been deeply interested in the truth; but when it comes to showing your faith by works, there has been a great lack. You have not correctly represented our faith. You have injured the cause of God by your manifest love of gain; and your love to trade and dicker has not been for your good or for the spiritual health of those with whom you are brought in contact. You are a sharp man in trade, and you often overreach. You have peculiar tact for looking out for the best end of the bargain watching for your own good rather than that of others. If a man would cheat himself, and you be advantaged thereby, you have let him do it. This is not following the golden rule, doing unto others as you would wish them to do by you.

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While engaged in the missionary work you have at the same time manifested your scheming propensities in buying and selling. This makes a poor combination. You should be one thing or the other. "If the Lord be God, serve him; if Baal, then serve him." Choose ye this day whom ye will serve. God will not accept your labors in the tract and missionary work while you are scheming to advantage yourself. You are in danger of counting gain as godliness. The tempter [#28p139] will present #139 flattering inducements before you, to fascinate you and allure you on to indulge a spirit of scheming, which will kill your spirituality.

The world, angels, and men look upon you as a sharper, as a man who is studying his own interest, and securing advantages to himself without looking carefully and conscientiously after the interest of those with whom he deals. In your business life there is a vein of dishonesty that tarnishes the soul and dwarfs religious experience and growth in grace. You do not see and sense the evil of encouraging this scheming propensity. It has become second nature to you. You are watching with keen business eye the best chance to secure a bargain.

Business which you may enter into fairly and squarely, advantaging others as well as yourself, would be all right as far as dealing honorably is concerned. But the Lord would have accepted your service, and used your powers, your keen perceptions, in securing the salvation of souls, had you been sanctified through the truth. The desire of the eye in the love of gain was warring against the Spirit. The habits and culture of years have been disqualifying you for God's work. It has left its deforming impress upon your character. You have a constant, [#28p140] longing desire to traf- #140 fic. If sanctified to the service of God, this would make you an earnest, persevering laborer for the

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Master; but, abused as it has been, your soul is in danger, and others also are in danger of being lost through your influence.

At times reason and conscience remonstrate, and you feel rebuked because of your course; your soul longs after holiness and the surety of Heaven; the din of the world looks repulsive to you, and you put it aside and cherish the Spirit of God. Then again, your worldly propensity comes in and overrules everything. You will surely have to meet the assaults of Satan; and you should prepare for them, by firmly resisting your inclination.

While the apostle Paul was immured in prison walls that were reeking with dampness, himself a sufferer with infirmities, he greatly desires to see Timothy, his son in the gospel, and leave him his dying charge. He has no hope of release from his bondage until he yields his life. The wicked Nero's heart is thoroughly satanic, and at a word or nod from him, the apostle's life would be cut short. He urges the immediate presence of Timothy, and yet he fears he will not come soon enough to receive the last testimony from his lips.

#141 He therefore repeats the words^[#28p141] he would speak to Timothy, to one of his fellow-laborers who was allowed to be his companion in bonds. This faithful attendant wrote the dying charge of Paul, a small portion of which we here quote:--

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life where-

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unto thou art also called, and hast professed a good profession before many witnesses." "Charge them that are rich in this world, that they be not 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." "And the things, that thou hast heard of me among many witnesses, the same commit thou to faithful men,^[#28p142] who #142 shall be able to teach others also. Thou, therefore, endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully." A man may be avaricious and yet excuse himself by saying that it is for the cause of God; but he obtains no reward, for God does not want money that is obtained by overreaching or by any semblance of dishonesty.

He further urges Timothy: "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." These words dictated by Paul just prior to his death were written by Mark for our profit and warning.

Christ in teaching his disciples said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it [pruneth it], that it may bring forth more fruit." He who is united to Christ, partaking of the sap and nourishment of the vine, will work the works of Christ. The love of Christ must be in him or he cannot be in the^{e[#28p143]} vine. Supreme #143

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love to God, and love to your neighbor equal to that which you bear to yourself, is the basis of true religion.

Christ inquires of every one professing his name, "Lovest thou me? " If you love Jesus you will love the souls for whom he has died. A man may not bear the most pleasant exterior, he may be deficient in many respects; but if he has the reputation for straight-forward honesty he will gain the confidence of others. The love of truth, the dependence and confidence men can place in him, will remove or overbear objectionable features in his character. Trustworthiness in your place and calling, a willingness to deny self for the purpose of benefiting others, will bring peace of mind and the favor of God.

Those who will walk closely in the footsteps of their self-sacrificing, self-denying Redeemer, will have the mind of Christ reflected in their minds. Purity and the love of Christ will shine forth in their daily lives and characters, while meekness and truth will guide their way. Every fruitful branch is pruned that it may bring forth more fruit. Even fruitful branches may display too much foliage, and appear what they really are not. The followers of Christ^[#28p144] may be doing some work for the Master, and yet not be doing half they might do. He then pruneth them, because worldliness, self-indulgence, and pride are cropping out in their lives. Husbandmen clip off the surplus tendrils of the vines that are grasping the rubbish of earth, thus making them more fruitful. These hindering causes must be removed, and the defective overgrowth cut away, to give room for the healing beams of the Sun of Righteousness.

God purposed through Christ that fallen man should have another trial. Many misunderstand the object for which they were created. It

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was to bless humanity and glorify God rather than to enjoy and glorify self. God is constantly pruning his people, cutting off profuse, spreading branches, that they may bear fruit to his glory and not produce leaves only. God prunes us with sorrow, with disappointment and affliction, that the outgrowth of strong, perverse traits of character may, be weakened, and that the better traits may have a chance to develop. Idols must be given up, the conscience must become more tender; the meditation of the heart must be spiritual, and the entire character must become symmetrical. Those who really desire to glorify God, [#28p145] #145 will be thankful for the exposure of every idol and every sin, that they may see them and put them away; but the divided heart will plead indulgence rather than denial.

The apparently dry branch, by being connected with the living vine, becomes a part of it. Fiber by fiber, and vein by vein, it adheres to the vine till it derives its life and nourishment from the parent stalk. The graft buds, blossoms, and produces fruit. The soul, dead in trespasses and sins, must experience a similar process in order to be reconciled to God, and to become a partaker of Christ's life and joy. As the graft receives life when united to the vine, so the sinner partakes of the divine nature when connected with Jesus Christ. Finite man is united with the infinite God. When thus united, the words of Christ *abide* in us, and we are not actuated by a spasmodic feeling, but by a living, abiding principle. The words of Christ must be meditated upon and cherished and enshrined in the heart. They should not be repeated parrot-like, finding no place in the memory, and having no influence over the heart and the life.

