

THE
TESTIMONIES
TO THE CHURCH,
Testimonies Nos. 29-30

BY ELLEN G. WHITE.

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

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Contents

#29 Testimony For The Church	Pg. 3
#30 Testimony For The Church	Pg. 162

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**Testimony for the Church
No. 29**

By Ellen G. White
Steam Press of the Seventh-Day Adventist
Publishing Association
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1880

TESTIMONY For The CHURCH
The JUDGMENT

On the morning of Oct. 23, 1879, about two o'clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming Judgment. Language fails me in which to give an adequate description of the things which passed before me, and of the effect they had upon my mind.

The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire, "Ledger of Heaven." One of these books containing the names of those who claimed to believe the truth was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

Another book was opened, wherein were recorded the sins of those who professed the [#29p.4] truth. Under the general heading of selfishness ^{#4} came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded in their respective

Testimony #29

columns the lesser sins. Under covetousness came falsehood, theft, robbery, fraud, and avariciousness; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld, I was filled with inexpressible anguish, and exclaimed, Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?

As the Holy One upon the throne slowly turned the leaves of the Ledger, and his eyes rested for a moment upon individuals, his glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as if traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as his solemn, searching eye sweeps over that company, there is a quaking of heart, for they are^[#29p.5] self-condemned without one word being uttered. In anguish of soul each declares his own guilt, and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life.

One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale and quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges,

Testimony #29

but they had not heeded nor improved them. They now see that they presumed too much upon the mercy of God. True, they had not such confessions to make as had the vile and basely corrupt; but like the fig-tree they were cursed because they bore no fruit, because they had not put to use the talents intrusted to them.

This class had made *themselves* supreme, laboring only for selfish interests. They were not rich toward God, not having responded to his claims upon them. Although professing to be servants of Jesus Christ, they brought no souls to him. Had the cause of God been dependent on their efforts, it would have languished; for they not only withheld the means lent them of God, but they withheld themselves. But these now see and feel that in occupying an irresponsible position in reference to the work and cause of God, they have placed themselves on the left hand. They had opportunity, but would not do the work that they could and should have done.

The names of all who professed the truth #6
[#29p.6] were mentioned. Some were reproved for their unbelief, others for having been slothful servants. They allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were selfishly serving their own temporal interests. By cultivating the abilities God had given them, they could have been reliable burden-bearers, working for the interest of the Master. Said the Judge, All will be justified by their faith, and judged by their works. How vividly then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow-men. Each was to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by

Testimony #29

aiding the cause of God with his means. But like Meroz, the curse of God rested upon them for what they did not do. They loved that work which would bring the greatest profit in this life; and opposite their names in the Ledger devoted to good works there was a mournful blank.

The words spoken to these were most solemn: You are weighed in the balances, and found wanting. You have neglected spiritual responsibilities because of busy activity in temporal matters, while your very position of trust make it necessary that you should have more than human wisdom and greater than finite judgment. This you needed in order to perform even the mechanical part of your labor; and when you disconnected God and his glory from^[#29p.7] your business, you turned from his blessing.

The question was then asked, Why have you not washed your robes of character, and made them white in the blood of the Lamb? God sent his Son into the world, not to condemn the world, but that through him it might be saved. My love for you has been more self-denying than a mother's love. It was that I might blot out your dark record of iniquity, and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt. The pangs of death, and the horrors of the darkness of the tomb, I endured that I might conquer him who had the power of death, unbar the prison-house, and open for you the gates of life. I submitted to shame and agony because I loved you with an infinite love, and would bring back my way-ward, wandering sheep to the paradise of God, to the tree of life. That life of bliss which I purchased for you at such a cost, you have disregarded. Shame, reproach, and ignominy, such as your Master bore for you, you have shunned. The privileges he died to bring within your reach have

Testimony #29

not been appreciated. You would not be partaker of his sufferings, and you cannot now be partaker with him of his glory. Then were uttered these solemn word: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is holy, let him be holy still." The book then closed, and the mantle fell from the person on the throne, revealing the terrible glory of the Son of God.

The scene then passed away, and I found myself still upon the earth, inexpressibly grateful that the day of God had not yet come, and that precious probationary time was still granted us in which to prepare for eternity. #8

OUR PUBLICATIONS.

Some things of grave importance have not been receiving due attention at our Offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated, and not lie in the shelves, falling dead from the press. Our people are behind the times, and are not following the opening providence of God.

Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain the Office and keep good a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek, and at Oakland, do not become informed in regard to the wants of the cause, and the capital required to keep the business moving. They do not understand the liability to losses, and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the lowest figures on our

Testimony #29

#9 publication, thus leaving scarcely any margin. And after the prices have been reduced to almost ruinous figures, they manifest but a feeble interest in increasing the sales of the very books^[#29p.9] on which they have asked such low prices. The object gained, their burden ceases, when they ought to have an earnest interest and a real care to press the sale of the publication, thereby sowing the seeds of truth, and bringing means into the Offices to invest in other publications.

There has been, on the part of ministers, a very great neglect of duty in not interesting the churches in the localities where they labor, in regard to this matter. When once the prices of books are reduced, it is a very difficult matter to get them again upon a paying basis, as men of narrow minds will cry speculation, not discerning that no one man is benefitted, and that God's instrumentalities must not be crippled for want of capital. Books that ought to be widely circulated are lying useless in our Offices of publication, because there is not interest enough manifested to get them circulated.

#10 The press is a power; but if its products fall dead for want of men who will execute plans to widely circulate them, its power is lost. While there has been a quick foresight to discern the necessity of laying out means in facilities to multiply books and tracts, plans to bring back the means invested, so as to reproduce other publications, have been neglected. The power of the press with all its advantages is in their hands, and they can use it to the very best account, or they can be half asleep, and through inaction, lose the advantages which they might gain. They can extend the light, by judicious calculation, in the sale of books and pamphlets. They can send them into thousands of families who now sit in the darkness of error.^[#29p.10]

Testimony #29

With other publishers, there are regular systems of introducing into the market books of no vital interest. "The children of this world are wiser in their generation than the children of light." Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. Living preachers are few. There is only one where there should be a hundred. Many are making a great mistake in not putting their talents to use in seeking to save the souls of their fellow-men. Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness.

Missionaries are wanted everywhere. In all parts of the field canvassers should be selected, not from the floating element in society, not from men and women who are good for nothing else, and have made a success of nothing; but they should be persons of good address, of tact, keen foresight and ability. Such are needed to make a success as colporteurs, canvassers, and agents. Men suited to this work undertake it; but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply working as colporteurs. Thus the work of the colporteur is belittled. They are influenced to get a license to preach, and the very ones^[#29p.11] #11 who might have been trained to make good missionaries to visit families at their homes, and talk and pray with them, are caught up to make poor ministers, and the field where so much labor is needed and where so much good might be accomplished for the cause, is neglected. The efficient

Testimony #29

colporteur, if his work is faithfully done, should have a sufficient remuneration for his services as well as the minister.

If there is one work more important than another, it is that of getting before the public our publications which will lead men to search the Scriptures. Missionary work, introducing our publications into families, conversing, and praying with and for them is a good work, and one which will educate men and women to do pastoral labor.

Everyone is not fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work.

The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them. It was not the wisest plan to place these books at a low figure and have only one set in a church. They should be in the library of every family, and read again and again. Let them be #12 kept^[#29p.12] where they can be read by many, and let them be worn out in being read by all the neighbors.

There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstances. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much

Testimony #29

time and labor spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family. Parents, your children are in danger of going contrary to the light given of Heaven, and you should both purchase and read the books, for they will be a blessing to you and yours.

You should lend Spirit of Prophecy to your neighbors, and prevail upon them to buy copies for themselves. Missionaries for God, you should be earnest, active, vigorous workers.

Many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion, have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light, so precious,^[#29p.13] coming from the throne of God, is hid under a bushel. God will make his people responsible for this neglect. An account must be rendered to him for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination. #13

We now have great facilities for spreading the truth, but our people are not coming up to the privileges given them. They do not see and sense the necessity in every church of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals, including our health journal, and to introduce our books and pamphlets. Men should be at work

Testimony #29

who are willing to be taught as to the best way of approaching individuals and families. Their dress should be neat, but not foppish, and their manners such as not to disgust the people. There is a great want of true politeness among us as a people. This should be cultivated by all those who take hold of the missionary work.

Our publishing houses should show marked prosperity. Our people can sustain them if they will show a decided interest to work our publications into the market. But, should as little interest be manifested in the year to come as has been shown in the year past, there will be but small margin to work upon.

The wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of truth. Many are becoming disgusted^[#29p.14] with the inconsistencies, errors, and the apostasy of the churches, and with the festivals, fairs, lotteries, and numerous inventions to exhort money for church purpose. There are many who are seeking for light in the darkness. If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. But many of our brethren act as if the people were to come to them or send to our Offices to obtain publications, when thousands do not know that they exist.

God calls upon his people to act like living men, and not to be indolent, sluggish, and indifferent. We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly.

My soul was agonized as I saw the indifference of our people who make so high a profession. I was shown that the blood of souls will be on the

garments of very many who now feel at ease and irresponsible for souls that are perishing around them for want of light and knowledge. They have come in contact with them, but have never warned them, never prayed with or for them, and never made earnest efforts to present the truth to them. I was shown that there has been a wonderful negligence on this point. Ministers are not doing one-half what they might do to educate the people for whom they labor upon all points of truth and duty; and, as a consequence, the people are [#29p.15] spiritless and inactive. The stake and scaffold are not appointed for this time to test the people of God, and for this very reason the love of many has waxed cold. When trials arise, grace is proportioned for the emergency. We must individually consecrate ourselves on the very spot where God has said he would meet us. #15

Christ's Ambassadors.

Ambassadors for Christ have a solemn and important work, which rest upon some altogether too lightly. While Christ is the minister in the sanctuary above, he is also, through his delegates, the minister of his church on earth. He speaks to the people through chosen men, and carries forward his work through them, as when, in the days of his humiliation, he moved visibly upon the earth. Although centuries have passed, the lapse of time has not changed his parting promise to his disciples, "Lo I am with you always, even unto the end of the world." From Christ's ascension to the present day, men ordained of God, deriving their authority from him, have become teachers of the faith. Christ, the True Shepherd, superintends his work through the instrumentality of these under-shepherds. Thus the position of those who labor in word and doctrine becomes very important. In Christ's

stead they beseech the people to be reconciled to God.

#16 The people should not regard their ministers as mere public speakers and orators, but as Christ's ambassadors, receiving their wisdom [#29p.16] and power from the great Head of the church. To slight and disregard the word spoken by Christ's representative, is not only showing disrespect to the man, but also to the Master who has sent him. He is in Christ's stead. The voice of the Saviour should be heard in his representative.

Many of our ministers have made a great mistake in giving discourses which were wholly argumentative. There are souls who listen to the theory of truth and are impressed with the evidences brought out, and then if a portion of the discourse presents Jesus Christ as the Saviour of the world, the seed sown might spring up and bear fruit to the glory of God. But in many discourses the cross of Christ is not presented before the people. Some may be listening to the last sermon they will ever hear. And some will never again be situated where they can have the chain of truth brought before them and a practical application made of it to their hearts. That golden opportunity lost, is lost forever. Had Christ and his redeeming love been exalted in connection with the theory of truth, it might have balanced them on the side of Jesus Christ.

#17 There are more souls longing to understand how they may come to Christ than we imagine. Many listen to popular sermons from the pulpit and know no better how to find Jesus and the peace and rest which their souls desire, than before they listened. Ministers who preach the last message of mercy to the world should bear in mind that Christ is to be exalted as the sinner's refuge. Many ministers [#29p.17] think that it is not necessary to preach repentance and faith, with a

heart all subdued by the love of God; they take it for granted that their hearers are perfectly acquainted with the gospel, and that matters of a different nature must be presented in order to hold their attention. If their hearers are interested, they take it as evidence of success. The people are more ignorant in regard to the plan of salvation, and need more instruction upon this all-important subject, than upon any other.

Those who assemble to listen to the truth should expect to be profited, as did Cornelius and his friends: "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God."

Theoretical discourses are essential, that all may know the form of doctrine, and so the chain of truth, link after link, uniting in a perfect whole. But no discourse should ever be delivered without presenting Christ and him crucified as the foundation of the gospel, making a practical application of the truths set forth, and impressing upon the people the fact that the doctrine of Christ is not yea and nay, but yea and amen in Christ Jesus.

After the theory of truth has been presented, then comes the laborious part of the work. The people should not be left without instruction in the practical truths which relate to their every-day life. They must see and feel that they are sinners, and need to be converted to God. What Christ said, what he did, and what he taught, should be brought before them in the most impressive manner. [#29p.18]

#18

The work of the minister is but commenced when the truth is opened to the understanding of the people. Christ is our mediator and officiating high priest in the presence of the Father. He was shown to John as a Lamb that had been slain, as in the very act of pouring out his

blood in the sinner's behalf. When the law of God is set before the sinner, showing him the depth of his sins, he should then be pointed to the Lamb of God that taketh away the sin of the world. He should be taught repentance toward God and faith toward our Lord Jesus Christ. Thus will the labor of Christ's representative be in harmony with his work in the heavenly sanctuary.

Ministers would reach many more hearts if they would dwell more upon practical godliness. Frequently, when efforts are made to introduce the truth into new fields, the labor is almost entirely theoretical. The people are unsettled. They see the force of truth, and are anxious to obtain a sure foundation. As their feelings are softened, then is the time, above all others, to urge the religion of Christ home upon the conscience; but too often the course of lectures has been allowed to close without that work being done for the people which they needed. That effort was too much like the offering of Cain; it had not the sacrificial blood to make it acceptable to God. Cain was right in making an offering, but he left out all that made it of any value, the blood of the atonement.

#19 It is a sad fact that the reason why many dwell so much on theory, and so little on practical [#29p.19] godliness, is because Christ is not abiding in their hearts. They do not have a living connection with God. Many souls decide in favor of the truth, from the weight of evidence, without being converted. Practical discourses were not given in connection with the doctrinal, that as the hearers should see the beautiful chain of truth they might fall in love with its Author, and be sanctified through obedience. The minister's work is not done until he has urged home upon his hearers the necessity of change of character in accordance with the pure principles of the truth which they have received.

A formal religion is to be dreaded; for in it is no Saviour. Plain, close, searching, practical discourses were given by Christ. His ambassadors should follow his example in every discourse. Christ and his Father were one; in all the Father's requirements Christ cheerfully acquiesced. He had the mind of God. The Redeemer was the perfect pattern. Jehovah was manifested in him. Heaven was enshrined in humanity, and humanity inclosed in the bosom of Infinite Love. If ministers will in meekness sit at the feet of Jesus, they will soon obtain right views of God's character, and will be able to teach others also. Some enter the ministry without deep love to God or to their fellow-men. Selfishness and self-indulgence will be manifested in the lives of such, and while these unconsecrated, unfaithful watchmen are serving themselves instead of feeding the flock and attending to their pastoral duties, the people perish for want of proper instruction. [#29p.20] #20

In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ. The popular sins and indulgences of our day should be condemned, and practical godliness enforced. The minister should be deeply in earnest himself, feeling from the heart the words he utters, and unable to repress his feelings of concern for the souls of men and women for whom Christ died. Said the Master, "The zeal of thy house hath eaten me up." The same earnestness should be felt by his representatives.

An infinite sacrifice has been made for man, and made in vain for every soul who will not accept of salvation. How important, then, that the one who presents the truth shall do so under a full sense of the responsibility resting upon him. How tender, pitiful, and courteous should be all his conduct in dealing with the souls of men, when the Redeemer of the world has evidenced

that he valued them so highly. The question is asked by Christ, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household?" Jesus asks, Who? and every minister of the gospel should repeat the question to his own heart. As he views the solemn truths, and his mind beholds the picture drawn of the faithful and wise steward, his soul should be stirred to the very depths.

#21 To every man is given his work; not one is excused. Each has a part to act according to his capacity, and it devolves upon the one who presents the truth to carefully and prayerfully learn the ability of all who accept the truth,^[#29p.21] and then to instruct them and lead them along, step by step, letting them realize the burden of responsibility resting upon them to do the work that God has for them to do. It should be urged upon them again and again that no one will be able to resist temptation, to answer the purpose of God, and live the life of a Christian unless he shall take up his work, be it great or small, and do that work with conscientious fidelity. There is something for all to do besides going to church, and listening to the word of God. They must practice the truth heard, carrying its principles into their every-day life. They must be doing work for Christ constantly, not from selfish motives, but with an eye single to the glory of Him who made every sacrifice to save them from ruin.

Ministers should impress upon those who accept the truth that they must have Christ in their homes; that they need grace and wisdom from him in guiding and controlling their children. It is a part of the work which God has left for them to do, to educate and discipline these children, bringing them in subjection. Let the kindness and courtesy of the minister be seen in his treatment of children. He should ever bear in

mind that they are miniature men and women, younger members of the Lord's family. These may be very near and dear to the Master, and, if properly instructed and disciplined, will do service for him, even in their youth. Christ is grieved with every harsh, severe, and inconsiderate word spoken to children. Their rights are not always respected, and they are frequently^[#29p.22] treated as though they had not an individual character which needs to be properly developed, that it may not be warped, and the purpose of God in their lives prove a failure. #22

From a child, Timothy knew the Scriptures; and this knowledge was a safeguard to him against the evil influence surrounding him, and the temptation to choose pleasure and selfish gratification before duty. Such a safeguard all our children need; and it should be a part of the work of parents, and of Christ's ambassadors, to see that the children are properly instructed in the word of God.