As the branch must abide in the vine to obtain the vital sap which causes it to flourish, so

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#146 those who love God and keep^[#28p146] all his sayings must abide in his love. Without Christ we cannot subdue a single sin, or overcome the smallest temptation. Many need the spirit of Jesus Christ and his power to enlighten their understanding, as much as blind Bartimeus needed his natural sight. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." All who are really in Christ will experience the benefit of this union. God accepts them in the Beloved. They become objects of the Father's solicitude and tender, loving care. This connection with Christ will result in the purification of the heart, and in a circumspect life and a faultless character. The fruit borne upon the Christian tree is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

My brother, you need a close connection with God. You have traits of character for which you are responsible. Your powers have been put to a wrong use. God cannot approve your course. Your standard is after the pattern of the worldlings, and not after the pattern Christ has given us in his life. You have looked through their eyes, and discerned with their unsanctified judgment.

#147 Your soul must be cleansed from^[#28p147] the polluting influence of the world. You have repeatedly deviated from strict integrity for that which you flattered yourself was gain, but which was really loss. Every act of overreaching in deal will detract from your reward in Heaven, should you gain that home. Every man will receive his reward as his works have been.

You have no time to lose, but should make diligent efforts to overcome the marked traits in your character, which if indulged will close the doors of glory against you. You cannot afford to lose Heaven. You now need to make a decided

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change in your words and deeds, to overcome your avaricious spirit, and to turn your thoughts into the channel of sanctified truth. In short, you need to be transformed. Then God will accept your labors in his cause. You should be a man of such undeviating veracity that the love of gain will not seduce you, and no temptation overcome you. The Lord requires of all who profess his name a strict adherence to truth. This will be as salt which has not lost its savor, as a light amid the moral darkness and deception of the world.

"Ye are the light of ^{#148}~~[#28p148]~~ the world," says Christ. Those who are truly connected with God, by reflecting the light of Heaven will have a saving power in the church, and also in the world, because the perfume of good deeds and truthful acts will make them of good repute even among those who are not of our faith. Those who fear God will respect and honor such a character; and even the enemies of our faith, as they see the spirit and life of Christ exhibited in their daily works, will glorify God, the source of their strength and honor.

You, my brother, should have been truly converted to the truth and wholly given to the work of God years ago. Precious years which should have been rich with experience in the things of God, and in practical labor in his cause, have been lost. Whereas you should now be able to teach others, you have failed to come to the full knowledge of the truth yourself. You ought now to have an experimental knowledge of the truth, and be qualified to bear the message of warning to the world. Your services have been nearly lost to the cause of God because your mind has been divided, planing and scheming, buying and selling, serving tables.

The mildew of the world has clouded your perception and perverted your intellect so that

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#149 your feeble efforts have not been acceptable offerings to God. Had_[#28p149] you divorced yourself from your speculating propensities, and worked in the opposite direction, you would now be enriched with divine knowledge, and a gainer in spiritual things generally, whereas you have been losing spiritual power and dwarfing your religious experience.

To have fellowship with the Father and his Son Jesus Christ, is to be ennobled and elevated, and made partaker of joys unspeakable and full of glory. Food, clothing, station, and wealth, may have their value, but to have a connection with God and to be a partaker of his divine nature, is of priceless value. Our lives should be hid with Christ in God; and although it "doth not yet appear what we shall be," "when Christ who is our life shall appear, we shall be like him, for we shall see him as he is." The princely dignity of the Christian character will shine forth as the sun, and the beams of light from the face of Jesus Christ will be reflected upon those who have purified themselves even as he is pure. The privilege of becoming sons of God is cheaply purchased even at the sacrifice of every thing, we possess, be it life itself.

#150 My dear brother, you should set your face to be a man after God's own heart. What others may venture to do or say,_[#28p150] not strictly in accordance with the Christian standard, should be no excuse for you. You must stand before the Judge of all the earth, not to answer for another, but for yourself. We have an individual responsibility, and no man's defects of character will be the least excuse for our guilt. Christ has given us in his character a perfect pattern, a faultless life.

The most persistent attacks of the enemy of souls are made upon the truth we profess, and any deviation from the right reflects dishonor

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upon it. Our chief danger is in having the mind diverted from Christ. The name of Jesus has power to drive back the temptation of Satan, and lift up for us a standard against him. So long as the soul rests with unshaken confidence in the virtue and power of the atonement, it will stand firm as a rock to principle, and all the powers of Satan and his angels cannot swerve it from its integrity. The truth as it is in Jesus is a wall of fire around the soul that clings to him. Temptations will pour in upon us, for by them we are to be tried during our probation upon earth. It is the proving of God, a revelation of our own hearts. There is no sin in having temptations; but sin comes in when temptation is yielded to.

If your aptness and skill had been as [#28p151] much exercised in saving souls, and in disseminating the truth to those who are in darkness as it has been to get gain and to increase your earthly possessions, you would have many stars in the crown of your rejoicing in the kingdom of glory. There are but few who are as faithful in the service of God as they are in serving their own temporal interest. A resolute purpose is sure to accomplish the desired end. Many do not feel that it is essential to be as discriminating, apt, and accomplished, in the work of God as in their own temporal business. The mind and heart of those who profess to believe the truth should be elevated, refined, ennobled, and spiritualized. The work of educating the mind for this great and important matter is fearfully neglected. The work of God is done negligently, slothfully, and in a most bungling manner, because so often left to the caprice of feeling rather than to sanctified principle and holy purpose.

There is the greatest necessity that men and women who have a knowledge of the will of God, should learn to become successful workers

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#152 in his cause. They should be persons of polish, of understanding, not having the deceptive outside gloss and simpering affectation of the worldling, but that refinement and true^[#28p152] courteousness which savors of Heaven, and which every Christian will have if he is a partaker of the divine nature. The lack of true dignity and Christian refinement in the ranks of Sabbath-keepers is against us as a people, and makes the truth which we profess unsavory. The work of educating the mind and manners may be carried forward to perfection. If those who profess the truth do not now improve their privileges and opportunities to grow up to the full stature of men and women in Christ Jesus, they will be no honor to the cause of truth, no honor to Jesus Christ.

If you, my brother, had studied the Holy Scriptures as faithfully as you have watched to get gain, you would now be an able man in the word of God, and able also to teach others. It is your own fault that you are not qualified to teach the truth to others. You have not been cultivating that set of faculties which will make you an intelligent, successful spiritual worker for your Master. Such traits of character as acquisitiveness and shrewdness in worldly dealing have been exercised so much that your mind has been largely developed in the direction of buying and selling, and getting the best end of the bargain. Instead of #153 ^[#28p153] establishing yourself in the confidence of your brethren and sisters and friends as a man who possesses true nobility of character, elevating you above all smallness and avariciousness, you make them afraid of you. Your religious faith has been used to secure the confidence of your brethren that you might practice your sharp dealing, saving, etc. This has been done so much by you that it has become second nature, and you do not realize how your course appears to others. True

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godliness must mark all your future life and course of action if you would counteract the influence you have exerted to scatter from Christ and the truth.

Your relation to God and your fellowmen demands a change in your life. In the Sermon on the Mount the injunction of the world's Redeemer was: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." These words are of the highest value to us, a golden rule given us by which to measure our conduct. This is the true rule of honesty. Very much is comprehended in these words. We are here required to deal with our neighbors as we would wish them to deal with us were we in their circumstances. [#28p154]

#154

Epistle Number Five.

Bro. ----: I was shown that you really love the truth, but that you are not sanctified through it. You have a great work before you to do. "Every man that hath this hope in him purifieth himself even as He is pure." You have this work to do, and you have no time to lose. I was shown that your life has been a stormy one. You have not been right yourself; but you have been deeply wronged. Your motives have been misjudged. Your disappointments and pecuniary losses have, in the providence of God, been overruled for your good.

It has been difficult for you to feel that your Heavenly Father was still your kind benefactor. Your troubles and perplexities have had a tendency to discourage; and you have felt that death would be preferable to life. But at a certain time, could your eyes have been opened, you would have seen angels of God seeking to save you from yourself. The angels of God led you where you could have the truth and plant your

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#155 feet upon a foundation that would be more firm than the everlasting hills. Here you saw light and cherished it. New faith, new life, sprung up in your pathway. God in his providence connected you with his work in^[#28p155] the Office of the Pacific Press. He has been at work for you, and you must see his guiding hand. Sorrow has been your portion; but much of it you have brought upon yourself, because you have not had self-control. You have been very severe at times. You have a quick temper. This must be overcome. In your life, you have been in danger either of indulging in self-confidence or else of throwing yourself away and becoming despondent. A continual dependence upon the word and providence of God will qualify you to exert your powers wholly for your Redeemer, who has called you, saying, Follow me. You should cultivate a spirit of entire submission to the will of God, earnestly, humbly seeking to know his ways and to follow the leadings of his Spirit. You must not lean to your own understanding. You should have deep distrust of your own wisdom and supposed prudence. Your condition demands these cautions. It is unsafe for man to confide in his own judgment. He has limited capacities at best, and many have received as their birthright both strong and weak points of character which are positive defects. These peculiarities color the entire life.

#156 The wisdom which God gives will lead men to self-examination. The truth will^[#28p156] convict them of their errors and existing wrongs. The heart must be open to see, realize, and acknowledge these wrongs, and then, through the help of Jesus, each must earnestly engage in the work of overcoming them. The knowledge gained by the wise of the world, however diligent they may be in acquiring it, is, after all, limited and comparatively inferior. But few comprehend the ways and

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works of God in the mysteries of his providence. They advance a few steps, and then are unable to touch bottom or shore. It is the superficial thinker who deems himself wise. Men of solid worth, of high attainments, are the most ready to admit the weakness of their own understanding. God wants every one who claims to be his disciple to be a learner, to be more inclined to learn than to teach.

How many men in this age of the world fail to go deep enough. They only skim the surface. They will not think closely enough to see difficulties and grapple with them, and with thoughtful, prayerful study examine every important subject which comes before them with sufficient caution and interest to see the real point at issue. They talk of matters which they have not fully and carefully weighed. Frequently persons^[#28p157] of ^{#157} mind and candor have opinions of their own which need to be firmly resisted or these persons are in danger of being misled. Through the mental bias, habits are formed, and customs, feelings, and wishes have a greater or less influence. Sometimes a course of conduct is pursued every day, and persisted in, because it is habit and not because the judgment approves. In these cases, feeling rather than duty bears sway.

If we could understand our own weakness, and see the sharp points in our character which need repressing, we would see so much to do for ourselves that we would humble our hearts under the mighty hand of God. Hanging our helpless souls upon Christ, we should supplement our ignorance with his wisdom, our weakness with his strength, our frailty with his enduring might, and, connected with God, we would indeed be lights in the world.

Dear brother, God loves you, and is very patient toward you, notwithstanding your many

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errors and mistakes. In view of the tender, pitying love of God exercised in your behalf, should you not be more kind, forbearing, patient, and forgiving to your children? Your harshness and severity is weaning their hearts from you. You cannot give #158 them lessons[#28p158] in regard to patience, forbearance, longsuffering, and gentleness, when you are overbearing and manifest temper in dealing with them. They have the stamp of character their parents have given them; and if you wish to counsel and direct them, and turn them from following any wrong course, the object cannot be gained by harshness and that which looks to them like tyranny. When in the fear of God you can advise and counsel your children with all the solicitude and tender love which a father should manifest toward an erring child, then you will have demonstrated to them that there is power in the truth to transform the receiver of truth. When your children do not act according to your ideas, instead of manifesting sorrow for their wrongs, and earnestly pleading with and praying for them, you fly into a passion and pursue a course that will do them no good, but will only wean their affections from you, and will finally separate them from you.

Your youngest son is perverse; he does not do right. His heart is in rebellion against God and the truth. He is affected by influences which only make him coarse, rough, and uncourteous. He is a trial to you, and unless converted he will be a great tax upon your patience. But harshness and #159 [#28p159] overbearing severity will not reform him. You must seek to do what you can for him in the spirit of Christ, not in your own spirit, not under the influence of passion. You must control yourself in the management of your children. You must remember that Justice has a twin sister, Mercy. When you would exercise justice, show

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mercy, and tenderness, and love, and you will not labor in vain.