If the minister would meet the approval of his Lord, he must labor with fidelity to present every man perfect in Christ. He should not, in his manner of labor, carry the impression that it is of little consequence whether men do or do not accept the truth, and practice true godliness; but the faithfulness and self-sacrifice manifested in his life should be such as to convince the sinner that eternal interests are at stake, and his soul is in peril unless he responds to the earnest labor put forth in his behalf. Those who have been brought from error and darkness to truth and light have great changes to make, and unless the necessity of thorough reform is pressed home upon the conscience, they will be like the man who looked in the mirror, the law of God, and discovered the defects in his moral character, but went away and forgot what manner of man he

was. The mind must be kept awake to a sense of responsibility, or it will settle back into a state of even more careless inattention than before it was
#23 aroused.^[#29p.23]

The work of the ambassadors for Christ is far greater and far more responsible than many dream of. They should not be at all satisfied with their success until they can, by their earnest labors and the blessing of God, present to him serviceable Christians, who have a true sense of their responsibility, and will do their appointed work. The proper labor and instruction will result in bringing into working order those men and women whose characters are strong, and their convictions so firm that nothing of a selfish character is permitted to hinder them in their work, to lessen their faith, or deter them from duty. If the minister has properly instructed those under his care, when he leaves for other fields of labor, the work left will not ravel out, for it is bound off so firmly that it is secure. Unless those who receive the truth are thoroughly converted, and there is a radical change in their life and character, the soul is not riveted to the eternal Rock; and after the labor of the minister ceases, and the novelty is gone, the impression soon wears away, the truth loses its power to charm, and they exert no holier influence, and are no better for their profession of the truth.

I am astonished, that with the examples before us of what man may be, and what he may do, we are not stimulated to greater exertion to emulate the good works of the righteous. All may not occupy a position of prominence, yet all may fill positions of usefulness and trust, and may, by their persevering fidelity, do far more good than they have any idea that they can do. Those who
#24 embrace the truth should^[#29p.24] seek a clear understanding of the Scriptures, and an experimen-

tal knowledge of a living Saviour. The intellect should be cultivated, the memory taxed. All intellectual laziness is sin, and spiritual lethargy is death.

Oh, that I could command language of sufficient force to make the impression I wish to make upon my fellow-laborers in the gospel! My brethren, you are handling the words of life, and you are dealing with minds that are capable of the highest development, if directed in the right channel. But there is too much exhibition of self in the discourses given. Christ crucified, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister of the gospel that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus magnified. The people will be so impressed with these all-absorbing subjects that they will talk of them, and praise them, instead of praising the minister, the mere instrument. But if the people have little interest in the word preached, while they praise the minister, he may know that the truth is not sanctifying his own soul. He does not speak it out to the hearers in such a manner that Jesus is honored, and his love magnified.

Said Christ, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." Let your light so shine that the glory will redound to God instead of to yourselves. If the praise comes to you, well may you tremble and be^[#29p.25] ashamed, #25 for the great object is defeated; God is not magnified, but the servant. Let your light *so shine*; be careful, minister of Christ, in what manner your light shines. If it flashes heavenward, revealing the excellence of Jesus Christ, it shines aright. If it is turned upon yourself, if you exhibit yourself, and attract the people to admire you, it would be

better for you to hold your peace altogether; for your light shines in the wrong way.

Ministers of Christ, you may be connected with God, if you will watch and pray. Let your words be seasoned with salt, and let Christian courtesy and true elevation pervade your demeanor. If the peace of God is ruling within, its power will not only strengthen but soften your hearts, and you will be living representatives of Jesus Christ. The people who profess the truth are backsliding from God. Jesus is soon to come, and they are unready. The minister must reach a higher standard himself, a faith marked with greater firmness, an experience that is living and vivid, not dull and common-place like that of the nominal professors. The word of God sets a high mark before you. Will you through fasting, and prayerful effort, attain to the completeness and consistency of Christian character? You should make straight paths for you feet, lest the lame be turned out of the way. A close connection with God will bring to you, in your labor, that vital power which arouses the conscience, and convicts the sinner of sin, leading him to cry, what shall I

#26 do to be saved?[#29p.26]

The commission which Christ gave to the disciples, just prior to his ascension to Heaven, was, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." "Neither pray I for these alone, but for them also which shall believe on thee through their word." The commission reaches those who shall believe on his word through his disciples. And all who are called of God to stand as ambassadors for him, should take the lessons

upon practical godliness given them by Christ in his word, and teach them to the people.

Christ opened the Scriptures to his disciples, beginning at Moses and the prophets, and instructed them in all things concerning himself, and also explained to them the prophecies. The apostles in their preaching, went back to Adam's day, and brought their hearers down through prophetic history, and ended with Christ and him crucified, calling upon sinners to repent and turn from their sins to God. The representatives of Christ in our day should follow their example, and in every discourse magnify Christ as the Exalted One, as all and in all.

Not only is formality taking possession of the nominal churches, but it is increasing to an alarming extent among those who profess to be keeping the commandments of God, and looking for the soon appearing of Christ in the clouds of heaven. We should not be narrow^[#29p.27] in our views, and limit our facilities for doing good; yet while we extend our influence, and enlarge our plans as Providence opens the way, we should be more earnest to avoid the idolatry of the world. While we make greater efforts to increase our usefulness, we must make corresponding efforts to obtain wisdom from God to carry on all the branches of the work after his own order, and not from a worldly stand-point. We should not pattern after the customs of the world, but make the most of the facilities which God has placed within our reach to get the truth before the people. #27

When we as a people have our works correspond with our profession, we shall see very much more accomplished than now. When we have men as devoted as Elijah, and possessing the faith which he possessed, we shall see that God will reveal himself to us as he did to holy men of old. When we have men, who, while they

acknowledge their deficiencies, will plead with God in earnest faith, as did Jacob, we shall see the same results. Power will come from God to man in answer to the prayer of faith. There is but little faith in the world. There are but few who are living near to God. And how can we expect more power, and that God will reveal himself to men, when his word is handled negligently, and when hearts are not sanctified through the truth? Men who are not half converted, self-confident, and self-sufficient in character, preach the truth to others. But God does not work with them, for they are not holy in heart and life. They do not walk humbly with God. We must have_[#29p.28] a converted ministry, and then we shall see the light of God, and his power aiding all our efforts.

The watchmen, anciently placed upon the walls of Jerusalem and other cities, occupied a most responsible position. Upon their faithfulness depended the safety of all within those cities. When danger was apprehended, they were not to keep silent day nor night. Every few moments they were required to call to one another, to see if all were awake, and no harm had come to any. Sentinels were stationed upon some eminence overlooking the important posts to be guarded, and the cry of warning or of good cheer was sounded from them. This was borne from one to another, each repeating the words till it went the entire rounds of the city.

These watchmen represent the ministry upon whose fidelity depends the salvation of souls. The stewards of the mysteries of God should stand as watchmen upon the walls of Zion; and if they see the sword coming they should sound the note of warning. If they are sleepy sentinels, and their spiritual senses are so benumbed that they see and realize no danger,

and the people perish, God will require their blood at the watchmen's hands.

"O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." The watchmen will need to live very near to God to hear his word and be impressed with his Spirit, that the people may not look to them in vain. "When I say unto^[#29p.29] the wicked, O wicked ^{#29} man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered they soul." Ambassadors of Christ should take heed that they do not, through their unfaithfulness, lose their own souls and the souls of those who hear them.

I was shown the churches in different States who profess to be keeping the commandments of God, and looking for the second coming of Christ. There is an alarming amount of indifference, of pride, love of the world, and cold formality existing among them. And these are the people who are fast coming to resemble ancient Israel, as far as the want of piety is concerned. Many are arbitrary, dictatorial, overbearing, boastful, proud, and unconsecrated. Yet some of these persons are ministers, handling sacred truths. Unless they repent, the candlestick will be removed out of its place. The Saviour's curse pronounced upon the fruitless fig-tree is a sermon to all formalists and boasting hypocrites who stand forth to the world in pretentious leaves, but are devoid of fruit. What a rebuke to those who have a form of godliness, while in their unchristian lives they deny the power thereof! He who treated with tenderness the very chief of sinners,^[#29p.30] he ^{#30}

who never spurned true meekness and penitence, however great the guilt, came down with scathing denunciations upon those who made high professions of godliness, but in works denied their faith.

MANNER OF SPEAKING.

Some of our most talented ministers are doing themselves great injury by their defective manner of speaking. While teaching the people their duty to obey God's moral law, they should not be found violating the laws of God in regard to health and life. Ministers should stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. If they will observe this simple rule, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than men in any other profession.

The chest will become broader, and by educating the voice, the speaker need seldom become hoarse, even by constant speaking. Instead of our ministers becoming consumptives by speaking, they may, by care, overcome all tendency to consumption.

I would say to my ministering brethren, Unless you educate yourselves to speak according to physical law, you will sacrifice life, and many will mourn the loss of "those martyrs to the cause of truth," when the facts in the case are that by indulging in wrong habits, you did injustice to yourselves and to the truth which you represented, and robbed God and ^{#31}the world of the services you might have rendered. God would have been pleased to have you live, but you slowly committed suicide.

The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected. All who

labor in the great cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good, and not detract from the force of the truth by their own deficiencies.

Ministers and teachers should discipline themselves to clear and distinct articulation, giving the full sound to every word. Those who talk rapidly, from the throat, jumbling the words together and raising their voices to an unnatural, high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud. The sympathies of the hearers are awakened for the speaker, for they know that he is doing violence to himself, and they fear that he will break down at any moment. It is no evidence that a man is having zeal for God because he works himself up into a frenzy of excitement and gesticulation. "Bodily exercise," says the apostle, "profiteth little."

The Saviour of the world would have his colaborers represent him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarse and uncouth manners were never seen in our Pattern, Christ Jesus. He was a representative of Heaven, and his followers must be like him. [#29p.32]

#32

Some reason that the Lord will qualify a man by his Spirit to speak as he would have him; but the Lord does not propose to do the work which he has given man to do. He has given us reasoning powers, and opportunities to educate the mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by his Spirit that which we cannot do for ourselves, and we will ever find in our Saviour power and efficiency.

QUALIFICATION FOR THE MINISTRY.

A great injury is often done our young men by permitting them to commence to preach when they have not sufficient knowledge of the Scriptures to present our faith in an intelligent manner. Some who enter the field are mere novices in the Scriptures. In other things they are also incompetent and inefficient. They cannot read the Scriptures without hesitating, miscalling words, and jumbling them together in such a manner that the word of God is abused. Those who are not qualified to present the truth in a proper manner need not be perplexed with regard to their duty. Their place is as learners, not as teachers. Young men who wish to prepare for the ministry are greatly benefitted by attending our College; but advantages are still needed that they may be qualified to become acceptable speakers. A teacher should be employed to educate the youth to speak without wearing the vocal organs. The manners, also, should receive attention.

#33

[#29p.33]

Some young men who enter the field are not successful in teaching the truth to others, because they have not been educated themselves. Those who cannot read correctly should learn, and they should become apt to teach before they attempt to stand before the public. The teachers in our schools are obliged to apply themselves closely to study, that they may be prepared to instruct others. These teachers are not accepted until they have passed a critical examination, and their capabilities to teach have been tested by competent judges. No less caution should be used in the examination of ministers; those who are about to enter upon the sacred work of teaching Bible truth to the world should be carefully examined by faithful, experienced persons.

After these have had some experience, there is still another work to be done for them; they should be presented before the Lord in earnest prayer that he would indicate by his Holy Spirit if they are acceptable to him. The apostle says, "Lay hands suddenly on no man." In the days of the apostles, the minister of God did not dare to rely upon their own judgment in selecting or accepting men to take the solemn and sacred position as mouth-piece for God. They selected the men whom their judgment would accept, and then they placed them before the Lord to see if he would accept them to go forth as his representatives. No less than this should be done now.

In many places we meet men who have been hurried into responsible positions as elders of the church, when they are not qualified for [#29p.34] such a position. They have not proper government over themselves. Their influence is not good. The church is in trouble continually in consequence of the defective character of the leader. Hands have been laid too suddenly upon these men. #34

Ministers of God should be of good repute, capable of discreetly managing an interest after they have aroused it. We stand in great need of competent men who will bring honor instead of disgrace upon the cause which they represent. Ministers should be examined especially to see if they have an intelligent understanding of the truth for this time, so they can give a connected discourse upon the prophecies, and also upon practical subjects. If they cannot clearly present Bible subjects, they need to be hearers and learners still. They should earnestly and prayerfully search the Scriptures, and become conversant with them, in order to be teachers of Bible truth to others. All these things should be carefully and

prayerfully considered before men are hurried into the field of labor.

The plan that has been adopted, to have Eld. Smith hold Biblical Institutes in different States, is approved of God. Great good has been accomplished by these Institutes, but all the time is not devoted to this work that would be profitable to our young ministers and to the cause of God. The fruits of the efforts that have already been made can never be fully realized in this life, but will be seen in eternity. [#29p.35]

#35

MINISTERS OF THE GOSPEL.

Bro. ----: I have been shown that you are not prepared to labor successfully in the ministry. At one time a measure of success attended your efforts; but while this should have inspired you with greater earnestness and zeal, the effect was the opposite. A sense of the goodness of God should have led you to continue to labor in humility, distrustful of self. But especially after your ordination you began to feel that you were a full-grown minister, capable of presenting the truth in large places; and you became indolent, feeling no burden for souls, since which time your labor has been of but little value to the cause of God. Possessing physical strength, you do not realize that you are as responsible for the use of it as the man of means is for the use of his money. You do not love manual labor; yet you have a constitution which requires severe physical taxation for the preservation of health as well as for the quickening of the mental powers. As far as health is concerned, physical exercise would be of the greatest value to all our ministers; and whenever they can be released from active service in the ministry, they should feel it a duty to engage in physical labor for the support of their families.

Bro. ----, the time you have idle away in sleep, instead of being essential to your health, has been detrimental to it. The precious hours you have lost, doing no good to yourself or to any one else, stand against you in the Ledger^[#29p.36] of #36 Heaven. Your name was shown me under the heading of "Slothful Servants." Your work will not bear the test of the Judgment. You have spent so much precious time in sleep that all your powers seem paralyzed. Health may be earned by proper habits of life, and may be made to yield interest and compound interest. But this capital, more precious than any bank deposit, may be sacrificed by intemperance in eating and drinking, or by leaving the organs to rust by inaction. Pet indulgences must be given up; laziness must be overcome.

The reason why many of our ministers complain of sickness is because they fail to take sufficient exercise, and indulge in overeating. They do not realize that such a course endangers the strongest constitution. Those who are sluggish in temperament, like yourself, should eat very sparingly, and not shun physical taxation. Many of our ministers are digging their graves with their teeth. The system, in taking care of the burden placed upon the digestive organs, suffers and a severe draught is made upon the brain. For every offense committed against the laws of health, the transgressor must pay the penalty in his own body.

When not actively engaged in preaching, the apostle Paul labored at his trade as a tent-maker. This he was obliged to do on account of having accepted unpopular truth. Before he embraced Christianity he had occupied an elevated position, and was not dependent for sustenance upon labor. Among the Jews it was customary to teach the children some^[#29p.37] trade, however high #37

the position they were expected to fill, that a reverse of circumstances might not leave them incapable of sustaining themselves. In accordance with this custom. Paul was a tent-maker. When his means had been expended to advance the cause of Christ and for his own support, he resorted to his trade in order to gain a livelihood.

No man ever lived who was a more earnest, energetic, and self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and traveled far and near, until a large portion of the world had learned from his lips the story of the cross of Christ. He possessed a burning desire to bring perishing man to a knowledge of the truth through a Saviour's love. His soul was wrapped up in the work of the ministry, and it was with feelings of pain that he withdrew from this work to toil for his own bodily necessities; but he seated himself to the drudgery of the craftsman, that he might not be burdensome to the churches, which were pressed with poverty. Although he had planted many churches he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion from his enemies to misrepresent him and thus detract from the force of his message.

#38 Paul appeals to his Corinthian brethren to understand that, as a laborer in the gospel, he might claim his support, instead of sustaining himself; but this right he was willing to forego, fearing that the acceptance of means for his support might possibly stand in the way of his usefulness. Although feeble in health, he labored during the day in serving the cause of Christ, and then toiled a large share of the night, and frequently all night, that he might make provision

for his own and other's necessities. The apostle would also give an example to his brethren, thus dignifying and honoring industry. When our ministers feel that they are suffering hardships and privations in the cause of Christ, let them in imagination visit the work-shop of the apostle Paul, bearing in mind that while this chosen man of God is fashioning the canvas, he is working for bread which he has justly earned by his labors as an apostle of Jesus Christ. At the call of duty, this great apostle would lay aside his business to meet the most violent opponents, and stop their proud boasting, and then resume his humble employment. His religious industry is a rebuke to the indolence of some of our ministers. When they have opportunity to labor to help sustain themselves, they should do so with gladness.

God never designed that man should live in idleness. When Adam was in Eden, means were devised for his employment. Though the race is not always to the swift, nor the battle to the strong, yet he that dealeth with a slack hand will become poor. Those who are diligent in business may not always be prospered, but drowsiness and indolence are sure to grieve the Spirit of God and destroy true godliness. A stagnant pool becomes offensive, but ^{#29p.39]} a pure, flowing brook spreads health and gladness over the land. A man of persevering industry will be a blessing anywhere. The exercise of man's physical and mental powers is necessary to their full and proper development.

Young ministers should study to make themselves useful wherever they are. When invited to visit persons at their homes, they should not sit idle, making no effort to help the ones whose hospitality they share. Obligations are mutual; if the minister shares the hospitality of his friends, it is his duty to respond to their kindness by being thoughtful and considerate in his con-

duct toward them. The entertainer may be a man of care and hard labor. By manifesting a disposition not only to wait upon himself, but to render timely assistance, the minister may often find access to the heart and open the way for the reception of truth.

God has no use for lazy men in his cause; he wants thoughtful, kind, affectionate, earnest workers. Active exertion will do our preachers good. Indolence is proof of depravity. Every faculty of the mind, every bone in the body, every muscle of the limbs, show that God designed them to be used, not to remain inactive. Bro.---- is too indolent to put his energies into the work, and engage in persevering labor. Men who will unnecessarily take the precious hours of daylight for sleep, have no sense of the value of precious, golden moments. Such men will only prove a curse to the cause of God. Bro.---- is self-inflated. He is not a close Bible student. He is not what he ought^[#29p.40] to be, or what he may become by earnest exertion. He rouses up occasionally to do something; but his natural love of ease and laziness leads him to fall back again into the same sluggish channel. Persons who have not acquired habits of close industry and economy of time should have set rules to prompt them to regularity and dispatch.