Your son has a perverse will, and he needs the most judicious discipline. Consider what have been your children's surrounding, and how unfavorable to the formation of good characters. They need pity and love. The youngest is now in the most critical period of his life. The intellect is now taking shape. The affections are now receiving their impress. The whole future career of this young man is being determined by the course he now pursues. He is entering upon the path which leads to virtue or to vice. I appeal to the young man to fill his mind with images of truth and purity. It will be of no advantage to him to indulge in sin. He may flatter himself that it is very pleasant to sin, and to have his own way; but it is a fearful way, after all. If he loves the society of those who love sin and love to do evil, his thoughts will run in a low_[#28p160] channel, and he will see nothing attractive in purity and holiness. But could he see the end of the transgressor, that the wages of sin is death, he would be overcome with alarm, and would cry out, "O my Father, be thou the guide of my youth."

His success in this life depends very much upon the course he now pursues. The responsibilities of life must be borne by him. He has not been a promising youth. He has been impatient, and is wanting in self-control. This is the seed his father is sowing, which will produce a harvest for the sower to reap. Jesus still loves this young man. He died for him, and invites him to come to his arms, and find in him peace and happiness, quiet and rest. This youth is forming associations which will mold his whole life. He should connect with God, and without delay give to him his unre-served affections. He should not hesitate; for Satan will make his fiercest assaults upon him; but

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he must not be overcome by temptation. "Whatsoever a man soweth, that shall he also reap." With what care should we cast in the seed, knowing that we must reap as we have sown.

I have been shown the dangers of youth.
#161 Their hearts are full of high^[#28p161] anticipations, and they see the downward road strewn with tempting pleasures which look very inviting; but death is there. The narrow path to life may appear to them to be destitute of attractions, a path of thorns and briars, but it is not. It is the path which requires a denial of sinful pleasures; it is a narrow path cast up for the ransomed of the Lord to walk in. None can walk this path and carry with them their burdens of pride, self-will, deceit, falsehood, dishonesty, passion, and the carnal lusts. The path is so narrow that these will have to be left behind by those who walk in it. The broad road is wide enough for sinners to travel it with all their sinful propensities.

Young man, if you reject Satan with all his temptations, you may walk in the footsteps of your Redeemer, and have the peace of Heaven, the joys of Christ. You cannot be happy in the indulgence of sin. You may flatter yourself that you are happy, but real happiness you cannot know. The character is becoming deformed by the indulgence of sin. Danger is encountered at every downward step, and those who could help the youth do not see or realize it. The kind and tender interest which should be taken in the young is
#162 not manifested. Many might^[#28p162] be kept from sinful influences if they were surrounded with good associations, and had words of kindness and love spoken to them.

My dear Bro. ----, I hope you will not become discouraged because your feelings so often master you when your way or will is crossed. Never despond. Flee to the stronghold. Watch and

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pray, and try again. "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

Upon another point be guarded. You are not at all times as cautious as you should be to abstain from the very appearance of evil. You are in danger of being too familiar with the sisters, of talking with them in a light and foolish way. This will injure your influence. Guard carefully all these points; watch against the first approach of the tempter.

You are highly nervous and excitable. Tea has an influence to excite the nerves, coffee benumbs the brain; both are highly injurious. You should be careful of your diet. Eat the most wholesome, nourishing food, and keep yourself in a calm state of mind, where you will not become so excited and fly into a passion.

You can be of great service in the Office, for you can fill a place of importance, if you will become transformed;[#28p163] but as you now are, #163 you will certainly fail of doing what you might do.

I have been shown that you are rough and coarse in your feelings. These need to be softened, refined, elevated. In all your course of action, you should discipline yourself to habits of self-control. With the spirit you now possess, you can never enter Heaven.

"Beloved, now are we the sons of God." Can any human dignity equal this? What higher position can we occupy than to be called the sons of the infinite God? You would be ready to do some great thing for the Master, but the very things which would please him most, you do not do. Will you not be faithful in overcoming self, that you may have the peace of Christ and an indwelling Saviour?

Your afflicted son needs to be dealt with calmly and tenderly; he needs your compassion.

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#164 He should not be exposed to your insane temper and unreasonable demands. You must reform in respect to the spirit you manifest. Ungovernable passion will not be subdued in a moment; but your lifework is before you to rid the garden of the heart of the poisonous weeds of impatience, fault-finding, and an overbearing disposition. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. They that_[#28p164] are Christ's have crucified the flesh, with its affections and lusts. But the brutish part of your nature takes the lines of control, and guides the spiritual. This is God's order reversed.

Your faithfulness in labor is praiseworthy. Others in the Office would do well to imitate your example of fidelity, diligence, and thoroughness. But you lack the graces of the Spirit of God. You are an intelligent man, but your powers have been abused. Jesus Christ presents to you his grace, patience, and love. Will you accept the gift? Be careful of your words and actions. You are sowing seed in your daily life. Every thought, every word uttered, and every action performed, is seed cast into the soil, which will spring up and bear fruit to life eternal, or to misery and corruption. Think, my brother, how the angels of God look upon your sad state when you let passion control you and then it is written in the books of Heaven. As is sown, so will be the harvest. You must reap that which you have sown.

#165 You should control the appetite, and in the name of Jesus be a conqueror on this point. Your health may improve with correct habits. Your nervous system is greatly shattered. The Great Physician can heal your body as well as your soul. Make his power your dependence, his grace your_[#28p165] strength, and your physical, moral, and spiritual powers will be greatly im-

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proved. You have more to overcome than some others, and therefore will have more severe conflicts; but Jesus will regard your earnest efforts; he knows just how hard you have to work to keep self under the control of his Spirit. Place yourself in the hands of Jesus. Self-culture should be your business, with the object before you of being a blessing to your children, and to all with whom you associate. Heaven will look with pleasure upon every victory you gain in the work of overcoming. If you put away anger and passion, and look unto Jesus who is the author and finisher of your faith, you may through his merits, develop a Christian character. Make a decided change at once, and be determined that you will act the part worthy of the intellect with which God has endowed you.

When I was shown the present condition of man in physical, mental, and moral power, and what he might become through the merits of Jesus Christ, I was astonished that he should preserve such a low level. Man may grow up into Christ his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases. The growing is a^[#28p166] continuous work. #166
Men with fiery passions have a constant conflict with self; but the harder the battle, the more glorious will be the victory gained and the eternal reward.

You are connected with the Office of publication. In this position your peculiar traits of character will be developed. The little courtesies of life should be cherished. A pleasant and amiable temper, blended with a firm principle of justice and honesty, will make you a man of influence. Now is the time to obtain a moral fitness for Heaven. The church to which you belong must have the refin-

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ing, elevating grace of Jesus Christ. God requires his followers to be men of good report, as well as to be pure, elevated, and honest; kind, as well as faithful. It is essential to be right in the weightier matters; but this is no excuse for negligence in things apparently of less importance. The principles of the law of God must be developed in the life and character. An amiable temper, combined with firm integrity and faithfulness, will constitute a moral fitness for any position. The apostle Paul exhorts, "Be courteous."

#167 We must be learners in the school of Christ. We cannot imitate his example unless we are pleasing in disposition, and condescending in deportment. True Christian politeness should be cultivated. No one else can lessen our influence as we can^[#28p167] ourselves through the indulgence of uncontrollable temper. A naturally petulant man does not know true happiness, and is seldom content. He is ever hoping to get into a more favorable position, or to so change his surroundings that he will have peace and rest of mind. His life seems to be burdened with heavy crosses and trials, when, had he controlled his temper and bridled his tongue, many of these annoyances might have been avoided. It is the soft answer which turneth away wrath. Revenge has never conquered a foe. A well-regulated temper exerts a good influence on all around; but "he that hath no rule over his own spirit is like a city that is broken down, and without walls."

Consider the life of Moses. Meekness in the midst of murmuring, reproach, and provocation, constituted the brightest trait in his character. Daniel was of a humble spirit. Although he was surrounded with distrust and suspicion, and his enemies, laid a snare for his life, yet his course never deviated from principle. He maintained a serene and cheerful trust in God. Above

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all, let the life of Christ teach you. When reviled, he reviled not again; when he suffered, he threatened not. This lesson you must learn, or you will never enter Heaven. Christ must be made your strength. In his name you will be more than conqueror. [#28p168] No enchantment against Jacob, nor divination against Israel, will prevail. If your soul is riveted to the eternal Rock, you are safe. Come joy or come sorrow, nothing can sway you from the right. #168

You have been afloat in the world; but the eternal truth will prove an anchor to you. You need to guard your faith. Do not move from impulse, nor entertain vague theories. Experimental faith in Christ and submission to the law of God are of the highest consequence to you. Be willing to take advice and counsel of those who have experience. Make no delay in the work of overcoming. Be true to yourself, to your children, and to God. Your afflicted son needs to be tenderly dealt with. As a father, you should remember that the nerves that can thrill with pleasure can also thrill with keenest pain. The Lord identifies his interest with suffering humanity.

Many parents forget their accountability to God to so educate their children for usefulness and duty that they will be a blessing to themselves and to others. Children are often indulged from their babyhood; and wrong habits become fixed. The parents have been bending the sapling. By their course of training the character either develops into symmetry and beauty or into deformity. But while many err upon the [#28p169] side of indulgence, others go to the opposite extreme and rule their children with a rod of iron. Neither of these follow out the Bible directions. Both are doing a fearful work. They are molding the minds of their children, and must render an account in the day of God for the manner in which they have #169

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done this. Eternity will reveal the results of the work done in this life. "As the twig is bent, the tree inclines."

Your manner of government is wrong, decidedly wrong. You are not a tender, pitiful father. What an example do you give your children in your insane outbursts of passion! What an account will you have to render to God for your perverse discipline. If you would have the love and respect of your children, you must manifest affection for them. The indulgence of passion is never excusable; it is always blind and perverse.

#170 God calls upon you to change your course of action. You can be a useful and efficient man in the Office if you will make determined efforts to overcome. Do not set up your views as a criterion. The Lord connected you with his people that you might be a learner in the school of Christ. Your ideas have been perverted. You must not now lean to your own understanding. You cannot be saved unless^[#28p170] your spirit is changed. Notwithstanding the fact that Moses was the meekest man that lived upon the earth, on one occasion he drew the displeasure of God upon himself. He was harassed greatly by the murmuring of the children of Israel for water. The undeserved reproaches of the people which fell upon him led him for a moment to forget that this was not against him but against God; and instead of being grieved because the Spirit of God was insulted, he became irritated, offended, and in a self-willed, impatient manner struck the rock twice, saying, "Hear now, ye rebels: must we fetch you water out of this rock?" "Moses and Aaron put themselves forward in God's place, as though the miracle had been wrought by them. They did not exalt God, but themselves, before the people. Many will ultimately fail of eternal life because they indulge in a similar course.

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Moses revealed great weakness before the people. He showed a marked lack of self-control, a spirit similar to that possessed by the murmurers. He should have been an example of forbearance and patience before that multitude who were ready to excuse their failures, and disaffections, and unreasonable murmurings, on account of this exhibition of wrong on his part. The greatest sin consisted in assuming to take^[#28p171] the place #171 of God. The position of honor Moses had heretofore occupied did not lessen his guilt, but greatly magnified it. Here was a man hitherto blameless, now fallen. Many in a similar position would reason that their sin would be overlooked because of their long life of unwavering fidelity. But no; it was a more serious matter for a man who had been honored of God to show weakness of character in the exhibition of passion than if he had occupied a less responsible position. Moses was a representative of Christ, but how sadly was the figure marred! Moses had sinned, and his past fidelity could not atone for the present sin. The whole company of Israel was making history for future generations. This history the unerring pen of inspiration must trace with exact fidelity. Men of all future time must see the God of Heaven as a firm ruler, in no case justifying sin. Moses and Aaron must die without entering Canaan, subjected to the same punishment that fell upon those in a more lowly position. They bowed in submission, though with anguish of heart that was inexpressible; but their love and confidence in God was unshaken. Their example is a lesson that many pass over without learning from it as they should. Sin does not appear sinful. Self-exaltation does not appear to them grievous.

^[#28p172]

But few realize the sinfulness of sin; they flatter themselves that God is too good to punish

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the offender. The cases of Moses and Aaron, of David, and numerous others, show that it is not a safe thing to sin in word, or thought, or deed. God is a being of infinite love and compassion. In the parting address which Moses gave to the children of Israel, he said, "For the Lord thy God is a consuming fire, even a jealous God." The touching plea made by Moses that he might be privileged to enter Canaan was steadfastly refused. The transgression at Kadesh had been open and marked; and the more exalted the position of the offender, the more distinguished the man, the firmer was the decree, and the more certain the punishment.

Dear Bro. ----, be warned. Be true to the light which shines upon your pathway. Said Paul, "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."

Epistle Number Six.