Washington, the nation's statesman, was enabled to perform a great amount of business because he was thorough in preserving order and regularity. Every paper had its date and its place, and no time was lost in looking up what had been mislaid. Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any height of eminence as Christians, as men of power and influence. But many will never attain superior rank in the pulpit

or in business because of their unfixedness of purpose, and the laxness of habits contracted in their youth. Careless inattention is seen in everything they undertake. A sudden impulse now and then is not sufficient to accomplish a reformation in those ease-loving, indolent ones; this is a work which requires patient continuances in well-doing. Men of business can only be truly successful by having regular hours for rising, for prayer, for meals, and for retirement. If order and regularity are essential in worldly business, how much more so in doing work for God.

The bright morning hours are wasted by many in bed. Those precious hours are gone [#29p.41] #41 never to return; they are lost for time and for eternity. Only one hour lost each day, and what a waste of time in the course of a year! Let the slumberer think of this, and pause to consider how he will give an account to God for lost opportunities.

Ministers should devote time to reading, to study, to meditation and prayer. They should store the mind with useful knowledge, committing to memory portions of Scripture, tracing out the fulfillment of the prophecies, and learning the lessons which Christ gave to his disciples. Take a book with you to read when traveling on the cars, or waiting in the depot. Employ every spare moment in doing something. In this way an effectual door will be closed against a thousand temptations. Had King David been occupied with useful employment, he would not have been guilty of the murder of Uriah. Satan is ever ready to employ him who does not employ himself. The mind which is continually striving to rise to the height of intellectual greatness will find no time for cheap, foolish thoughts, which are the parent of evil actions. There are men of good ability among us, who, by proper cultivation, might become emi-

nently useful; yet they do not love exertion, and failing to see the crime of neglecting to put to the best use the faculties with which they were endowed by the Creator, they settle down at their ease to remain uncultivated in mind. But very few are meeting the mind of God. Of these slothful servants God will inquire, What hast thou done with the talents I gave thee? Many will be [#29p.42] found in that day, who, having had one talent, bound it in a napkin, and hid it in the earth. These unprofitable servants will be cast into outer darkness; while those who had put out their talents to the exchangers and doubled them, will receive the plaudit, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

When responsibilities are to be intrusted to an individual, the question is not asked whether he is eloquent or wealthy, but whether he is honest, faithful, and industrious; for whatever may be his accomplishments, without these qualifications, he is utterly unfit for any position of trust. Many who have begun life with fair prospects, fail of success because they lack industry. Young men who habitually mingle in the little groups gathered in stores or on the street, ever engaging in discussion or gossip, will never grow to the proportions of men of understanding. Continual application will accomplish for man what nothing else can. Those who are never content without the consciousness that they are growing every day, will truly make a success of life.

Many have failed, signally failed, where they might have made a success. They have not felt the burden of the work; they have taken things as leisurely as though they had a temporal millennium in which to work for the salvation of souls. Because of this lack of earnestness and

zeal, but few would receive the impression that they really meant what they^[#29p.43] said. It is not preachers that the cause of God is so much in need of as earnest, persevering workers for the Master. God alone can measure the powers of the human mind. It was not his design that man should be content to remain in the lowlands of ignorance, but that he should secure all the advantages of an enlightened, cultivated intellect. Every man and woman should feel that obligations are resting upon them to reach the very height of intellectual greatness. While none should be puffed up because of the knowledge acquired, it is the privilege of all to enjoy the satisfaction of knowing that with every advance step they are rendered more capable of honoring and glorifying God. They may draw from an inexhaustible foundation, the Source of all wisdom and knowledge. #43

Having entered the school of Christ, the student is prepared to engage in the pursuit of knowledge without becoming dizzy from height to which he is climbing. As he goes on from truth, obtaining clearer and brighter views of the wonderful laws of science and of nature, he becomes enraptured with the amazing exhibitions of God's love to man. He sees with intelligent eyes the perfection, knowledge, and wisdom of God stretching beyond into infinity. As his mind enlarges and expands, pure streams of light pour into his soul. The more he drinks from the fountain of knowledge, the purer and happier his contemplation of God's infinity, and the greater his longing for wisdom sufficient to comprehend the deep things of God.^[#29p.44] #44

Mental culture is what we, as a people, need, and what we must have in order to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the

cultivation of the mind. The mental faculties must be kept under the control of the will, and the mind not allowed to wander or become distracted with a variety of subjects at a time, being thorough in none. Difficulties will be met in all studies; but never cease through discouragement. Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it. Do not then continually dwell upon this one point, concentrating all the energies of the mind upon it, constantly urging it upon the attention of others, but take another subject, and carefully examine that. Thus, mystery after mystery will be unfolded to your comprehension. Two valuable victories will be gained by this course. You have not only secured useful knowledge, but the exercise of the mind has increased mental strength and power. The key found to unlock one mystery, may develop also other precious gems of knowledge heretofore undiscovered.

#45 Many of our ministers can present to the people only a few doctrinal discourses. The same exertion and application which made them familiar with these points, will enable them to gain an understanding of others. The^[#29p.45] prophecies and other doctrinal subjects should be thoroughly understood by them all. But some who have been engaged in preaching for years, are content to confine themselves to a few subjects, being too indolent to search the Scriptures diligently and prayerfully, that they may become giants in the understanding of Bible doctrines and the practical lessons of Christ. The minds of all should be stored with a knowledge of the truths of God's word, that they may be prepared at any

moment when required, to present from the storehouse things new and old. Minds have been crippled and dwarfed for want of zeal, and earnest, severe taxation. The time has come when God says, Go forward, and cultivate the abilities I have given you.

The world is teeming with errors and fables. Novelties in the form of sensational dramas, are continually arising to engross the mind; and absurd theories abound which are destructive to moral and spiritual advancement. The cause of God needs men of intellect, men of thought, men well versed in the Scriptures, to meet the inflowing tide of opposition. We should give no sanction to arrogance, narrow-mindedness, and inconsistencies, although the garment of professed piety may be thrown over them. Those who have the sanctifying power of the truth upon their hearts will exert a persuasive influence. Knowing that the advocates of error cannot create or destroy truth, they can afford to be calm and considerate.

It is not enough for our ministers to have a [#29p.46] superficial knowledge of the truth. Subjects #46 which are handled by men who have perverted their God-given powers to tear down the truth, are constantly coming up for investigation. Bigotry must be laid aside. The Satanic delusions of the age must be met clearly and intelligently with the sword of the Spirit, which is the word of God. The same unseen Hand that guides the planets in their courses, and upholds the worlds by his power, has made provision for man formed in his image, that he may be little less than the angels of God while in the performance of his duties on earth. God's purposes have not been answered by men who have been intrusted with the most solemn truth ever given to man. He designs that we should rise higher and higher toward a state of perfection, seeing and sensing at

every step the power and glory of God. Man does not know himself. Our responsibilities are exactly proportioned to our light, opportunities, and privileges. We are responsible for the good we might have done but failed to do because we were too indolent to use the means for improvement which were placed within our reach.

The precious book of God contains rules of life for men of every class and every vocation. Examples are here found which it would be well for all to study and imitate. "The Son of man came not to be ministered unto, but to minister." The true honor and glory of the servant of Christ consists, not in the number of sermons preached, nor in the amount of writing accomplished, but in the work of faithfully ministering to the wants of the people. If he^[#29p.47] neglects this part of his work, he has no right to the name of minister.

Men are needed for this time who can understand the wants of the people, and minister to their necessities. The faithful minister of Christ watches at every outpost to warn, to reprove, to counsel, to entreat, and to encourage his fellowmen, laboring with the Spirit of God which worketh in him mighty, that he may present every man perfect in Christ. Such a man is acknowledged in Heaven as a minister, treading in the footsteps of his great Exemplar.

Our preachers are not particular enough in regard to their habits of eating. They partake of too large quantities of food, and of too great a variety at one meal. Some are reformers only in name. They have no rules by which to regulate their diet, but indulge in eating fruit or nuts between their meals, and thus impose too heavy burdens upon the digestive organs. Some eat three meals a day, when two would be more conducive to physical and spiritual health. If the laws

which God has made to govern the physical system are violated, the penalty must surely follow.

Because of the imprudence in eating, the senses of some seem to be half paralyzed, and they are sluggish and sleepy. These pale faced ministers who are suffering in consequence of selfish indulgence of the appetite, are no recommendation of health reform. When suffering from overwork, it would be much better to drop out a meal occasionally, and thus give nature a chance to rally. Our laborers^[#29p.48] could do more by their example to advance health reform than by preaching it. When elaborate preparations are made for them by well-meaning friends, they are strongly tempted to disregard principle. But by refusing the dainty dishes, the rich condiments, the tea and coffee, they may prove themselves to be practical health reformers. Some are now suffering in consequence of transgressing the laws of life, thus causing a stigma to rest on the cause of health reform. #48

Excessive indulgence in eating, drinking, sleeping, or seeing, is sin. The harmonious healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An aimless life is a living death. The powers of the mind should be exercised upon themes relating to our eternal interest. This will be conducive to health of body and of mind. There are many, even among our preachers, who want to rise in the world without effort. They are ambitious to do some great work of usefulness, while they disregard the little everyday duties which would render them helpful and make them ministers after Christ's order. They wish to do the work others are doing, but have no relish for the discipline necessary to fit them for it. This yearning desire by both men and women

#49 to do something far in advance of their present capabilities, is simply causing them to make decided failures in the outset. They indignantly refuse to climb the ladder, wishing to be elevated by a less laborious process. [#29p.49]

Our College.

The education and training of the youth is an important and solemn work. The great object to be secured should be the proper development of character, that the individual may be fitted rightly to discharge the duties of the present life, and to enter at last upon the future, immortal life. Eternity will reveal the manner in which the work has been performed. If ministers and teachers could have a full sense of their responsibility, we should see a different state of things in the world to-day. But they are too narrow in their views and purposes. They do not realize the importance of their work, or its results.

God could not do more for man than he has done in giving his beloved Son, nor could he do less and yet secure the redemption of man, and maintain the dignity of the divine law. He poured out in our behalf the whole treasure of Heaven; for in giving his Son he throws open to us the golden gates of Heaven, making one infinite gift to those who shall accept the sacrifice and return to their allegiance to God. Christ came to our world with love as broad as eternity in his heart, offering to make man heir of all his riches and glory. In this act he unveiled to man the character of his Father, showing to every human being that God can be just and the justifier of him that believeth in Jesus.

#50 The Majesty of Heaven pleased not himself. Whatever he did was in reference to the salvation [#29p.50] of man. Selfishness in all its forms

stood rebuked in his presence. He assumed our nature that he might suffer in our stead, making his soul an offering for sin. He was stricken of God and afflicted, to save the blow from falling upon man which he deserved because of transgression of God's law. By the light shining from the cross, Christ proposed to draw all men unto him. His human heart yearned over the race. His arms were opened to receive them, and he invited all to come to him. His life on earth was one continued act of self-denial and condescension.

Since man cost Heaven so much, the price of God's dear Son, how carefully should ministers, teachers, and parents, deal with the souls of those brought under their influence. It is nice work to deal with minds, and it should be entered upon with fear and trembling. The educators of youth should maintain perfect self-control. To destroy one's influence over a human soul through impatience, or in order to maintain undue dignity and supremacy, is a terrible mistake, for it may be the means of losing that soul for Christ. The minds of youth may become so warped by injudicious management that the injury done may never be entirely overcome. The religion of Christ should have a controlling influence in the education and training of the young. The Saviour's example of self-denial, universal kindness, and long-suffering love is a rebuke to impatient ministers and teachers. He inquires of these impetuous instructors, Is this the manner in which you treat the souls of those for whom I_[#29p.51] gave my life? #51 Have you no greater appreciation of the infinite price I paid for their redemption?

All connected with our College must be men and women who have the fear of God before them and his love in their hearts. They should make their religion attractive to the youth who come within the sphere of their influence. The

professors and teachers should constantly feel their dependence upon God. Their work is in this world, but the Source of wisdom and knowledge from which they must continually draw, is above. Self must not obtain the mastery. The Spirit of God must control. They must walk humbly with God, and they should feel their responsibility, which is not less than that of the minister. The influence which professors and teachers exert upon the youth in our College will be carried wherever these youth may go. A sacred influence should go forth from that College to meet the moral darkness existing everywhere. When I was shown by the angel of God that an institution should be established for the education of our youth, I saw that it would be one of the greatest means ordained of God for the salvation of souls.

Those who would make a success in the education of the youth must take them as they are, not as they ought to be, nor as they will be when they come from under their training. With dull scholars they will have a trial, and must bear patiently with their ignorance. With sensitive, nervous students they must deal tenderly and very kindly, remembering that they ^{#29p.52}are hereafter to meet their students before the Judgment seat of Christ. A sense of their own imperfections should constantly lead educators to cherish feelings of tender sympathy and forbearance for those who are struggling with the same difficulties. They may help their students, not by overlooking their defects, but by faithfully correcting wrong in such a manner that the one reproved shall be bound still closer to the teacher's heart.

God has linked old and young together by the law of mutual dependence. The educators of youth should feel an unselfish interest for the lambs of the flock, as Christ has given us an example in his life. There is too little pitying tender-

ness, and too much of the unbending dignity of the stern judge. Exact and impartial justice should be given to all, for the religion of Christ demands this; but it should ever be remembered that firmness and justice have a twin sister, which is mercy. To stand aloof from the students, to treat them indifferently, to be unapproachable, harsh, and censorious, is contrary to the spirit of Christ.

We need individually to open our hearts to the love of God, to overcome selfishness and harshness, and let Jesus in to take possession of the soul. The educator of youth will do well to remember that with all his advantages of age, education, and experience, he is not yet a perfect overcomer; he is himself erring and makes many failures. As Christ deals with him, he should endeavor to deal with the youth under his care, who have had fewer advantages, less favorable surroundings, than he himself has^[#29p.53] enjoyed. #53 Christ has borne with the erring through all his manifest perversity and rebellion. His love for the sinner does not grow cold, his efforts do not cease, and he does not give him up to the buffeting of Satan. He has stood with open arms to welcome again the erring, the rebellious, and even the apostate. By precept and example, teachers should represent Jesus Christ in the education and training of youth; and in the day of Judgment they will not be put to shame in meeting their students, and the history of their management of them.

Again and again has the educator of youth carried into the school-room the shadow of darkness which has been gathering upon his soul. He has been overtaxed, and is nervous; or dyspepsia has colored everything a gloomy hue. He enters the school-room with quivering nerve and irritated stomach. Nothing seems to be done to

please him, and his sharp criticisms and censures are given on the right hand and on the left. He thinks that his scholars are bent upon showing him disrespect.

Perhaps one or more commit errors, or are unruly. The case is exaggerated to his mind, and he becomes unjust, and is severe and cutting in reproof, even taunting the one whom he considers at fault. This same injustice afterward prevents him from admitting that he has not taken the proper course. To maintain the dignity of his position he has lost a precious, golden opportunity to manifest the spirit of Christ, perhaps to gain a soul for Heaven.

#54 Men and women of experience should understand^[#29p.54] that this is a time of especial danger for the young. Temptations surround them on every hand; and while it is easy work to float with the current, the strongest effort is required to press against the tide of evil. It is Satan's studied effort to secure the youth in sin, for then he is more sure of the man. The enemy of souls is filled with intense hatred against every endeavor to influence the youth in the right direction. He hates everything which will give correct views of God and our Saviour, and his efforts are especially directed against all who are placed in a favorable position to receive light from Heaven. He knows that any movement on their part to come in connection with God will give them power to resist his devices. Those who are at ease in their sins, are safe under his banner. But as soon as efforts are made to break his power, his wrath is aroused, and he commences in earnest his work to thwart the purpose of God if possible.

If the influence in our College is what it should be, the youth who are educated there will be enabled to discern God and glorify him in all his works. And while engaged in cultivating the

faculties which God has given them, they are preparing to render to him more efficient service. The intellect, sanctified, will unlock the treasures of God's word, and gather its precious gems to present to other minds, and lead them also to search for the deep things of God. A knowledge of the riches of his grace will ennoble and elevate the human soul, and through connection with Jesus Christ^[#29p.55] it becomes a partaker of the divine nature and obtain power to resist the advances of Satan. #55

Students must be impressed with the fact that knowledge alone may be a power in the hands of the enemy of all good to destroy them. It was a very intellectual being, one who occupied a high position among the angelic throng, who finally became a rebel; and many a mind of superior intellectual attainments is now being led captive by his power. The sanctified knowledge which God imparts is of the right quality, and will tell to the glory of God.

The work of the teachers in our College will be laborious. Among those who attend the school there will be some who are nothing less than Satan's agents. They have no respect for the rules of the school, and they demoralize all who associate with them. After the teachers have done all they can do to reform this class, after they have, by personal effort, by entreaties and prayer, endeavored to reach them, and they refuse all the efforts made in their behalf, and continue in their course of sin, then it will be necessary to separate them from the school, that others may not be contaminated by their evil influence.

To maintain proper discipline and yet exercise pitying love and tenderness for the souls of those under his care, the teacher needs a constant supply of wisdom and grace of God. Order must be maintained. But those who love souls,

#56 the purchase of the blood of Christ, should do their utmost to save the erring. These poor sinful ones are too frequently left in darkness and deception to pursue^[#29p.56] their own course, and those who should help them let them alone to go to ruin. Many excuse their neglect of these careless, wayward ones, by referring to the religious privileges at Battle Creek. They say, if these do not call them to repentance, nothing will. The opportunity of attending Sabbath-school, and listening to the sermons from the desk are indeed precious privileges, but they may be passed by all unheeded, while if one with true interest should come close to these souls in sympathy and love, he might succeed in reaching them. I have been shown that personal effort, judiciously put forth, will have a telling influence upon these cases, considered so hardened. All may not be so hard at heart as they appear. Our people in Battle Creek should feel a deep interest for the youth whom the providence of God has brought under their influence. We have seen a good work done in the salvation of many who have come to our College, but much more can be accomplished by personal effort.