#173 Three years since the Lord gave me a view of things past, present, and future. I saw young men preaching the truth, some of whom, at that time, had not yet^[#28p173] received it themselves. They have since taken hold of the truth, and are trying to lead others to it.

I was shown your case, Bro. ----. Your past life has not been of that character to lead you away from and above yourself. You are naturally selfish, and self-sufficient, having all confidence in your own strength. This will prevent you from acquiring the experience necessary to make you a humble, efficient minister of Jesus Christ.

There are many in the field who are in a similar condition. They can present the theory of the truth, but are wanting in true godliness. If the ministers now laboring in the gospel field, yourself included, felt the necessity of daily examina-

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tion of self, and daily communion with God, they would then be in a condition to receive the words from God to be given to the people. Your words and daily life will be a savor of life unto life, or of death unto death.

You may intelligently believe the truth, but the work is still before you to bring every action of your life, and every emotion of your heart into harmony with your faith. The prayer of Christ for his disciples just prior to his crucifixion was, "Sanctify them through thy truth; thy word is truth." The influence of the truth_[#28p174] should affect not merely the understanding, but the heart and life. Genuine, practical religion will lead its possessor to control his affections. His external conduct should be sanctified through the truth. I assure you before God that you are seriously deficient in practical piety. Ministers should not assume the responsibility of teachers of the people, in imitation of Christ, the great Exemplar, unless they are sanctified to the great work, that they may be ensamples to the flock of God. An unsanctified minister can do incalculable harm. While professing to be the ambassador of Christ, his example will be copied by others; and if he lacks the true characteristics of a Christian, his faults and deficiencies will be reproduced in them. #174

Men may be able to repeat with fluency the great truths brought out with such thoroughness and perfection in our publications; they may talk fervently and intelligently of the decline of religion in the churches; they may present the gospel standard before the people in a very able manner, while the every-day duties of the Christian life, which require action as well as feeling, are disregarded by them, as not among the weightier matters. This is your danger. Practical religion asserts its claims alike over the heart, the mind, and the daily life. Our sacred faith does not

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#175 [#28p175] consist merely in feeling, nor in action; but the two must be combined in the Christian life. Practical religion does not exist independent of the operation of the Holy Spirit. You need this agency, my brother, and so do all who enter upon the work of laboring to convince transgressors of their lost condition. This agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. The human faculties, when under the special direction of the grace of God, are capable of being used to the best purpose on earth, and will be exercised in the future immortal life.

Brother ----, I have been shown that you could make a very successful teacher if you would become thoroughly sanctified to the work; but that you would be a very poor laborer if not thus consecrated. You will not accept the servant capacity, the work part of the gospel preacher's duty, as did the world's Redeemer; and in this particular there are many as deficient as yourself. They accept their wages, with scarcely a thought as to whether they have served themselves or the cause most; whether they have given their time and talents entirely to the work of God, or whether they have only spoken in the desk, and
#176 devoted the balance of their [#28p176] time to their own interests, inclination, or pleasure.

Christ, the Majesty of Heaven, laid aside his robes of royalty, and came to this world, all seared and marred by the curse, to teach men how to live a life of self-denial and self-sacrifice, and how to carry out practical religion in their daily lives. He came to give a correct example of a gospel minister. He labored constantly for one object; all his powers, and every act of his life was for the salvation of men. He traveled on foot, teaching his followers as he went. His garments

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were dusty and travel-stained, and his appearance was uninviting. But the simple, pointed truths which fell from his divine lips soon caused his hearers to forget his appearance, and to be charmed, not with the man, but with the doctrine he taught. After teaching throughout the entire day, he frequently devoted the night to prayer. He made his supplications to his Father with strong crying and tears. He prayed, not for himself, but for those whom he came to redeem.

Few ministers pray all night as did our Saviour, or devote hours in the day to prayer that they may be able ministers of the gospel, and effectual in bringing men to see the beauties of the truth, and to be saved through the merits of Christ.^[#28p177] Daniel prayed three times a day; #177 but many, who make the most exalted profession do not humble their souls before God in prayer even once a day. Jesus, the dear Saviour, has given marked lessons in humility to all, but especially to the gospel minister. In his humiliation, when his work upon earth was nearly finished, and he was about to return to his Father's throne, whence he had come, with all power in his hands, and all glory upon his head, among his last lessons to his disciples was one upon the importance of humility. While his disciples were contending as to who should be the greatest in the promised kingdom, he girded himself as a servant, and washed the feet of those who called him Lord and Master.

His ministry was nearly completed; he had only a few more lessons to impart. And that they might never forget the humility of the pure and spotless Lamb of God, the great and efficacious Sacrifice for man humbled himself to wash the feet of his disciples. It will do you good, and our ministers generally, to frequently review the closing scenes in the life of our Redeemer. Here, beset

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#178 with temptations, we may all learn lessons of the utmost importance to us. It would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary. [#28p178] We should take it point by point, and let the imagination vividly grasp each scene, especially the closing ones of his earthly life. By thus contemplating his teachings and sufferings, and the infinite sacrifice made by him for the redemption of the race, we may strengthen our faith, quicken our love, and become more deeply imbued with the spirit which sustained our Saviour. If we would be saved at last, we must all learn the lesson of penitence and faith at the foot of the cross. The humiliation of Christ was to save us from everlasting disgrace. He consented to have scorn, mockery, and abuse fall upon him in order to shield us. It was our transgression that gathered the veil of darkness about his divine soul, and extorted the cry from him as of one smitten and forsaken of God. He bore our sorrows; he was put to grief for our sins. He made himself an offering for sin, that we might be justified before God through him. Everything noble and generous in man will respond to the contemplation of Christ upon the cross.

#179 I long to see our ministers dwell more on the cross of Christ, their own hearts, meanwhile, softened and subdued by the Saviour's matchless love, which prompted to that infinite sacrifice. If, in connection with the theory of the truth, our ministers would dwell more upon practical godliness, [#28p179] speaking from a heart imbued with the spirit of truth, we would see many more souls flocking to the standard of truth; their hearts would be touched by the pleadings of the cross of Christ, the infinite generosity and pity of Jesus in suffering for man. These vital subjects, in connection with the doctrinal points of our faith, would

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effect much good among the people. But the heart of the teacher must be filled with the experimental knowledge of the love of Christ.