The selfish love of "me and mine," keeps many from doing their duty to others. Do they think that all the work they have to do is for themselves and their own children? "Inasmuch," says Christ, "as ye did it not to one of the least of these, ye did it not to me." Are your own children of more value in the sight of God than the children of your neighbors? God is no respecter of persons. We are to do all we can to save souls. None should be passed by because they have not the culture and religious training of more favored children. Had these erring, neglected ones enjoyed the^[#29p.57] same home advantages, they might have shown far more nobility of soul and

greater talent for usefulness than many who have been watched over day and night with gentlest care and overflowing love. Angels pity these stray lambs; angels weep, while human eyes are dry, and human hearts are closed against them. If God had not given me another work, I would make it the business of my like to care for those whom others will not take the trouble to save. In the day of God, somebody will be held responsible for the loss of these dear souls.

Parents who have neglected their God-given responsibilities must meet that neglect in the Judgment. The Lord will then inquire, Where are the children that I gave you to train for me? Why are they not at my right hand? Many parents will then see that unwise love blinded their eyes to their children's faults and left them to develop deformed characters, unfit for Heaven. Others will see that they did not give their children time and attention, love and tenderness; their own neglect of duty made the children what they are. Teachers will see where they could have worked for the Master by seeking to save the apparently incorrigible cases they cast off in the youth of tender years. And the members of the church will see that they might have done good service for the Master in seeking to help those who most needed help. While their interest and love were lavished upon their own families, there were many inexperienced youth who might have been taken to their hearts and homes; and whose precious souls could have been saved by interest and kindly care. [#29p.58]

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Educators should understand how to guard the health of their students. They should restrain them from taxing their minds with too many studies. If they leave college with a knowledge of the sciences, but with shattered constitu-

tions, it would have been better had they not entered the school at all. Some parents feel that their children are being educated at considerable expense, and they urge them forward in their studies. Students are desirous of taking many studies in order to complete their education in as short a time as possible. The professors have allowed some to advance too rapidly. While some may need urging, others need holding back. Students should ever be diligent, but they ought not to crowd their minds so as to become intellectual dyspeptics. They should not be so pressed with study as to neglect the culture of the manners; and above all, they should let nothing interfere with their seasons of prayer, which bring them in connection with Jesus Christ, the best teacher the world has ever known. In no case should they deprive themselves of religious privileges. Many students have made their studies the first great object, and have neglected prayer, and absented themselves from the Sabbath-school and the prayer-meeting; and from neglect of religious duties they have returned to their homes backslidden from God. A most important part of their education has been neglected. That which lies at the foundation of all true knowledge should not have been made a secondary consideration. "The fear of the Lord is the beginning of wisdom." "Seek ye

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[#29p.59] first the kingdom of God and his righteousness." This must not be made last, but first. The student must have opportunities to become conversant with his Bible. He needs time for this. A student who makes God his strength, who is becoming intelligent in the knowledge of God as revealed in his word, is laying the foundation for a thorough education.

God designs that the College at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of

the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but, through a knowledge of God, may be educated to glorify him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world, and obtain a moral fitness for the immortal life.

I wish I could find language to express the importance of our College. All should feel that it is one of God's instrumentalities to make known the knowledge of himself to man. The teachers may do a greater work than they have hitherto calculated upon. Minds are to be molded and character developed by interested experiment. In the fear of God, every endeavor to develop the higher faculties, even if it is marked with great imperfection, should be encouraged and strengthened. The minds of many of the youth are rich in talents which are put to no available use, because they have lacked opportunity to develop them. Their physical powers have been strengthened by [#29p.60] #60 exercise; but the faculties of the mind lie hidden, because the discernment and God-given tact of the educator have not been exercised in bringing them into use. Aids to self-development must be given to the youth; they must be drawn out, stimulated, encouraged, and urged to action.

Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those in darkness may be enlightened by it. God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. As a people, we are almost paralyzed. We are not doing one-twentieth part of the good we might, because selfishness prevails to a large extent among us. Cultivated intellect is now needed in

the cause of God, for novices cannot do the work acceptably. God has devised our College as an instrumentality for developing workers of whom he will not be ashamed. The height man may reach by proper culture, has not hitherto been realized. We have among us more than an average of men of ability. If their talents were brought into use, we should have twenty ministers where we now have one.

Teachers should not feel that their duty is done when their pupils have been instructed in the sciences. But they should realize that they have the most important missionary field in the world. If the capabilities of all engaged as instructors are used as God would have them, they will be most successful missionaries for God. It must be remembered that the youth are forming habits which will, in nine cases out of ten, decide their future. The influence of the company they keep, the associations they form, and the principles they adopt, will be carried with them through life.

It is a terrible fact, and one which should make the hearts of parents tremble, that the colleges to which the youth of our day are sent for the cultivation of the mind endanger their morals. As innocent youth when placed with hardened criminals learn lessons of crime they never before dreamed of, so pure-minded young people through association with college companions of corrupt habits lose their purity of character, and become vicious and debased. Parents should awake to their responsibilities, and understand what they are doing in sending their children from home to colleges where they can expect nothing else but that they will become demoralized. The College at Battle Creek should stand higher in moral tone than any other college in the land, that the safety of the children intrusted to

her keeping may not be endangered. If teachers do their work in the fear of God, working with the spirit of Christ for the salvation of the souls of the students, God will crown their efforts with success. God-fearing parents will be more concerned in regard to the character their children bring home with them from college than in regard to the success and advancement made in their studies.

I was shown that our College was designed of God to accomplish the great work of saving souls. It is only when brought under full control of the Spirit of God that the talents of an individual are rendered useful to the fullest^[#29p.62] extent. #62
The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. The heart which is ennobled by the grace of God can best comprehend the real value of education. The attributes of God, as seen in his created works, can be appreciated only as we have a knowledge of the Creator. The teachers must not only be acquainted with the theory of the truth, but must have an experimental knowledge of the way of holiness in order to lead the youth to the fountain of truth, to the Lamb of God who taketh away the sins of the world. Knowledge is a power when united with true piety.

DUTY OF PARENTS TO THE COLLEGE.

Our brethren and sisters abroad should feel it their duty to sustain this institution which God has devised. Some of the students return home with murmuring and complaints, and parents and members of the church give an attentive

ear to their exaggerated, one-sided statement. They would do well to consider that there are two sides to the story; but instead, they allow these garbled reports to build up a barrier between them and the College. They then begin to express fears, questionings, and suspicions, in regard to the way the College is conducted. Such an influence does great harm.^[#29p.63] The words of dissatisfaction spread like a contagious disease, and the impression made upon minds is hard to efface. The story enlarges with every repetition, until it becomes of gigantic proportions; when investigation would reveal the fact that there was no fault with teachers or professors. They were simply doing their duty in enforcing the rules of the school, which must be carried out or the school will become demoralized.

Parents do not always move wisely. Many are very exacting in wishing to bring others to their ideas, and become impatient and overbearing if they cannot do this; but when their own children are required to observe rules and regulations at school, and these children fret under the necessary restraint, too often their parents, who profess to love and fear God, join with the children instead of reproofing them and correcting their fault. This often proves the turning point in the character of their children. Rules and order are broken down, and discipline is trampled under foot. The children despise restraint, and are allowed to speak disparagingly of the institutions at B.C. If parents would only reflect, they would see the evil result of the course they are pursuing. It would indeed be a most wonderful thing if, in a school of four hundred students, managed by men and women subject to the frailties of humanity, every move should be so perfect, so exact, as to challenge criticism.

If parents would place themselves in the position of the teachers, and see how difficult it must necessarily be to manage and discipline a [#29p.64] school of hundreds of students of every #64 grade of class and minds, they might upon reflection see things differently. They should consider that some children have never been disciplined at home. Having always been indulged and never trained to obedience, it would be greatly for their advantage to be removed from their injudicious parents, and placed under as severe regulations and drilling as soldiers in an army. Unless something shall be done for these children who have been so sadly neglected by unfaithful parents, they will never be accepted of Jesus; unless some power of control shall be brought to bear upon them, they will be worthless in this life, and will have no part in the future life.

In Heaven is perfect order, perfect obedience, perfect peace and harmony. Those who have had no respect for order or discipline in this life would have no respect for the order which is observed in Heaven. They can never be admitted into Heaven, for all worthy of an entrance there will love order and respect discipline. The characters formed in this life will determine the future destiny. When Christ shall come, he will not change the character of any individual. Precious, probationary time is given to be improved in washing our robes of character and making them white in the blood of the Lamb. To remove the stains of sin requires the work of a life-time. Every day renewed efforts in restraining and denying self are needed. Every day there are new battles to fight, and victories to be gained. Every day the soul should be called out in earnest [#29p.65] pleading with God for the mighty victories #65 of the cross. Parents should neglect no duty on their part to benefit their children. They should so

train them that they may be a blessing to society here, and may reap the reward of eternal life hereafter.

THE CAUSE IN IOWA.

I was shown that the cause in Iowa is in a deplorable condition. Young men have been connected with the different branches of the work, who have not been in a condition spiritually to benefit the people. Quite a number of inexperienced and inefficient men have been laboring in the cause, who need a great work done for them.

College Students.

The influence of Bro. N---- has not been altogether what it should be. While at the College in B.C. he was in many respects an exemplary young man; but he, with other young gentlemen and ladies, in a secretive manner made an excursion to ----. This was not noble, frank, and just. They all knew that it was a breach of the rules; but they ventured in the path of transgression. These young men, by this act and their attitude since in relation to their wrong course, have cast reflections upon the College that are most unjust.

#66 When the brethren in Iowa accepted the labors of Bro. N— - under these circumstances, they did wrong. If they pursue a similar[#29p.66] course in other cases, they will greatly displease God. The fact that he had been a young man of excellent deportment, gave him greater influence over others; and his example in standing in defiance of the rules and authority which sustain and control the school, influenced others to do as he had done. Laws and regulations will be of no force in conducting the school, if such things are sanctioned by our brethren at large. A demoralizing influence is easily introduced into a school. Many will readily partake of the spirit of rebellion

and defiance, unless prompt and vigilant efforts are continually put forth to maintain the standard of the school by strict rules regulating the conduct of the students.

The labors of Bro. N---- will not be acceptable to God until he shall fully see and acknowledge his wrong in violating the rules of the College, and shall endeavor to counteract the influence he has exerted to injure its reputation. Many more students would have come from Iowa had it not been for this unhappy circumstance. Could you, Bro. N----, see and sense the influence of this one wrong step, and the feelings of passion, of jealousy, and almost hatred, that filled your heart because your course was questioned by Prof. Brownsberger, you would tremble at the sight of yourself, and at the triumph of those who cannot bear restraint, and who wage war against rules and regulations which check them from pursuing their own course. Being a professed disciple of the meek and lowly Jesus, your influence and responsibility and greatly increased. [#29p.67] #67

Bro. N----, I hope you will go over the ground carefully, and consider the first temptation to depart from the rules of the College. Study critically the character of the government of our school. The rules which were enforced were none too strict. But anger was cherished; for the time being, reason was dethroned, and the heart was made a prey to ungovernable passion. Before you were aware, you had taken a step which a few hours previous you would not have taken under any pressure of temptation. Impulse had overcome reason, and you could not recall the injury done to yourself nor to an institution of God. Our only safety under all circumstances is in being always master of ourselves in the strength of Jesus our Redeemer.

Our College has not that influence of popular opinion to sustain it in exercising government and enforcing its rules, which others have. In one respect it is a denominational school; but, unless guarded, a worldly character and influence will be given to it. Sabbath-keeping students must possess more moral courage than has hitherto been manifested, to preserve the moral and religious influence of the school, or it will differ from the colleges of other denominations only in name. God devised and established this College, designing that it should be molded by high religious interests; and that every year unconverted students who are sent to B.C. should return to their homes as soldiers of the cross of Christ.

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[#29p.68] Professors and teachers should reflect upon the best means of maintaining the peculiar character of our College; all should highly esteem the privileges which we enjoy in having such a school, and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution. Those students who profess to love God and obey the truth should possess that degree of self-control, and strength of religious principle, that will enable them to remain unmoved amid temptations, and to stand up for Jesus in the College, at their boarding-houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest, and peace, and happiness that they have found in Jesus Christ by daily laying their perplexities and

burdens at his feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow-students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts, by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of ^{#69} God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of Heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.

The course pursued at the College by Bro. B----, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to B.C. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the College would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches take advantage of his position to win the affection of his students, with a view to marriage, his course is worthy of severest censure.

The influence of the sons of Bro. H----, and of several others from Iowa, also that of Mr.

#70 W---- of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the College. The sons of Bro. H---- have ability and aptness which is a^[#29p.70] source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the College, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the College, will not be read with such gratification in the day when every man's work shall pass in review before God. Bro. and Sister H---- will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the College, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's Judgment will unfold the influence of the words spoken, and the attitude assumed. Bro. and Sister H---- have duties at home which they have neglected. They have been drunken with the cares of this life. Work, and hurry and drive is the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.

#71 Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as means by which to advance his work. This grave ^[#29p.71] responsibility rests upon the youth of to-day who are coming upon the stage of action. Never was

there a period when so important results depended upon a generation of men. Then how important that the young should be qualified for the great work, that God may use them as his instruments. Their Maker has claims upon them which are paramount to all others.

It is God that has given life, and every physical and mental endowment they possess. He has bestowed upon them capabilities for wise improvement, that they may be intrusted with a work which will be as enduring as eternity. In return for his great gifts he claims a due cultivation and exercise of their intellectual and moral faculties. He did not give them merely for their amusement, or to be abused in working against his will and his providence, but that they might use them to advance the knowledge of truth and holiness in the world. He claims their gratitude, their veneration and love, for his continued kindness and infinite mercies. He justly requires obedience to his laws, and to all wise regulations which will restrain and guard the youth from Satan's devices, and lead them in paths of peace. If youth could see that in complying with the laws and regulations of our institutions they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, not engage in creating suspicion and prejudice against ^[#29p.72] these institutions. Our youth ^{#72} should have a spirit of energy and fidelity to meet the demands upon them, and this will be a guaranty of success. The wild, reckless character of many of the youth in this age of the world is heart-sickening. Much of the blame lies upon their parents at home. Without the fear of God, no one can be truly happy.

Those students who have chafed under authority, and have returned to their homes to cast reproach upon the College, will have to see their sin and counteract the influence they have cast, before they can have the approval of God. The believers in Iowa have displeased God in their credulity in accepting the reports brought them, they should ever be found on the side of order and discipline, instead of encouraging lax government. A youth is sent from a distant State to share the benefits of the College at B.C. He goes forth from his home with the blessing of his parents upon his head. He has listened daily to the earnest prayers offered at the family altar, and he is apparently well started in a life of noble resolve and purity. His convictions and purposes when he leaves home are right. In Battle Creek he will meet with associates of all classes. He becomes acquainted with some whose example is a blessing to all who come within the sphere of their influence. Again, he meets with those who are apparently kind and interesting, and whose intelligence charms him; but they have no religious faith, and a low standard of morality. For a time he resists every inducement to temptation; but as he observes that those who^[#29p.73] profess to be Christians seem to enjoy the company of this irreligious class, his purposes and high resolve begin to waver. He enjoys the lively sallies and jovial spirit of these youth, and he is almost imperceptibly drawn more or more into their company. His stronghold seems to be giving way, his hitherto brave heart is growing weak. He is invited to accompany them for a walk, and they lead him to a saloon. Oysters or other refreshments are called for, and he is ashamed to draw away and refuse the treat. Having once overstepped the bounds, he goes again and again. A glass of beer is thought to be unobjectionable, and he accepts it;

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but still, with all, there are sharp twinges of conscience. He does not openly take his stand on the side of God, and truth, and righteousness; the society of the sly, deceptive class with which he is associated pleases him, and he is led a step farther. His tempters urge that it is certainly harmless to play a game of cards, and to watch the players in a billiard hall, and he yields repeatedly to the temptation. Young men attend our College, who, unsuspected by parents or guardians, hang about saloons, drink beer, and play cards and games in billiard halls.

These things the students try to keep a profound secret among themselves; and professors and teachers are kept in ignorance of the Satanic work going on. When this young man is enticed to pursue some evil course which must be kept secret, he has a battle with conscience, but inclination triumphs. He meant to be a Christian when he came to Battle Creek,^[#29p.74] but he is being led steadily and surely in the downward road. Evil companions and seducers found among the youth of Sabbath-keeping parents, some of them living in B. C., find that he can be tempted; and they secretly exult over their power, and the fact that he is weak and will yield so readily to their seductive influences. They find that he can be shamed and confused by those who have had light, and who have hardened their hearts in sin. Just such influence as these will be found wherever youth associate together. #74

The time will come when that young man who left his father's house pure and true, with noble purposes, is ruined. He has learned to love the evil and reject the good. He did not sense his danger, not being armed by watchfulness and prayer. He did not place himself at once under the guardian care of the church. He was made to believe that it was manly to be independent, not al-

lowing his liberty to be restricted. He was taught that to ignore rules and defy laws was to enjoy true freedom; that it was slavish to be always fearing and trembling lest he do wrong. He yielded to the influence of ungodly persons, who, while carrying a fair exterior, were practicing deception, vileness, and iniquity; and he was despised and derided because so easily duped. He went where he could not expect to find the pure and good. He learned ways of life and habits of speech which were not elevating and ennobling. Many are in danger of being thus led away imperceptibly, until they become degraded in their own estimation. In order to gain the ^{#75} ~~the~~ _[#29p.75] applause of the heartless and ungodly, they are in danger of yielding the purity and nobleness of manhood, and of becoming slaves to Satan.

Young Ministers.

I was shown that Iowa will be left far behind other States in the standard of pure godliness, if young men are permitted to have influence in her Conference while it is evident that they are not connected with God. I feel it to be a most solemn duty resting upon me to say that Iowa would be in a better condition to-day if Brn. K--- and W--- had remained silent. Not having experimental godliness themselves, how can they lead the people to that fountain with which they themselves are unacquainted?