The mighty arguments of the cross will convict of sin. The divine love of God, expressed for sinners in the gift of his Son to suffer shame and death, that they might be ennobled and endowed with everlasting life, is the study for a lifetime. I ask you to study anew the cross of Christ. If all the proud and vainglorious, whose hearts are panting for the applause of men, and for distinction above their fellows, could rightly estimate the value of the highest earthly glory, in contrast with the value of the Son of God, rejected, despised, spit upon by the very ones whom he came to redeem, how insignificant would appear all the honor that finite man can bestow.

Dear brother, you feel, in your imperfect accomplishments, that you are qualified for almost any position. But you have not yet been found sufficient to 0[#28p180] control yourself. You feel #180 competent to dictate to men of experience, when you should be willing to be led, and to place yourself in the position of a learner. The less you meditate upon Christ and his matchless love, and the less you are assimilated to his image, the better will you appear in your own eyes, and the more self-confidence and self-complacency will you possess. A correct knowledge of Christ, a constant looking unto the Author and Finisher of our faith will give you such a view of the character of a true Christian that you cannot fail to make a right estimate of your own life and character in contrast with those of the great Exemplar. You will then see your own weakness, your ignorance, your love of ease, and unwillingness to deny self.

You have but just begun the study of God's holy word. You have picked up some gems of truth, which, with much toil and many prayers,

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have been dug up by others; but the Bible is full of them; make that book your earnest study, and the rule of your life. Your danger will ever be in despising counsel and in placing a higher value on yourself than God places upon you. There are many who are always ready to flatter and praise a minister who can talk. A young minister is ever in danger of being petted and applauded to his own
#181 injury, while at the same time he may be deficient in the essentials which God requires of every one who professes to be mouth-piece for him.

You have merely, entered the school of Christ. The fitting up for your work is a life business, a daily, laborious, hand-to-hand struggle with established habits, inclinations, and hereditary tendencies. It requires a constant, earnest, and vigilant effort to watch and control self, to keep Jesus prominent, and self out of sight.

It is necessary for you to watch for the weak points in your character, to restrain wrong tendencies, and to strengthen and develop noble faculties that have not been properly exercised. The world will never know the work secretly going on between the soul and God, nor the inward bitterness of spirit, the self-loathing, and the constant efforts to control self; but many of the world will be able to appreciate the result of those efforts. They will see Christ revealed in your daily life. You will be a living epistle, known and read of all men, and will possess a symmetrical character, nobly developed.

"Learn of me," said Christ, "for I am meek and lowly of heart, and ye shall find rest to your souls." He will instruct those who come to him for knowledge. There are multitudes of false teachers
#182 in the world. The apostle declares that in the last days men will "heap to themselves teachers having itching ears," because they desire to

hear smooth things. Against these Christ has warned us: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves; by their fruits ye shall know them." The class of religious teachers here described profess to be Christians. They have the form of godliness, and appear to be laboring for the good of souls, while they are at heart avaricious, selfish, ease-loving, following the promptings of their own unconsecrated hearts. They are in conflict with Christ and his teachings, and are destitute of his meek and lowly spirit.

The preacher who bears the sacred truth for these last days must be the opposite of all this, and, by his life of practical godliness, plainly mark the distinction existing between the false and the true shepherds. The Good Shepherd came to seek and to save that which was lost. He has manifested in his works his love for his sheep. All the shepherds who work under the Chief Shepherd will possess his characteristics; they will be meek and lowly of heart. Childlike faith brings rest to the soul, and also works by love, and is ever interested for others. If the spirit of ^{#183}Christ dwells in them, they will be Christlike, and do the works of Christ. Many who profess to be the ministers of Christ have mistaken their master. They claim to be serving Jesus Christ, but are not aware that it is Satan's banner they are rallying under. They may be worldly wise, and eager for strife and vainglory, making a show of doing a great work; but God has no use for them. The motives which prompt to action give character to the work. Although men may not discern the deficiency, God marks it.

The letter of the truth may convince some souls who will take firm hold of the faith and be saved at last; but the selfish preacher who pre-

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sent the truth to them will have no credit with God for their conversion. He will be judged for this unfaithfulness while professing to be a watchman on the walls of Zion. Pride of heart is a fearful trait of character. "Pride goeth before destruction." This is true in families, in the church, and in nations. The Saviour of the world is choosing plain, uneducated men, as he did when upon earth, and teaching them to carry his truth, beautiful in its simplicity, to the world, and especially to the poor. The Chief Shepherd will connect the under-shepherds with himself. He does not design that these unlearned men should [#28p184] remain ignorant while pursuing their labor, but that they shall receive knowledge from himself, the source of all knowledge, light, and power.

It is the absence of the Holy Spirit and the grace of God that makes the gospel ministry so powerless to convict and convert. After the ascension of Jesus, doctors, lawyers, priests, rulers, scribes, and theologians listened with astonishment to the words of wisdom and power from unlearned and humble men. These wise men marveled at the success of the lowly disciples, and finally accounted for it to their own satisfaction, from the fact that they had been with Jesus and learned of him. Their character and the simplicity of their teachings were similar to the character and teachings of Christ. The apostle describes it in these words: "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."

Those who teach unpopular truth today must have the power from on high to connect with their doctrine, or their efforts will be of but

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little account. The precious grace of humility is sadly wanting in the_[#28p185] ministry and church. #185
 Men who preach the truth think too highly of their own abilities. True humility will lead a man to exalt Christ and the truth, and to realize his utter dependence upon the God of truth. It is painful to learn lessons of humility, yet nothing will be more beneficial in the end. The pain attendant upon learning lessons of humility is in consequence of our being elated by a false estimate of ourselves, so that we are unable to see our great need. Vanity and pride fill the hearts of men. God's grace alone can work a reformation.

It is your work, my brother, to humble yourself, and not wait for God to humble you. God's hand at times bears heavily upon men to humble them and bring them into a proper position before him. But how much better it is to keep the heart daily humbled before God. We can abase ourselves, or we can build ourselves up in pride, and wait till God abases us. Ministers of the gospel suffer little for the truth's sake to-day. If they were persecuted as were the apostles of Christ, and as were holy men of God in later times, there would be a closer pressing to the side of Christ, and this closer connection with the Saviour would make their words a power in the land. Christ was a man of sorrows, and acquainted with grief._[#28p186] He endured the persecutions and contradiction of sinners; he was poor, and suffered hunger and fatigue; he was tempted by the devil, and his works and teachings called forth the bitterest hatred. Of what do we deny ourselves for Christ's sake? Where is our devotion to the truth? We shun the things which do not please us, and avoid care and responsibilities. Can we expect the power of God to work with our efforts when we are so little consecrated to the work? #186

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My brother, I was shown that your standard of piety is not high. You need to have a deeper sense of your responsibility to God and to society. Then you will not feel satisfied with yourself, nor will you try to excuse yourself by pointing to the deficiencies of others. You have not so thorough a knowledge of the truth that you should relax your efforts to qualify yourself to instruct others. You need to have a new conversion in order to become an able, devoted minister of the gospel, a man of piety and holiness. If you should devote all your energies to the cause of God, you would give none too much. It is a lame offering at best that any of us can make. If you are continually reaching out after God and seeking a deeper consecration to him, you will be gathering new ideas from searching the Scriptures for yourself. [#28p187]

In order to comprehend the truth, you should discipline and train the mind, seeking continually to possess the graces of genuine piety. You scarcely know what this is now. If Christ is in you, you will have something more than a theory of the truth. You will not only be repeating the lessons Christ gave when upon the earth, but you will be educating others by your life of self-denial and devotion to the cause of God. Your life will be a living sermon, possessing greater power than any discourse given in the desk.

You need to cultivate in yourself that unselfish spirit, that self-denying grace and pure devotion, which you wish to see others carry out in their lives. In order to continually increase in spiritual intelligence, and to become more and more efficient, you need to cultivate habits of usefulness in the minor duties lying in your pathway. You must not wait for opportunities to do a great work, but seize the first chance to prove yourself

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faithful in that which is least, and you may thus work your way up from one position of trust to another. You will be apt to think you are not deficient in knowledge, and will be inclined to neglect secret prayer, watchfulness, and a careful study of the Scriptures, and will in consequence be overcome by the enemy. Your ways may appear perfect in your own eyes, [#28p188] while in reality #188 you may be very defective. You have no time to parley with the adversary of souls. Now is the time to take your stand and disappoint the enemy.

You need to closely and jealously criticise yourself. You will be inclined to set up your opinion as a standard, irrespective of the opinions and judgment of men of experience whom God has used to advance his cause. Young men in the ministry now know but little of hardships; and many will fail of becoming as useful as they might, for the very reason that things are made too easy for them.

You have responsibilities in your family which you think you understand; but you know little about them as you ought to know. You have many things to unlearn which you have prided yourself in knowing. I was shown that you had gathered up ideas that you take for verity and truth, which are directly opposed to the Bible. Paul had these things to meet and to contend with in young ministers of his day. You have been too ready to accept as light the sayings and positions of men. Be careful how you advance your ideas as Bible truth. Be careful of your steps. I had hoped that such a reformation had taken place in your life that I should never be called upon to write these words. [#28p189] #189
You have a duty to do at home which you cannot shun and yet be true to God and to your God-given trust. That which I now refer to has not

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been shown me definitely in your case, but in hundreds of similar cases; therefore when I see you falling into the same error of many parents in this age of the world, I cannot excuse your neglect of duty. You have one child, one soul committed to your trust. But when you show such manifest weakness and lack of wisdom in training this one child, following your ideas rather than the Bible rule, how can you be intrusted to teach and manage matters where the eternal interests of man are involved.

I address myself to both you and your wife. My position in the cause and work of God demands of me an expression in matters of discipline. Your example in your own domestic affairs will do a great injury to the cause of God. The gospel field is the world. You wish to sow the field with gospel truth, waiting for God to water the seed sown that it may bring forth fruit. You have intrusted to you a little plot of ground; but your own door-yard is left to grow up with brambles and thorns while you are engaged in weeding others' gardens. This is not a small work, but one of great moment. You are preaching the gospel to others, practice it yourself^[#28p190] at home. You are indulging the whims and passions of a perverse child, and by so doing cultivating traits of character which God hates, and which make the child unhappy. Satan takes advantage of your neglect, and he controls the mind. You have a work to do to show that you understand the duties devolving upon a Christian father in molding the character of your child after the divine Pattern. Had you commenced this work in her infancy, it would be easy now, and the child would be far happier. But under your discipline the will and perversity of the child have all the while been strengthening. Now it will require greater severity, and more constant, persevering effort, to undo what you have

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been doing. If you cannot manage one little child that it is your special duty to control, you will be deficient in wisdom in managing the spiritual interests of the church of Christ.

There are errors lying at the very foundation of your experience that must be rooted out, and you must become a learner in the school of Christ. Open your eyes to discern where the difficulty lies, and then make haste to repent of these things and begin to work from a correct standpoint. Labor not in self, but in God. Put away pride, self-exaltation, and vanity, and learn of Christ the sweet lessons of the ^{#28p191} cross. You ^{#191} must give yourself unreservedly to the work. Be a living sacrifice upon the altar of God.

If the child of a minister manifests passion, and is indulged in nearly all its wants, it has an influence to counteract the testimonies God has given me for parents in regard to the proper management of their children. You are going directly contrary to the light God has been pleased to give, choosing a picked-up theory of your own. But this experiment, so directly in opposition to the instructions of the word of God, must not be carried out to the injury of the very ones whom God would have us instruct in reference to the training of their children.

Your interest should not be swallowed up in your own family to the exclusion of others. If you share the hospitalities of your brethren, they may reasonably expect something in return. Identify your interest with parents and children, seeking to instruct and to bless. Sanctify yourself to the work of God, and be a blessing to those who entertain you, conversing with parents, and in no case overlooking the children. Do not feel that your own little one is more precious in the sight of God than other children. You are liable to neglect others while petting and indulging your little one;

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#192 and this very child gives_[#28p192] evidence of your deficient management. She is guilty of acts of disobedience and passion as many times in a day as her will is crossed. What an influence is this to bring to bear upon families whom God is seeking to instruct and to reform from lax ideas in regard to discipline.

In your blind and foolish fondness, you have both surrendered to your child. You let her hold the reins in her tiny fists, and she ruled you both before she was able to walk. What can be expected of the future in view of the past? Let not the example of this indulged and petted child give lessons against you which the Judgment will show have resulted in the loss of scores of children. If men and women accept you as a teacher from God, will they not be inclined to follow your pernicious example in the indulgence of their children? Will not the sin of Eli be yours? and will not the retribution that fell on him fall on you? Your child will never see the kingdom of God with her present habits and disposition. And you, her parents, will be the ones who have closed the gates of Heaven before her. How, then, will it stand in regard to your own salvation? Remember, you will reap what you sow.