A prevailing skepticism is continually increasing in reference to the testimonies of the Spirit of God; and these youth encourage questionings and doubts instead of removing them, because they are ignorant of the spirit, and power, and force of the testimonies. While thus unsanctified in heart, their labor can do the people no good. They may apparently convince souls that we have the truth; but where is the Spirit

and power of God to impress the heart and awaken conviction of sin? Where is the power to carry the convicted forward to an experimental knowledge of vital godliness? They have not a knowledge of this themselves; then how can they represent the religion of Jesus Christ? If young men would enter the field, in nowise discourage them; but first let them learn the trade. [#29p.76] #76

Bro. W---- might have united his effort with the physicians at the Sanitarium, but he could not harmonize with them. He was too self-sufficient to be a learner. He was puffed up and egotistical. He had just as good a prospect as other young men; but while they were willing to receive instruction, and to occupy any position where they could be of the greatest service, he would not adapt himself to the situation. He thought he knew too much to occupy a secondary position. He did not commend himself to the patients. He was so over-bearing and dictatorial that his influence could not be tolerated in the Sanitarium. He was not lacking in ability, and had he been willing to be taught, he might have gained a practical knowledge of the work of a physician; had he preserved his spirit in the meekness of humility, he might have made a success. But natural defects of character have not been seen and overcome. There has been a disposition on his part to deceive, to prevaricate. This will destroy the usefulness of any one's life, and would certainly close to him the doors of the ministry. The strictest veracity should be cultivated, and all deception shunned as one would shun the leprosy. He has felt embarrassed because of his diminutive stature. This cannot be remedied; but it is within his power to remedy his defective character if he will. Mind and character may, with care, be molded after the divine Pattern.

#77 It is not an affecting of superiority that makes the man, but the true elevation of the mind. The proper cultivation of the mental powers [#29p.77] makes man all that he is. These ennobling faculties are given to aid in forming character for the future, immortal life. Man was created for a higher, holier state of enjoyment than this world can afford. He was made in the image of God for high and noble purposes, such as engage the attention of angels.

The youth of to-day do not generally think deeply or act wisely. Were they aware of the dangers besetting their every step, they would move cautiously, and escape many snares that Satan has prepared for their feet. Be careful, my brother, not to appear what you are not. Gilded imitation will be readily distinguished from the pure metal. Examine yourself with the greatest care, and the position which each one of your family occupies. Trace the history of each, and meditate as to the result of the course pursued. Consider why it is that some persons are loved and respected by the truly good, while others are despised and shunned. Look upon these things in the light of eternity, and wherein you discover that others have failed, carefully avoid the course they pursued. It will be well to remember that tendencies of character are transmitted from parents to children. Meditate seriously upon these things, and then in the fear of God gird on the armor for a life conflict with hereditary tendencies, imitating none but the divine Pattern. You must work with perseverance, constancy, and zeal, if you would succeed. You will have yourselves to conquer, which will be the hardest battle of all. Determined opposition to your own ways and your wrong habits will secure for you precious [#29p.78]and everlasting victories. But while your strong traits of character are cherished,

while you wish to lead instead of being willing to follow, you will make no success. Your feelings are quick, and unless you are guarded, you indulge in temper. Upon the young must rest responsibilities and the discharge of important duties. Are you qualifying yourselves to do your part in the fear of God?

Bro. K---- is not fitted for his work. He has nearly everything to learn. His character is defective. He was not educated from childhood to be a care-taker, a laborer, a burden-bearer. He has not seen and felt the work to be done for himself, and hence is not prepared to appreciate the work to be done for others. He is self-sufficient. He assumes to know more than he really does. When he becomes thoroughly consecrated by the Spirit of God, and fully realizes the solemnity and responsibility of the work of a minister of Jesus Christ, he will feel himself entirely insufficient for the task. He is deficient in many respects; and his deficiencies will be reproduced in others, giving to the world an unfavorable impression of the character of our work, and of the ministers who are engaged in it. He must become acquainted with the burdens and duties of practical life before he can be fitted to engage in the most responsible work ever given to mortal man. All young ministers need to be learners before they become teachers. While I would encourage young men to enter the ministry, I would say that I am authorized of God to recommend and urge upon them a fitness for the work in which they are to engage. [#29p.79] #79

The Brn. K---- are not inclined to be care-takers, burden-bearers. Carelessness and imperfection are seen in all they undertake. They are reckless in their conversation and deportment. The solemn, elevating, ennobling influence which should characterize every minister of the gospel cannot be exerted in their lives until they have

been transformed and molded after the divine image. Selfishness exists more or less in each of them, though in a much larger degree in some than in others. There is a spirit of self-sufficiency and self-importance in these young men that unfits them for the work of God. They need to severely discipline themselves before they can be accepted of God as laborers in his cause. There is a natural laziness that must be overcome. They should have a faithful drilling in the temporal affairs of life. They must be learners; and when they show a marked success in the lesser responsibilities, then they will be fitted to be intrusted with greater ones. The different Conferences are better off without such inefficient workers. The burden of souls can no more rest upon men in their state of unconsecration than upon babies. They are ignorant of vital godliness, and need a most thorough conversion before they can be even Christians.

Bro. V---- K---- needs a thorough drill in our College. His language is defective. There is a coarseness and want of refinement in his deportment; yet, notwithstanding this, he is self-sufficient, and entirely deceived in regard to his ability. He has had no real faith in the testimonies of the Spirit of God. He has not^[#29p.80] carefully studied them, and practiced the truths brought out. While he has so little spirituality, he will not understand the value of the testimonies, nor their real object. These young men read the Bible, but they have very little experience in prayerful, earnest, humble searching of the Scriptures, that they may be thoroughly furnished unto all good works.

There is great danger of encouraging a class of men to enter the field who have no genuine burden for souls. They may be able to interest the people, and engage in controversy, while they

are by no means men of thought, who will improve their ability and enlarge their capacities. We have a dwarfed and defective ministry. Unless Christ shall abide in the men who preach the truth, they will lower the moral and religious standard wherever they are tolerated. One example is given them, even Christ. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." In the Bible we have the unerring counsel of God. Its teachings practically carried out will fit men for any position of duty. It is the voice of God speaking every day to the soul. How carefully should the young study the word of God, and treasure up its sentiments in the heart, that its precepts may be made to govern the whole conduct. Our young ministers, and those who have been some time preaching, show a marked deficiency in their understanding of the Scriptures. The work of the Holy Spirit is to^[#29p.81] enlighten #81 the darkened understanding, to melt the selfish, stony heart, to subdue the rebellious transgressor, and save him from the corrupting influences of the world. The prayer of Christ for his disciples was, "Sanctify them through thy truth; thy word is truth." The sword of the Spirit, which is the word of God, pierces the heart of the sinner, and cuts it in pieces. When the theory of the truth is repeated without its sacred influence being felt upon the soul of the speaker, it has no force upon the hearers, but is rejected as error, the speaker making himself responsible for the loss of souls. We must be sure that our ministers are converted men, humble, meek, and lowly of heart.

There must be a decided change in the ministry. A more critical examination is necessary in respect to the qualifications of a minister.

Moses was directed of God to obtain an experience in care-taking, in thoughtfulness, in tender solicitude for his flock, that he might as a faithful shepherd be ready when God should call him to take charge of his people. A similar experience is essential for those who engage in the great work of preaching the truth. In order to lead souls to the life-giving fountain, the preacher must first drink at the fountain himself. He must see the infinite sacrifice of the Son of God to save fallen men, and his own soul must be imbued with the spirit of undying love. If God appoints us hard labor to perform, we must do it without a murmur. If the path be difficult and dangerous, it is God's plan to have us follow in meekness, and cry unto him for strength. A lesson is to be learned

#82 [#29p.82] from the experience of some of our ministers who have known nothing comparatively of difficulties, of trials, yet ever look upon themselves as martyrs. They have yet to learn to accept the way of God's choosing, with thankfulness, remembering the Author of our salvation. The work of the minister should be pursued with an earnestness, energy, and zeal, as much greater than that put forth in business transactions as the labor is more sacred and the result more momentous. Each day's work should tell in the eternal records as "well done;" so that if no other day should be granted in which to labor, the work will be thoroughly finished. Our ministers, young men especially, should realize the work of preparation necessary to fit them for their solemn work, and to prepare them for the society of pure angels. In order to be at home in Heaven, we must have Heaven enshrined in our hearts here. If this is not the case with us, it were better that we had no part in the work of God.

The ministry is corrupted by unsanctified ministers. Unless there shall be altogether a

higher and more spiritual standard for the ministry, the truth of the gospel will become more and more powerless. The human mind is represented by the rich soil of a garden. Unless it shall receive proper cultivation, it will be overgrown with the weeds and briers of ignorance. The mind and heart need culture daily; and neglect will be productive of evil. The more natural abilities God has bestowed upon an individual the greater improvement he is required to make, and the greater his responsibility to use his time and talents for the glory of God. The mind must not remain dormant. If it is not exercised in the acquisition of knowledge, there will be a sinking into ignorance, superstition, and fancy. If the intellectual faculties are not cultivated as they should be to glorify God, they will become strong and powerful aids in leading to perdition. #83

While young men should guard against being pompous and independent, they should be continually making marked improvement. They should accept every opportunity to cultivate the more noble, generous traits of character. If young men would feel their dependence upon God every moment, and cherish a spirit of prayer, a breathing out of the soul to God at all times and in all places, they might better know the will of God. But I have been shown that Brn. K---- and W---- are almost wholly unacquainted with the operations of God's Spirit. They have been working in their own strength, and have been so fully wrapped up in themselves that they have not seen and sensed their great destitution. They will talk flippantly of the testimonies given of God for the benefit of his people, and will pass judgment upon them, giving their opinions and criticising this and that, when they would better place their hands upon their lips, and lie with their faces in the dust; for they know no more of the spirit of

the testimonies than they do of the Spirit of God. They are novices in the truth, and dwarfs in religious experience. The greatest victories which are gained to this cause are not labored argument, ample facilities,^[#29p.84] abundance of influence, and plenty of means; but they are those victories which are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. When Jacob found himself utterly prostrate and in a helpless condition, he poured out his soul in an agony of earnestness to God. The angel of God pleads to be released; but Jacob will not let go his hold. The stricken man, suffering with bodily pain, presents his earnest supplication with the boldness which living faith imparts. He answers, "I will not let thee go except thou bless me."

There are deep mysteries in the word of God, which will never be discovered by minds that are unaided by the Spirit of God. There are also unsearchable mysteries in the plan of redemption, which finite minds can never comprehend. Inexperienced youth might better tax their minds and exercise their ability to gain an understanding of matters that are revealed; for unless they possess more spiritual enlightenment than they now have, it would take a life-time to learn the revealed will of God. When they have cherished the light they already have, and made a practical use of it, they will be able to take a step forward. God's providence is a continual school, in which he is ever leading men to see the true aims of life. None are too young, and none too old, to learn in this school, by paying diligent heed to the lessons taught by the divine Teacher. He is the true Shepherd, and he calls his sheep by name. By the wanderers his voice is heard, saying, "This is the way walk ye in it."^[#29p.85]

Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is attained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. Living faith must grasp the promises unflinchingly, and then many may come from close communion with God with shining faces, saying, as did Jacob, "I have seen the Lord face to face, and my life is preserved."

The steps upward to Heaven must be taken one at a time; every advance step strengthens us for the next. The transforming power of the grace of God upon the human heart is a work which but few comprehend, because they are too indolent to make the necessary effort. The lessons which young ministers learn in going about and being waited upon, when they have not a fitness for the work, have a demoralizing influence upon them. They do not know their place and keep it. They are not balanced with firm principles. They talk knowingly of things they know nothing of, and hence those who accept them as teachers are misled. One such person will inspire more skepticism in minds than several will be able to counteract, do the best they can. Men of small minds delight to quibble, to criticise, to seek for something to question, thinking this a mark of sharpness; but instead it shows a mind lacking refinement and elevation. How much better to be engaged in seeking to cultivate themselves, and to ennoble and elevate their minds. As a flower turns to the sun that the bright rays^[#29p.86] may #86 aid in perfecting its beauty and symmetry so should the youth turn to the Sun of Righteousness, that Heaven's light may shine upon them, perfecting their characters and giving them a deep and abiding experience in the things of God. Then

they may reflect the divine rays of light upon others. Those who choose to gather doubts, and unbelief, and skepticism, will experience no growth in grace or spirituality, and are unfitted for the solemn responsibility of bearing the truth to others.

The world is to be warned of its coming doom. The slumbers of those who are lying in sin and error are so deep, so death-like, that the voice of God through a wide-awake ministry is needed to awaken them. Unless the ministers are converted, the people will not be. The cold formalism that is now prevailing among us must give place to the living energy of experimental godliness. There is no fault with the theory of the truth; it is perfectly clear and harmonious. But young ministers may speak the truth fluently, and yet have no real sense of the words they utter. They do not appreciate the value of the truth they present, and little realize what it has cost those, who, with prayers and tears, through trial and opposition, sought for it as for hid treasures. Every new link in the chain of truth was to them as precious as tried gold. These links are now united in a perfect whole. Truths have been dug out of the rubbish of superstition and error, by earnest prayer for light and knowledge, and have been presented to the people as precious pearls of priceless value. [#29p.87]

#87

The gospel is a revelation to man of beams of light and hope from the eternal world. All the light does not burst upon us at once, but as we can bear it. Inquiring minds that hunger for the knowledge of God's will are never satisfied; the deeper they search, the more they sense their ignorance, and deplore their blindness. It is beyond the power of man to conceive the high and noble attainments that are within his reach, if he will combine human effort with the grace of God, who

is the Source of all wisdom and all power. And there is an eternal weight of glory beyond. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

We have the most solemn message of truth ever borne to the world. This truth is more and more respected by unbelievers, because it cannot be controverted. In view of this fact, our young men become self-confident and self-inflated. They take the truths which have been brought out by other minds, and without study or earnest prayer meet opponents and engage in contest, indulging in sharp speeches and witticisms, flattering themselves that this is doing the work of a gospel minister. These men need as thorough a conversion as did Paul, in order to be fitted for God's work. Ministers must be living representatives of the truth they preach. They must have greater spiritual life, characterized by greater simplicity. The words must be received from God and given to the people. The attention of the people must be arrested. Our message is a savor of life unto [#29p.88] #88 life, or of death unto death. The destinies of souls are balancing. Multitudes are in the valley of decision. A voice should be heard crying, "If the Lord be God, serve him; but if Baal, then serve him."

Prompt, energetic, and earnest action may save an undecided soul. No one can tell how much is lost by attempting to preach without the unction of the Holy Spirit. There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made for time and for eternity; but it is too often the case that the minister has not the spirit and power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance. The result is that impressions are not deepened upon

the hearts of the convicted ones; and they leave the meeting feeling less inclined to accept the service of Christ than when they came. They decided to wait for a more favorable opportunity; but it never comes. That godless discourse, like Cain's offering, lacked the Saviour. The golden opportunity is lost, and the cases of these souls are decided. Is not too much at stake to preach in an indifferent manner, and without feeling the burden of souls?

In this age of moral darkness it will take something more than dry theory to move souls. Ministers must have a living connection with God. They must preach as if they believed what they said. Living truths, falling from the lips of the man of God, will cause sinners to tremble, and the convicted to cry out,^[#29p.89] "Jehovah is God," I am resolved to be wholly on the Lord's side. Never should the messenger of God cease his strivings for greater light and power from above. He should toil on, pray on, hope on, amid discouragement and darkness, determined to gain a thorough knowledge of the Scriptures, and to come behind in no gift. As long as there is one soul to be benefitted, he should press forward, with new courage at every effort. There is work, earnest work, to be accomplished. Souls for whom Christ died are in peril. As long as Jesus has said, "I will never leave thee, nor forsake thee," as long as the crown of righteousness is offered to the overcomer, as long as our Advocate pleads in the sinner's behalf, ministers of Christ should labor in hope, with tireless energy and persevering faith.

But while the truth of God is carried by young and inexperienced men whose hearts are scarcely touched by the grace of God, the cause will languish. Brn. K— and W— are more ready to argue than to pray; they are more ready to contend than to persuade, endeavoring to im-

press the people with the solemn character of the work for this time. Men who dare to assume the responsibility of receiving the word from the mouth of God and giving it to the people, make themselves accountable for the truth they represent and the influence they exert. If they are truly men of God, their hope is not in themselves, but in what he will do for them and through them. They do not go forth self-inflated, calling the attention of the people to their smartness and aptness; they feel their responsibility, and work with spiritual energy, treading in the path of self-denial which the Master trod. Self-sacrifice is seen at every step, and they mourn because of their inability to do more in the cause of God. Their path is one of trial and of conflict, but it is marked by the foot-prints of their Redeemer, the Captain of their salvation, who was made perfect through suffering. #90

In their labor, the under-shepherds must closely follow the directions, and manifest the spirit, of the Chief Shepherd. Skepticism and apostasy are met everywhere. God wants men to labor in his cause who have hearts as true as steel, and who will stand steadfast in integrity, and undaunted by circumstances. Amid trial and gloom, they are just what they were when their prospects were brightened by hope, and when outward surroundings were all that they could desire. Daniel in the lion's den is the same Daniel who stood before the king, enshrouded by the light of God. Paul in the dark dungeon, awaiting the sentence which he knew was to come from the cruel Nero, is the same Paul who addressed the court of the Areopagus. A man whose heart is stayed upon God in the hour of his most afflicting trials and most discouraging surroundings, is just what he was in prosperity, when the light and fa-

vor of God seemed to be upon him. Faith reaches to the unseen, and grasps eternal things.

#91 There are many in Iowa who are tearing down rather than building up, casting unbelief [#29p.91] and darkness rather than light; and the cause of God is languishing when it should be flourishing. Ministers should dare to be true. Paul wrote to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." The word and will of God are expressed in the Scriptures by inspired penmen. We should bind them as frontlets between our eyes, and walk according to their precepts; then we shall walk safely. Every chapter and every verse is a communication of God to man. In studying the word, the soul which hungers and thirsts for righteousness will be impressed by the divine utterances. Skepticism can have no power over a soul who with humility searches the Scriptures.

Our Publishing Houses.

#92 God would have all who are connected with his institutions show aptness, discrimination, and forethought. He would have them become men and women of cultivated intellect, coming behind in no qualification; and as they shall individually feel the necessity of this, and shall work to the point, Jesus will aid them in their endeavors. As they work upon the plan [#29p.92] of addition in securing the graces of the Spirit, God will work upon the plan of multiplication in their behalf. Connection with God will give the soul expansion, will exalt it, transform it, and make it

sensible of its own powers, and will give a clearer sense of the responsibility resting upon each individual to make a wise use of the faculties which God has bestowed.

Every one should study strict economy in the outlay of means; and he should exercise even greater faithfulness in handling that which belongs to another than in managing his own affairs. But this is seldom the case. No individual is personally benefitted with the profits of our Offices, or made to suffer by the losses incurred; but the property belongs to the Lord, and his cause is materially affected by the manner in which the labor is performed. If the cause of God is limited in its resources, important work which might and should be done is neglected.

While economy should always be practiced, it should never degenerate into meanness. All who work in our Offices should feel that they are handling God's property, that they are responsible for the increase of the capital invested, and they will be accountable in the day of God if through lack of diligence and careful thought it decreases in their hands. All are called upon to avoid waste of time and means. The faithfulness or unfaithfulness of the workers to their present trust will determine their fitness to be intrusted with eternal riches. Every one is required of God to execute the work assigned him with thoroughness and dispatch. The ^[#29p.93]example of each ^{#93} should serve to excite diligence and thoughtfulness on the part of others. By earnest, conscientious faithfulness in everything, earth may be brought nearer Heaven, and precious fruit may be borne for both worlds.

The hands employed in the various departments of our Offices of publication do not accomplish the amount of work which they would be required to perform in any other office of the

kind. Much time is wasted in unnecessary conversation, in visiting away the precious hours, while the work is suffered to lag. In several of the departments, loss is occasioned to the Office because of persons engaging in the work who have not exercised care and economy. Were these persons engaged in doing work for themselves, some would accomplish a third more work in a day than now. Others would do no more than they now perform.

Business hours should be faithfully employed. To be wasteful of time or of material is dishonesty before God. A few moments are squandered here, and a few moments there, which amount in the course of a week to nearly or quite a day, sometimes even exceeding this. "Time is money," and a waste of time is a waste of money to the cause of God. When those who profess the faith are dilatory, and reckless of time, showing that they have not a heart interest for the prosperity of the work, unbelievers employed will follow their example. If all would use their time to the best account, very much means would be saved to the cause of truth. When the heart is in the work, it will be done with earnestness, energy, and dispatch.^[#29p.94]

#94 All should be awake to see what needs to be done, and apt and quick to execute, working as though under the direct supervision of the great Master, Jesus Christ.

Again losses occur from lack of thoughtful care in the use of material and machinery. There is a failure to look after all the larger and smaller matters, that nothing be wasted or damaged through neglect. A little squandered here and there amounts to a large sum in the course of a year. Some have never learned to exercise their faculties to save the remnants, notwithstanding the injunction of Christ, "Gather up the fragments that remain, that nothing be lost." Material

should not be slashed into, to obtain a small piece. A little thoughtful care would lead to the gathering up and using of the little pieces that are now thrown aside and wasted. Attention should be given to saving even so trifling a matter as waste paper, for it can be turned into money.

By a lack of personal interest, many things go to waste which a few moments thoughtful attention at the right time would save. "I forgot" causes much loss to our Office. And some feel no interest in any work or in anything which does not come under their special branch of the work. This is all wrong. Selfishness would suggest the thought, "It does not belong to me to care for that;" but faithfulness and duty would prompt every one to care for all that comes under his observation. The example of the head workers in the bindery is followed by the hands employed; all become careless and reckless; and an amount is wasted^[#29p.95] equal to their wages. A care-taking person at the head of the work would save hundreds of dollars yearly to the Office in that one department. #95

A principle should exist all through the Office to economize. In order to save the dollars, dimes and pennies must be carefully treasured. Men who have been successful in business have always been economical, persevering, and energetic. Let all connected with the work of God begin now to educate themselves thoroughly as care-takers. Even though their work may not be appreciated on earth, they should never degrade themselves in their own eyes by unfaithfulness in anything they undertake. It takes time for a person to become so accustomed to a given course of life as to be happy in pursuing it. We shall be individually, for time and eternity, what our habits make us. The lives of those who form right habits, and are faithful in the performance of every duty,

will be as shining lights, shedding bright beams upon the pathway of others; but if habits of unfaithfulness are indulged, if lax, indolent, neglectful habits are allowed to strengthen, a cloud darker than midnight will settle on the prospects in this life, and forever debar the individual from the future life.

One selfish thought indulged, one duty neglected, prepares the way for another. What we venture to do once, we are more apt to do again. Habits of sobriety, of self-control, of economy, of close application, of sound, sensible conversation, of patience and true ^{#96} courtesy, are not gained without diligent, close watching ^[#29p.96] over self. It is much more easy to become demoralized and depraved than to conquer defects, keeping self in control, and cherishing true virtues. Persevering efforts will be required if the Christian graces are ever perfected in our lives.

Important changes should take place in our Offices. To defer work which needs immediate attention until a more convenient time, is a mistake, and results in loss. The work of repairing sometimes amounts to double what it would, had it received attention in season. Many fearful losses and fatal accidents have occurred by putting off matters which should have received immediate attention. The season for action is spent in hesitancy, thinking that to-morrow will do; but to-morrow is frequently found to be too late. Our Offices suffer financially every day on account of indecision, dallying, recklessness, indolence, and, with some, downright dishonesty. There are those employed in these Offices who pass along as indifferently as though God had given them no mental powers to be exercised in care-taking. Such are unfitted for any post of duty; they can never be depended upon. Men and women who shun du-

ties in which difficulties are involve will remain weak and inefficient.

Those who educate themselves to do their work with dispatch, as well as with economy, will drive their business instead of allowing their business to drive them. They will not be constantly hurried and perplexed because their work is in confusion. Diligence and earnest fidelity are indispensable to success. Every^[#29p.97] hour's work ^{#97} passes in review before God, and is registered for faithfulness or unfaithfulness. The record of wasted moments and unimproved opportunities must be met when the Judgment shall sit, and the books shall be opened, and every one shall be judged according to the things written in the books. Selfishness, envy, pride, jealousy, idleness, or any other sin which is cherished in the heart, will exclude one from the blessedness of Heaven. "To whom ye yield yourselves servants to obey, his servants ye are."

Our Offices are suffering for the want of men of stability and firmness. As I was shown from room to room, I saw that the work was conducted with indifference. Losses are sustained at every position of trust. The lack of thoroughness is apparent. While some have borne the burdens of care and responsibility, others, instead of sharing these burdens, have pursued a course to increase anxiety and care. Those who have not learned the lessons of economy and acquired the habit of making the most of their time in childhood and youth, will not be prudent and economical in any business in which they engage. It is a sin to neglect to so improve our faculties that they may be used to the glory of God. All have responsibilities to bear; not one can be excused.

There is a variety of minds, and all need more or less cultivation and training. Every movement in connection with the cause of God should

be characterized by caution and decision. Without decision an individual is fickle and unstable as
#98 water, and can never be truly[#29p.98] successful. All who profess Christ should be workers. There are no drones in the house-hold of faith. Every member of the family has some task assigned him, some portion of the vineyard of the Lord in which to work. The only way to meet the demand of God is to be constantly persevering in our endeavors for higher usefulness. It is but little we can accomplish at best; but every day's effort will increase our ability to labor effectually, and to bear fruit to the glory of God.

Some do not exercise control over their appetites, but indulge taste at the expense of health. As the result, the brain is clouded, their thoughts are sluggish, and they fail to accomplish what they might if they were self-denying and abstemious. These rob God of the physical and mental strength which might be devoted to his service if temperance were observed in all things. Paul was a health reformer. Said he, "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." He felt that a responsibility rested upon him to preserve all his powers in their strength, that he might use them to the glory of God. If Paul was in danger from intemperance, we are in greater danger, because we do not feel and sense as he did the necessity of glorifying God in our bodies and spirits which are his. Overeating is the sin of this age.

The word of God places the sin of gluttony
#99 in the same catalogue with drunkenness. So offensive was this sin in the sight of God that[#29p.99] he gave directions to Moses that a child who would not be restrained on the point of appetite, but would gorge himself with anything his taste might crave, should be brought by his parents

before the rulers in Israel, and should be stoned to death. The condition of the glutton was considered hopeless. He would be of no use to others, and was a curse to himself. No dependence could be placed upon him in anything. His influence would be ever contaminating others, and the world would be better without such a character; for his terrible defects would be perpetuated. None who have a sense of their accountability to God will allow the animal propensities to control reason. Those who do this are not Christians, whoever they may be, and however exalted their profession. The injunction of Christ is, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." He here shows us that we may be as perfect in our sphere as God is in his sphere.

Those who are employed in our publishing houses are not improving as God would have them. There is a want of earnest, unselfish interest in the work in which they are engaged. God requires these laborers in his cause to advance in knowledge daily. They should make a wise improvement of the faculties which God has given them, that they may become efficient, thorough workmen, and perform their labor without loss to the Office.

The wisest of men may learn useful lessons from the ways and habits of the little creatures of the earth. The industrious bee gives to men^[#29p.100] of intelligence an example that they would do well to imitate. These insects observe perfect order, and no idler is allowed in the hive. They execute their appointed work with an intelligence and activity that is beyond our comprehension. The ants, which we consider as only pest to be crushed under our feet, are in many respects superior to man; for he does not as wisely improve the gifts of God. The Wise Man calls our at-

#100

tention to the small things of the earth: "Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." "The ants are a people not strong, yet they prepare their meat in the summer." We may learn from these little teachers a lesson of faithfulness. Should we improve with the same diligence the faculties which an all-wise Creator has bestowed upon us, how greatly would our capacities for usefulness be increased. God's eye is upon the smallest of his creatures; does he not then regard man formed in his image, and require of him corresponding returns for all the advantages he has given him?

The Offices of publication should be set in order. Those who labor in these institutions should have high aims, and a deep and rich experience in the knowledge of God's will. They should ever stand on the side of right, and exert a saving influence. Every soul who names the name of Christ should make the most of the privileges enjoyed, and faithfully perform the duties assigned him, without murmuring or complaining.

#101 The conversation of ^[#29p.101] each should be of a elevated character, calculated to lead other minds in the right channel. The little mention that is made of divine goodness and the love of God, shows marked ingratitude, and that Christ is not enshrined in the heart.

The Offices will never prosper unless there are more disinterested, unselfish workers, who are truly God fearing men and women, self-denying and conscientiously independent for God and the right. The local editor of the *Review and Herald* will have occasion to speak with earnestness and firmness. He should stand in defence of the right, exerting all the influence his position grants him. Eld. Waggoner has been

placed in a unenviable position, but he has not been left alone. God has helped him, and under the circumstances he has done nobly. The Lord has not released him from his position; he must still labor in Oakland and San Francisco.

From those to whom God has intrusted much, he requires much, while those who have but little are required to give accordingly; but all may give themselves, and in their actions show their fidelity to the precious cause of Christ. Many can retrench their expenditures, and thus increase their liberality for Christ. Self-denial for Christ's sake, is the battle before us.

"The love of Christ," said Paul, "constraineth me." It was the actuating principle of his conduct; it was his motive power. If ever his ardor in the path of duty for a moment flagged, one glance at the cross and the amazing^[#29p.102] love of Christ revealed in his unparalleled sacrifice, was enough to cause him to gird up anew the loins of his mind and press forward in the path of self-denial. In his labors for his brethren he relied much upon the exhibition of infinite love in the wonderful condescension of Christ, with all its subduing, constraining power. #102

How earnest, how touching his appeal: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." You know the height from which he stooped; you are acquainted with the depth of humiliation to which he descended. His feet entered upon the path of self-denial and self-sacrifice, and turned not aside until he had given his life. No rest for him between the throne in Heaven and the cross. His love for man led him to welcome every indignity, and suffer every abuse. "For their sakes I sanctify myself." I appropriate all my glory, all I am, to the work of man's redemption. How very

little are men moved now to sanctify themselves to the work of God that souls may be saved through them.

#103 Paul admonishes us to "look not every man on his own things, but every man also on the things of others." He bids us imitate the life of the great Exemplar, and exhorts us to possess the mind "which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the^[#29p.103] likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The apostle lingers over point after point, that our minds may grasp and fully comprehend the wonderful condescension of the Saviour in behalf of sinners. He presents Christ before us as he was when equal with God and receiving the adoration of angels, and then traces his descent until he reaches the lowest depths of humiliation, that with his human arm he might reach fallen man, and lift him from his degradation to hope, joy, and Heaven.

Paul was deeply anxious that the humiliation of Christ should be seen and sensed. He was convinced that if the minds of men could be brought to comprehend the amazing sacrifice made by the Majesty of Heaven, all selfishness would be banished from their hearts. He directs the mind first to the position which Christ occupied in Heaven, in the bosom of his Father; he reveals him afterward as laying off his glory, voluntarily subjecting himself to all the humbling conditions of man's nature, assuming the responsibilities of the servant, and becoming obedient unto death, and that the most ignominious and revolting, the most shameful, the most agonizing, the death of the cross. Can Christians contem-

plate this wonderful exhibitions of the love of God to man without emotions of love, and a realizing sense of the fact that we are not our own? Such a master should not be served from grudging, covetous, selfish motives.

"Ye know," says Peter, "that ye were not [#29p.104] redeemed with corruptible things, as silver and gold." Oh, had these been sufficient to purchase the salvation of man, how easily it might have been accomplished by Him who says, "The silver is mine, and the gold is mine." But the transgressor of God's holy law could be redeemed only by the precious blood of the Son of God. Those who, failing to appreciate the wonderful sacrifice made for them, withhold their means and their physical, mental, and moral powers from the service of Christ, will perish in their selfishness. #104

"Whosoever hath not [put to the best use his ability and means], from him shall be taken away even that which he hath." Those who are too indolent to realize their responsibilities and exercise their faculties will fail of receiving the blessing of God, and the ability which they had will be taken away and given to the active, zealous workers who increase their talents by constant use. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." A person who diligently labors under the direction of the Spirit of God, will possess power and influence; for all may see in him a spirit of untiring devotion to the cause of God in any department where duty calls him.

All the hands in our Offices should place themselves in the most favorable condition for the formation of good and correct habits. Several times each day, precious, golden moments should be consecrated to prayer and the study of the Scriptures, if it is only to commit a text to mem-

#105 ory, that spiritual life may exist^[#29p.105] in the soul. The varied interests of the cause furnish us with food for reflection, and inspiration for our prayers. Communion with God is highly essential for spiritual health; and here only may be obtained that wisdom and correct judgment so necessary in the performance of every duty.

The strength acquired in prayer to God, united with individual effort in training the mind to thoughtfulness and care-taking, prepares the person for daily duties and keeps the spirit in peace under all circumstances, however trying. The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer for help, for light, for strength, for knowledge. But thought and prayer cannot take the place of earnest, faithful improvement of the time. Work and prayer are both required in perfecting Christian character.

We must live a two-fold life, of thought and action, silent prayer and earnest work. All who have received the light of truth should feel it their duty to shed rays of light upon the pathway of the impenitent. They should be witnesses for Christ in our Offices as verily as in the church. God requires us to be living epistles, known and read of all men. The soul that turns to God for its strength, its support, its power, by daily, earnest prayer, will have noble aspiration, clear perceptions of truth and of duty, lofty purposes of action, and a continual hungering and thirsting after^[#29p.106] righteousness. By maintaining a connection with God we shall be enabled to diffuse to others, through our association with them, the light, the peace, the serenity, that rule in our hearts, and set before them an example of unwav-

ering fidelity to the interests of the work in which we are engaged.

With many who are laboring in our Offices there is an almost entire absence of the love and fear of God. Self rules, self controls, and God and Heaven scarcely enter into the mind. If these persons could see that they are upon the very borders of the eternal world, and that their future interests will be determined by their present action, there would be a marked change in every hand employed in these Offices.

But many of those who are engaged in the sacred work of God are paralyzed by Satan's deceptions. They are asleep on the enchanted ground. Days and months are passing, while they remain careless and unconcerned, as if there were no God, no future, no Heaven, no punishment for neglect of duty, for shunning responsibilities. But the day is fast approaching when the case of every one will be decided according to his works. Many have a fearfully spotted record in the Ledger of Heaven.

When these workers shall arouse to their own accountability, when they shall lay their polluted souls before God just as they are, and their earnest cry shall take hold on his strength, they will then know for themselves that God does hear and answer prayer. And when they do awake, they will see what they have lost by their indifference and unfaithfulness.^[#29p.107] They will then find that they have reached only a low standard, when, had the mind and capabilities been cultivated and improved for God, they might have had a rich experience and might have been instrumental in saving their fellow-men. And even should they be saved at last, they will realize through all eternity the loss of opportunities wasted in probationary time. #107

Religious privileges have been too much neglected by those employed in the Offices. None should engage in the work of God who treat these privileges with indifference; for all such connect with evil angels, and are a cloud of darkness and a hindrance to others. In order to make the work a success, every department in these Offices must have the presence of Heavenly angels. When the Spirit of God shall work upon the heart, cleansing the soul temple of its defilement of worldliness and pleasure-loving, all will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefit they can gain. The faithful worker for the Master will improve every opportunity to place himself directly under the rays of light from the throne of God; and this light will be reflected upon others.

And not only should the prayer-meeting be faithfully attended, but as often as once each week, a praise-meeting should be held. Here the goodness and manifold mercies of God should be dwelt upon. Were we as free to give expression to our thankfulness for mercies received as we are to speak of grievances,^[#29p.108] doubts, and unbelief, we might bring joy to the hearts of others, instead of casting discouragement and gloom upon them. The complainers and murmurers, who are ever seeing the discouragements in the way, and talking of trials and hardships, should contemplate the infinite sacrifice which Christ has made in their behalf. Then can they estimate all their blessing in the light of the cross. While looking upon Jesus, the author and finisher of our faith, whom our sins have pierced and our sorrows have burdened, we shall see cause for gratitude and praise, and our thoughts and desires will be brought into submission to the will of Christ.

In the gracious blessings which our Heavenly Father has bestowed upon us, we may dis-

cern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child. When we study the divine character in the light of the cross, we see mercy, tenderness, and forgiveness, blended with equity and justice. In the language of John, we exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. "We see in the midst of the throne One bearing, in hands, and feet, and side, the marks of the suffering endured to reconcile man to God, and God to man. Matchless mercy reveals to us a Father, infinite, dwelling in light unapproachable, yet receiving us to himself through the merits of his Son. The cloud of vengeance which threatened only misery and despair, in the reflected light from the cross [#29p.109] reveals the writing of God. Live, sinner, #109 live! ye penitent and believing souls, live! I have paid a ransom.

We must gather about the cross. Christ and him crucified must be the theme of contemplation, of conversation, and of our most joyful emotion. We should have these special appointments for the purpose of keeping fresh in our thoughts everything which we receive from God, and of expressing our gratitude for his great love, and our willingness to trust everything to the hand that was nailed to the cross for us. We should learn here to talk the language of Canaan, to sing the songs of Zion. By the mystery and glory of the cross we can estimate the value of man, and then we shall see and sense the importance of working for our fellow-men, that they may be exalted to the throne of God.

SACREDNESS OF VOWS.

The brief but terrible history of Ananias and Sapphira is traced by the pen of inspiration

for the benefit of all who profess to be the followers of Christ. This important lesson has not had sufficient weight upon the minds of our people. It will be profitable for all to thoughtfully consider the nature of the grievous offence for which these guilty ones were made an example. This one marked evidence of God's retributive justice is fearful, and should lead all to fear and tremble to repeat sins which brought such a punishment.

#110 Selfishness was the great^[#29p.110] sin which had warped the character of this guilty couple.

Ananias and his wife Sapphira were privileged, with others, to hear the preaching of the gospel by the apostles. The power of God attended the word spoken, and deep conviction rested upon all present. The softening influence of the grace of God had the effect upon their hearts to cause them to release their selfish hold upon their earthly possessions. While under the direct influence of the Spirit of God, they made a pledge to give to the Lord certain lands. But when they were from under this heavenly influence, the impression was less forcible, and they began to question and draw back from fulfilling the pledge which they had made. They thought they had been too hasty, and wished to reconsider the matter. Thus a door was opened by which Satan at once entered, and gained control of their minds.

This case should be a warning to all to guard against the first approach of Satan. Covetousness was first cherished; then, ashamed to have their brethren know that their selfish souls grudged that which they had solemnly dedicated and pledged to God, deception was practiced. They talked the matter over together, and deliberately decided to withhold a part of the price of the land. When convicted of their falsehood, their punishment was instant death. They knew that the Lord whom they had defrauded had searched

them out, for Peter said, "Why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not^[#29p.111] thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." #111

A special example was necessary to guard the young church from becoming demoralized; for their numbers were rapidly increasing. A warning was thus given to all who professed Christ at that time, and to all who should afterward profess his name, that God requires faithfulness in the performance of vows. But notwithstanding this signal punishment of deception and lying, the same sins have often been repeated in the Christian church, and are widespread in our day. I was shown that God gave this example as a warning to all who should be tempted to act in a similar manner. Selfishness and fraud are being practiced daily in the church, in withholding from God that which he claims, thus robbing him and conflicting with his arrangements to diffuse the light and knowledge of truth throughout the length and breadth of the land

God, in his wise plans, made the advancement of his cause dependent upon the personal efforts of his people, and upon their free-will offerings. By accepting the co-operation of man in the great plan of redemption, he has placed a signal honor upon him. The minister cannot preach except he be sent. The work of dispensing light does not rest upon ministers alone. Every person, upon becoming a member of the church, pledges himself to be a representative of Jesus Christ by living out the truth he professes. The followers of Christ should^[#29p.112] carry forward the work #112 which he left for them to do when he ascended into Heaven.

Institutions that are God's instruments to carry forward his work on earth must be sustained. Churches must be erected, schools established, and publishing houses furnished with facilities for doing a great work in the publication of the truth to be sent to all parts of the world. These institutions are ordained of God, and should be sustained by tithes and liberal offerings. As the work enlarges, means will be needed to carry it forward in all its branches. Those who have been converted to the truth, and been made partakers of his grace, may become co-workers with Christ by making voluntary sacrifices and free-will offerings to him. And when the members of the church wish in their hearts that there would be no more calls for means, they virtually say that they are content that the cause of God shall not progress.

"And Jacob vowed a vow, saying If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which is set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." The circumstances which prompted Jacob to vow to the Lord were similar to those which prompt men and women to vow to the Lord in our time. He had sinned in obtaining the blessing which he knew had been promised him by the sure word of God.

#113

[#29p.113] In this he showed great lack of faith in God's power to carry out his purposes, however discouraging present appearances might be. Instead of placing himself in the position he coveted, he was obliged to flee for his life from the wrath of Esau. With only his staff in his hand, he traveled hundreds of miles through a desolate country. His courage was gone, and he was filled

with remorse and timidity, seeking to avoid men lest he should be traced by his angry brother. He had not the peace of God to comfort him, for he was harassed with the thought that he had forfeited divine protection.

The second day of his journey is drawing to a close. He is weary, hungry, and homeless, and he feels that he is forsaken of God. He knows that he has brought this upon himself by his own wrong course. Dark clouds of despair inclose him, and he feels that he is an outcast. His heart is filled with a nameless terror, and he hardly dares to pray. But he is so utterly lonely that he feels the need of protection from God as he never has done before. He weeps and confesses his sin before God, and entreats for some evidence that he has not utterly forsaken him. But his burdened heart finds no relief. He has lost all confidence in himself, and he fears that the God of his fathers has cast him off. But God, the merciful God, pities the desolate, sorrow-stricken man, who gathers the stones for his pillow, and has only the canopy of heaven for his covering.

In a vision of the night he sees a mystic [#29p.114] ladder, its base resting upon the earth, and its top reaching above the starry host, to the highest heavens. Angel messengers are ascending and descending this ladder of shining brightness, showing him the pathway of communication between earth and Heaven. A voice is heard by him renewing the promise of mercy and protection and of future blessing. When Jacob awoke from his dream, he said, "Surely the Lord is in this place, and I knew it not." He looked about him as if expecting to see the heavenly messengers; but only the dim outline of earthly objects, and the heavens above, brilliant with the gems of light, met his earnest, wondering gaze. The ladder and the #114

bright messengers were gone, and the glorious Majesty above it he could see only in imagination.

Jacob was awed with the deep stillness of the night, and with the vivid impression that he was in the immediate presence of God. His heart was full of gratitude that he was not destroyed. There was no more sleep for him that night; gratitude deep and fervent, mingles with holy joy, filled his soul. "And Jacob rose early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it." And here he made his solemn vow to God.

Jacob made his vow while refreshed by the dews of grace, and invigorated by the presence and assurance of God. After the divine glory had passed away, he had temptations like men in our time; but he was faithful to his vow, and^[#29p.115] would not harbor thoughts as to the possibility of being released from the pledge which he had made. He might have reasoned much as men do now, that this revelation was only a dream, that he was unduly excited when he made his vow, and that therefore it need not be kept; but he did not.

Long years intervened before Jacob dared to return to his own country; but when he did he faithfully discharged his debt to his Master. He had become a wealthy man, and a very large amount of property passed from his possessions to the treasury of the Lord.

Many in our day fail where Jacob made a success. Those to whom God has given the greatest amount have the strongest inclination to retain what they have, because they must give a sum proportionate to their property. Jacob gave the tenth of all that he had, and then reckoned the use of the tenth, and gave the Lord the benefit of that which he had used for his own interest

during the time he was in a heathen land and could not pay his vow. This was a large amount, but he did not hesitate; that which he had vowed to God he did not regard as his, but as the Lord's. According to the amount bestowed will be the amount required. The larger the capital intrusted, the more valuable is the gift which God requires to be returned to him.

If a Christian has ten or twenty thousand dollars, God's claims are imperative upon him, not only to give his proportion according to the tithing system, but to present his sin offerings and thank-offerings to God. The Levitical^[#29p.116] dispensation was distinguished in a remarkable manner by the sanctification of property. When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept his claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to him. They were required to pay a ransom for their firstborn son, for the first-fruits of their flock, and for the first gathering of the harvest. They were required to leave the corners of their harvest-fields for the destitute. Whatever dropped from their hands in reaping was left for the poor, and once in every seven years their lands were allowed to produce spontaneously for the needy. Then there were the sacrificial offerings, the trespass-offerings, the sin offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property. #116

At stated periods, in order to preserve the integrity of the law, the people were interviewed as to whether they had faithfully performed their vows or not. A conscientious few made returns to God of about one-third of all their income for the

benefit of religious interests and for the poor. These exactions were not from a particular class of the people, but from *all*, the requirement being proportioned according to the amount possessed. Besides all these systematic and regular donations, there were special objects calling for free-will offerings, such as the tabernacle built in the wilderness,^[#29p.117] and the temple erected at Jerusalem. These draughts were made by God upon the people for their own good, as well as to sustain the service of God. There must be an awakening among us as a people upon this matter.

There are but few men who feel conscience-stricken if they neglect their duty in beneficence. But few feel remorse of soul because they are daily robbing God. If a Christian deliberately or accidentally underpays his neighbor, or refuses to cancel an honest debt, his conscience, unless seared, will trouble him; he cannot rest although no one may know but himself. There are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and his claims must be settled.

The responsibilities of the Christian business man, however large or small his capital, will be in exact proportion to his gifts from God. The deceitfulness of riches has ruined thousands and tens of thousands. These wealthy men forget that they are stewards, and that the day is fast approaching when it shall be said to them, "Give an account of thy stewardship." As is shown by the parable of the talents, every man is responsible for the wise use of the gifts bestowed. The poor man in the parable, because he had the least gift,

felt the least responsible, and made no use of the talent^[#29p.118] intrusted to him; therefore he was cast into outer darkness. #118

Said Christ, How hardly shall they that have riches enter into the kingdom of God! And his disciples were astonished at his doctrine. When a minister who has labored successfully in securing souls to Jesus Christ, abandons his sacred work in order to secure temporal gain, he is called an apostate, and he will be held accountable to God for the talents that he has misapplied. When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become servants of Jesus Christ; and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister. The woe which will fall upon the minister if he preach not the gospel, will just as surely fall upon the business man if he, with his different talents, will not be a co-worker with Christ in accomplishing the same results. When this is brought home to the individual, some will say, "This is a hard saying;" nevertheless it is true, although continually contradicted by the practice of men who profess to be followers of Jesus Christ.

God provided bread for his people in the wilderness by a miracle of his mercy, and he could have provided everything necessary for religious service. But he did not, because in his infinite wisdom he saw that the moral discipline of his people depended upon their co-operating with him, every one of them doing^[#29p.119] something. #119
As long as the truth is progressive, the claims of God are upon men to give of that which he has intrusted to them for this very purpose. God, the creator of man, by instituting the plan of systematic benevolence has made the work to bear

equally upon all according to their several abilities. Every one is to be his own assessor, and is left to give as he purposes in his heart. But there are those who are guilty of the same sin as Ananias and Sapphira, thinking that if they withhold a portion of what God claims in the tithing system, the brethren will never know it. Thus thought the guilty couple whose example is given us as a warning. God in this case evidenced that he searches the heart. The motives and purposes of man cannot be hidden from him. He has left a perpetual warning to Christians of all ages to beware of the sin to which the hearts of men are continually inclined.

Although no visible marks of God's displeasure follow the repetition of the sin of Ananias and Sapphira now, yet the sin is just as heinous in the sight of God, and will as surely be visited upon the transgressor in the day of Judgment; many will feel the curse of God even in this life. When a pledge is made to the cause, it is a vow made to God, and should be sacredly kept. In the sight of God it is no better than sacrilege to appropriate to our own use that which has been once pledged to advance his sacred work.

#120 When a verbal or written pledge has been made in the presence of our brethren, to give a certain amount, they are the visible witnesses of a contract made between us and God. The pledge is not made to man, but to God; and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money, than a pledge made to God.

Persons who thus pledge to their fellowmen, do not generally think of asking to be released from their pledges. A vow made to God, the giver of all favors, is of still greater importance; then why should we seek to be released from our vows to God? Because his vow will not be put to

trial in courts of justice, is it less valid? Will a man who professes to be saved by the blood of the infinite sacrifice of Jesus Christ, "rob God?" Are not his vows and his actions weighed in the balance of justice in the heavenly courts?

Each of us have a case pending in the court of Heaven. Shall our course of conduct balance the evidence against us? The case of Ananias and Sapphira was of the most aggravated character. In keeping back part of the price they lied to the Holy Ghost. Guilt likewise rests upon every individual in proportion to like offenses. When the hearts of men are softened by the presence of the Spirit of God, they are more susceptible to the impressions of the Holy Spirit, and resolves are made to deny self and to sacrifice for the cause of God. It is when divine light shines into the chambers of the mind with unusual clearness and power,^[#29p.121] that the feelings of #121 the natural man are overcome, that selfishness loses its power upon the heart, and that desires are awakened to imitate the Pattern, Jesus Christ, in practicing self-denial and benevolence. The disposition of the naturally selfish man then becomes kind and pitiful toward lost sinners, and he makes a solemn pledge to God, as did Abraham and Jacob. Heavenly angels are present on such occasions. The love of God and love for souls triumphs over selfishness and love of the world. Especially is this the case when the speaker, with the Spirit and power of God, presents the plan of redemption, laid by the Majesty of Heaven in the sacrifice of the cross. By the following scriptures we may see how God regards the subject of vow:--

"Then Moses spake unto the heads of the tribes concerning the children of Israel, saying, This concerning the children of Israel, saying, This is the thing which the Lord hath commanded. If an man vow a vow unto the Lord, or

swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth." Num. 30:1, 2. "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the works of thy hands?" Eccl. 5:6. "I will go into thy house with burnt-offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." Ps. 66:13, 14. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. 20:25.^[#29p.122] "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of they lips thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Deut. 23:21-23.

"Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared." Ps. 76:11. "But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." Mal. 1:12-14.

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay

that which thou vowest. Better is it that thou shouldst not vow, than thou shouldst vow and not pay." Eccl. 5:4, 5.

God has given man a part to act in accomplishing the salvation of his fellow-men. He can work in connection with Christ by doing^[#29p.123] #123 acts of mercy and beneficence. But he cannot redeem them, not being able to satisfy the claims of insulted justice. This the Son of God alone could do, by laying aside his honor and glory, clothing his divinity with humanity, and coming to earth to humiliate himself, and shed his blood in behalf of the human race.

In commissioning his disciples to go "into all the world, and preach the gospel to every creature," Christ assigned to men the work of spreading the gospel. But while some go forth to preach, he calls upon others to answer to his claims upon them for tithes and offerings with which to support the ministry, and to spread the printed truth all over the land. This is God's means of exalting man. It is just the work which he needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind.

Every good thing of earth was placed here by the bountiful hand of God, as an expression of his love to man. The poor are his, and the cause of religion is his. He has placed means in the hands of men, that his divine gifts may flow through human channels in doing the work appointed us in saving our fellow-men. Every one has his appointed work in the great field; and yet none should receive the idea that God is dependent upon man. He could speak the word, and every son of poverty would be made rich. In a moment of time, he could heal the human race of all their diseases. He might dispense with ministers altogether, and make angels the ambassadors of his truth. He^[#29p.124] #124 might have written the truth

upon the firmament, or imprinted it upon the leaves of the trees and upon the flowers of the field; or he might with an audible voice have proclaimed it from Heaven. But the all-wise God did not choose any of these ways. He knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and he could rain it from Heaven if he chose; but instead of this he has made man his steward, intrusting him with means, not to hoard, but to use to benefit others. He thus makes man the medium through which to distribute his blessings on earth. God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with him of the eternal, glorious reward.

God works through human instrumentalities; and whoever shall awaken the consciences of men, provoking them to good works and a real interest in the advancement of the cause of truth, does not do it of himself, but by the Spirit of God which worketh in him. Pledges made under these circumstances are of a sacred character, being the fruit of the work of the Spirit of God. When these pledges are canceled, Heaven accepts the offering, and these liberal workers are credited for so much treasure invested in the bank of Heaven. Such are laying up a good foundation against the time to come, that they may lay hold on eternal life.

#125 But when the immediate presence of the Spirit of God is not so vividly felt, and the mind becomes exercised in the temporal concerns of life, then they are tempted to question the force of the obligation which they voluntarily assumed; and, yielding to Satan's suggestions, they reason that undue pressure was brought to bear upon them, and that they acted under the excitement of

the occasion; that the demand for means to use in the cause of God was overstated, and that under false pretenses they were induced to pledge, without fully understanding the subject, and therefore they wish to be released. Have ministers the power to accept their excuses, and say, "You shall not be holden to your pledge; you are released from your vow"? If they venture to do this, they become partakers of the sin of which the withholder is guilty.

Of all our income we should make the first appropriation to God. In the system of beneficence enjoined upon the Jews, they were required either to bring to the Lord the first of all his gifts, whether in the increase of their flocks, or herds, or in the produce of their feilds, orchards, or vineyards, or they were to redeem it by substituting an equivalent. How changed the order of things in our day! The Lord's requirements and claims, if they receive any attention, are left till the last. Our work needs tenfold more means now than was needed by the Jews. The great commission given to the apostle was to go throughout the world, and preach the gospel. This shows the extension of the work, and the increased responsibility resting upon the follows of Christ_[#29p.126] in #126 our day. If the law required tithes and offerings thousands of years ago, how much more essential are they now! If the rich and poor were to give a sum proportionate to their property in the Jewish economy, it is doubly essential now.

The majority of professed Christians part with their means with great reluctance. Many of them do not give one-twentieth of their income to God, and many give far less than that; while there is a large class who rob God of the little tithe, and others who will give only the tithe. If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received

that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open. The followers of Christ should not wait for thrilling missionary appeals to arouse them to action. If spiritually awake, they would hear in the income of every week, whether much or little, the voice of God and conscience with authority demanding the tithes and offerings due the Lord.

Not only are the gifts and labors of Christ's followers desired, but in one sense they are indispensable. All Heaven is interested in the salvation of man, and waiting for men to become interested in their own salvation, and in that of their fellowmen. All things are ready, but the church is apparently upon the enchanted ground. When they shall arouse, and their prayers, their wealth, and all their energies and resources be laid at the feet of Jesus,^[#29p.127] the cause of truth will triumph. Angels are amazed that Christians do so little, when such an example has been given them by Jesus, who even withheld not himself from death, a shameful death. It is a marvel to them that when professors come in contact with the selfishness of the world they should fall back to their narrow views and selfish motives. #127

One of the greatest sins in the Christian world of to-day, is dissembling and covetousness in dealing with God. There is an increasing carelessness on the part of many in regard to meeting their pledges to the various institutions and religious enterprises. Many look upon the act of pledging as though it imposed no obligation to pay. If they think that their money will bring them considerable profits by being invested in bank stock or in merchandise, or if there are individuals connected with the institution which they have pledged to help to whom they take exceptions, they feel perfectly free to use their means as

they please. This lack of integrity is prevailing to quite an extent among those who profess to be keeping the commandments of God, and looking for the soon appearing of their Lord and Saviour.

The plan of systematic benevolence was of God's own arrangement; but the faithful payment of God's claims is often refused or postponed as if solemn promises were of no significance. It is because church-members neglect to pay their tithes and meet their pledges that our institutions are not free from embarrassment. If all, both rich and poor, would bring their tithes into the storehouse, there^[#29p.128] would be a sufficient supply #128 of means to release the cause from financial embarrassment, and to nobly carry forward the missionary work in its various departments. God calls upon those who believe the truth to render to him the things that are his. Those who have thought that to withhold from God is gain, will eventually experience the curse of God as the result of their robbery of the Lord. Nothing but utter inability to pay can excuse one in neglecting to meet promptly his obligations to the Lord. Indifference in this matter shows that you are in blindness and deception, and are unworthy of the name of a Christian.

A church is responsible for the pledges of its individual members. If they see that there is a brother who is neglecting to fulfill his vows, they should labor with him kindly but plainly. If he is not in circumstances which render it possible for him to pay his vow, and he is a worthy member and has a willing heart, then let the church compassionately help him. Thus they can bridge over the difficulty, and receive a blessing themselves.

God would have the members of his church consider their obligations to him as binding as their indebtedness to the merchant or the market. Let every one review his past life and see

if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the "uttermost farthing;" for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity.

#129 [#29p.129]

WILLS AND LEGACIES.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Selfishness is a soul-destroying sin. Under this head comes covetousness, which is idolatry. All things belong to God. All the prosperity we enjoy is the result of divine beneficence. God is the great and bountiful giver. If he requires any portion of the liberal supply he has given us, it is not that he may be enriched by our gifts, for he needs nothing from our hand; but it is that we may have an opportunity to exercise self-denial, love and sympathy for our fellow-men, and thus become highly exalted. In every dispensation, from Adam's time to ours, God has claimed the property of man, saying, I am the rightful owner of the universe, therefore consecrate to me thy first-fruits, bring a tribute of loyalty, surrender to me my own, thus acknowledging my sovereignty, and you shall be free to retain and enjoy my bounties, and my blessing shall be with you. "Honor the Lord with thy substance, and with the first-fruits of all thine increase."

#130 God's requirements come first. We are not doing his will if we consecrate to him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out [#29p.130] and present to him that portion which he claims. In the old

dispensation, an offering of gratitude was kept continually burning upon the alter, thus showing man's endless obligation to God. If we have prosperity in our secular business, it is because God blesses us. A part of this income is to be devoted to the poor, and a large portion to be applied to the cause of God. When that which God claims is rendered to him, the remainder will be sanctified and blessed to our own use. But when a man robs God by withholding that which he requires, his curse rests upon the whole.

God has made men the channels through which his gifts are to flow, to sustain the work which he would have carried forward in the world. He has given them property to be wisely used, not selfishly hoarded, or extravagantly expended in luxury and selfish gratification either in dress or in the embellishment of their houses. He has intrusted them with means with which to support his servants in their labor as preachers and missionaries, and to sustain the institutions he has established in our midst. Those who rejoice in the precious light of truth should feel a burning desire to have it sent everywhere. There are a few faithful standard-bearers who never flinch from duty, or shirk responsibilities. Their hearts and purses are always open to every call for means to advance the cause of God. Indeed, some seem ready to exceed their duty, as if fearful that they will lose an opportunity of investing their portion in the bank of Heaven. There are others who will do as little as possible.^{.[#29p.131]} They hoard their treasure, or lavish means upon themselves, grudgingly doling out a mere pittance to sustain the cause of God. If they make a pledge or a vow to God, they afterward repent of it, and will avoid the payment of it as long as they can, if not altogether. They make their tithe as small as possible,

#131

as if afraid that that which they return to God is lost. Our various institutions may be embarrassed for means, but this class act as though it made no difference to them whether they prosper or not. And yet they are God's instrumentalities with which to enlighten the world.

These institutions have not, like other institutions of the kind, received endowments or legacies. And yet God has greatly prospered and blessed them, and made them the means of great good. There are aged ones among us who are nearing the close of their probation; but for the want of wide-awake men to secure to the cause of God the means in the possession, it passes into the hands of those who are serving Satan. This means was only lent them of God to be returned to him. But in nine cases out of ten, these brethren, when passing from the stage of action, appropriate God's property in a way that cannot glorify him, for not one dollar of it will ever flow into the Lord's treasury. In some cases, these apparently good brethren have had unconsecrated advisers, who counseled from their own standpoint and not according to the mind of God. Property is often bequeathed to children and grandchildren only to their injury. They^[#29p.132] have no love for God, or for the truth, and therefore this means, all of which is the Lord's, passes into Satan's ranks, to be controlled by him. Satan is much more vigilant, keen-sighted, and skillful in devising ways to secure means to himself than our brethren are to secure the Lord's own to his cause. Some wills are made in so loose a manner that they will not stand the test of the law, and thus thousands of dollars have been lost to the cause.

Our brethren should feel that a responsibility rests upon them, as faithful servants in the cause of God, to exercise their intellect in regard

to this matter, and secure to the Lord his own. Many manifest a needless delicacy upon this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids, in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls. Here is a man with God's money or property in his hands. He is about to change his stewardship. Will he place the means which God has lent him to be used in his cause, in the hands of wicked men, just because they are his relatives?

Should not Christian men feel interested and anxious for that man's future good, as well as for the interest of God's cause, that he shall make a right disposition of his Lord's money, the talents lent him for wise improvement? Will his brethren stand by, and see him losing his hold on this life, and at the same time robbing the treasury of God? This would^[#29p.133] be a fearful loss to himself and to the cause; for, by placing his talent of means in the hands of those who have no regard for the truth of God, he would, to all intents and purposes, be wrapping it in a napkin and hiding it in the earth. #133

The Lord would have his followers dis-pense their means while they can do it themselves. Some may inquire. Must we actually dis-possess ourselves of everything which we call our own? We may not be required to do this now; but we must be willing to do so for Christ's sake. We must acknowledge that our possessions are absolutely his, by using of them freely whenever means is needed to advance his cause. Some close their ears to the calls made for money to be used in sending missionaries to foreign countries, and in publishing the truth and scattering it like autumn leaves all over the world. Such excuse

their covetousness by informing you that they have made arrangements to be charitable at death. They have considered the cause of God in their wills. Therefore they live a life of avarice, robbing God in tithes and in offerings, and in their wills return to God but a small portion of that which he has lent them, while a very large proportion is appropriated to relatives who have no interest in the truth. This is the worst kind of robbery. They have not only robbed God of his just due all through life, but also at death.

#134 It is utter folly to defer to make a preparation for the future life until nearly the last hour of the present life. It is also a great^[#29p.134] mistake to defer to answer the claims of God for liberality to his cause until the time comes when you are to shift your stewardship upon others. Those to whom you intrust your talents of means may not do as well with them as you have done. How dare rich men run so great risks! Those who wait till death before they make a disposition of their property, surrender it to death rather than to God. In thus doing many are acting directly contrary to the plan of God plainly stated in his word. If they would do good they must seize the present golden moments, and labor with all their might, as if fearful that they may lose the favorable opportunity.

Those who neglect known duty by not answering to God's claims upon them in this life, and who soothe their consciences by calculating on making their bequests at death, will receive no words of commendation from the Master, nor will they receive a reward. They practiced no self-denial, but selfishly retained their means as long as they could, yielding it up only when death claimed them. That which many propose to defer until they are about to die, if they were Christians indeed, they would do while they have a strong

hold on life. They would devote themselves and their property to God, and, while acting as his stewards, they would have the satisfaction of doing their duty. By becoming their own executors they could meet the claims of God themselves, instead of shifting the responsibility upon others.

We should regard ourselves as the stewards^[#29p.135] of the Lord's property, and God as the supreme proprietor, to whom we are to render his own when he shall require it. When he shall come to receive his own with usury, the covetous will see that instead of multiplying the talents intrusted to them, they have brought upon themselves the doom pronounced upon the unprofitable servant. The Lord designs that the death of his servants shall be regarded as a loss, because of the influence for good which they exerted and the many willing offerings which they bestowed to replenish the treasury of God. #135

Dying legacies are a miserable substitute for living benevolence. The servants of God should be making their wills every day, in good works and liberal offerings to God. They should not allow the amount given to God to be disproportionately small when compared with that appropriated to their own use. In making their wills daily, they will remember those objects and friends that hold the largest place in their affections. Their best friend is Jesus. He did not withhold his own life for them, but for their sakes became poor, that through his poverty they might be made rich. He deserves the whole heart, the property, all that they have and are. But many professed Christians put off the claims of Jesus in life, and insult him by giving him a mere pittance at death. Let all of this class remember that this robbery of God is not an impulsive action, but a well-considered plan which they preface by saying, "Being in sound mind." After having defrauded the cause of

#136 God_[#29p.136] through life, they perpetuate the fraud after death. And this is with the full consent of all the powers of their mind. Such a will many are content to cherish for a dying pillow. Their will is a part of their preparation for death, and is prepared so that their possessions shall not disturb their dying hours. Can these dwell with pleasure upon the requirement that will be made of them to give an account of their stewardship?

We must all be rich in good works in this life, if we would secure the future, immortal life. When the Judgment shall sit, and the books shall be opened, every man will be rewarded according to his works. Many names are enrolled on the church book that have robbery recorded against them in the Ledger of Heaven. And unless these repent, and work with disinterested benevolence for the Master, they will certainly share the doom of the unfaithful steward.

It often happens that an active business man is cut down without a moment's warning, and on examination his business is found to be in a most perplexing condition. In the effort to settle his estate, the lawyers' fees eat up a large share, if not all, of the property, while his wife and children and the cause of Christ are robbed. Those who are faithful stewards of the Lord's means will know just how their business stands, and, like wise men, they will be prepared for any emergency. Should their probation close suddenly, they would not leave such great perplexity upon

#137 those who are called to settle their estate._[#29p.137]

Many are not exercised upon the subject of making their wills while they are in apparent health. But this precaution should be taken by our brethren. They should know their financial standing, and should not allow their business to become entangled. They should arrange their

property in such a manner that they may leave it at any time.

Wills should be made in a manner to stand the test of law. After they are drawn, they may remain for years and do no harm if donations continue to be made from time to time as the cause has need. Death will not come one day sooner, brethren, for having made your will. In disposing of your property by will to your relatives, be sure that you do not forget God's cause. You are his agents, holding his property; and his claims should have your first consideration. Your wife and children, of course, should not be left destitute; provision should be made for them if they are needy. But do not, simply because it is customary, bring into your will a long line of relatives who are not needy.

Let it be ever kept in mind that the present selfish system of disposing of property is not God's plan, but man's device. Christians should be reformers, and break up this present system, giving an entirely new aspect to the formation of wills. Let the idea be ever present that it is the Lord's property which you are handling. The will of God in this matter is law. If man had made you the executor of his property, would you not closely study the will of the testator, that the smallest amount might [#29p.138] not be misapplied? #138
Your heavenly Friend has intrusted you with property, and given you his will as to how it should be used. If this will is studied with an unselfish heart, that which belongs to God will not be misapplied. The Lord's cause has been shamefully neglected, when he has provided men with sufficient means to meet every emergency, if they only had grateful, obedient hearts.

Those who make their wills should not feel that when this is done they have no further duty. But they should be constantly at work, using the

talents intrusted to them, for the upbuilding of the Lord's cause. God has devised plans that all may work intelligently in the distribution of their means. He does not propose to sustain his work by miracles. God has a few faithful stewards who are economizing and using their means to advance his cause. Instead of self-denial and benevolence being an exception, they should be the rule. The growing necessities of the cause of God require means. Calls are constantly coming in from men in our own and foreign countries for messengers to come to them with light and truth. This will necessitate more laborers and more means to support them.

Only a small amount of means flow into the Lord's treasury to be appropriated to the saving of souls, and it is with hard labor that even this is obtained. If the eyes of all could be opened to see how prevailing covetousness has hindered the advancement of the work of God, and how much more might have been done, had all acted up to God's plan in tithes and in offerings, [#29p.139] #139 there would be a decided reform with many; for they would not dare to hinder the work of advancing the cause of God as they have done. The church is asleep as to the work it might do if it would give up all for Christ. A true spirit of self-sacrifice would be an argument for the reality and power of the gospel which the world could not misunderstand or gainsay, and abundant blessings would be poured upon the church.

I call upon our brethren to cease their robbery of God. Some are so situated that wills must be made. But in doing this, care should be taken not to give to sons and daughters means which should flow into the treasury of God. These wills often become the subject of quarrels and dissensions. It is recorded to the praise of God's ancient people, that he was not ashamed to be called

their God; and the reason assigned is that instead of selfishly seeking for and coveting earthly possessions, or seeking their happiness in worldly pleasures, they placed themselves and all they had in the hands of God. They live only for his glory, declaring plainly that they sought a better country, even a heavenly. Of such a people God was not ashamed. They did not disgrace him in the eyes of the world. The Majesty of Heaven was not ashamed to call them brethren.

There are many who urge that they cannot do more for God's cause than they now do; but they do not give according to their ability. The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give. Horses^[#29p.140] are found dead in the field or stable, houses or barns are destroyed by fire, or crops fail. In many cases God tests man with blessings, and if unfaithfulness is manifested in rendering to him tithes and offerings, his blessing is withdrawn. He that soweth sparingly shall reap also sparingly. By the mercies of Christ and the riches of his goodness, and for the honor of truth and religion, we beseech you who are followers of Christ to dedicate yourselves and your property anew to God. In view of the love and compassion of Christ which brought him from the royal courts to suffer self-denial, humiliation, and death, let each ask himself the question, How much do I owe my Lord? and then let your grateful offerings be in accordance with your appreciation of the great gift of Heaven in God's dear Son. #140

In determining the proportion to be given to the cause of God, be sure to exceed rather than to fall short of the requirements of duty. Consider for whom the offering is to be made. This recollection will put covetousness to flight. Only consider the great love wherewith Christ hath loved us,

and our richest offering will seem unworthy of his acceptance. When Christ is the object of our affections, those who have received his pardoning love will not stop to calculate the value of the alabaster box of precious ointment. Covetous Judas could do this; but the receiver of the gift of salvation will only regret that the offering has not a richer perfume and greater value. Christians must look upon themselves as only channels through which mercies and blessings are to flow from the Fountain^[#29p.141] of all goodness to their fellow-men, by whose conversion they may send to Heaven waves of glory in praise and offerings from those who thus become partakers with them of the heavenly gift.

RELATION OF CHURCH-MEMBERS.

Every man who is striving to overcome, will have his own weaknesses to contend with. But it is so much easier for persons to see the faults of their brethren than to see their own, that they should be much more diligent and critical with themselves than with others.

All the members of the church, if they are sons and daughters of God, will have to undergo a process of discipline before they can be lights in the world. God will not make men and women channels of light while they are in darkness and are content to remain so, making no special efforts to connect with the Source of light. Those who feel their own need, and arouse themselves to the deepest thought, and the most earnest, persevering prayer and action, will receive divine aid. There is much for each to unlearn with respect to himself, as well as much to learn. Old habits and customs must be shaken off; and it is only by earnest struggles to correct these errors, and a full reception of the truth in carrying out its

principles, by the grace of God, that the victory can be gained.

I wish I could speak words which would impress us all that our only hope as individuals is to connect with God. Purity of soul must^[#29p.142] be #142 obtained; and there is much heart-searching to be done, and much obstinacy and self-love to be overcome, which will require constant, earnest prayer.

Men who are harsh and censorious, often excuse or try to justify their lack of Christian politeness because some of the reformers worked with such a spirit, and they claim that the work for this time requires the same spirit; but this is not so. A spirit which is calm and under perfect control, is better in any place, even in the roughest company. A furious zeal does no good to any one. God did not select the reformers because they were overbearing, passionate men. He accepted them as they were, notwithstanding these traits of character; but he would have placed tenfold more responsibilities upon them, had they been of humble mind, having their spirits under the control of reason. While ministers of Christ must denounce sin and ungodliness, impurity and falsehood, while they are sometimes called to rebuke iniquity among the high as well as the low, showing them that the indignation of God will fall upon the transgressors of his law, yet they should not be overbearing or tyrannical; they should manifest kindness and love, a spirit to save rather than to destroy.

The long-suffering of Jehovah teaches ministers and church-members who aspire to be co-laborers with Christ, unmistakable lessons of forbearance and love. Christ connected Judas and impulsive Peter with himself, not because Judas was covetous and Peter passionate, but that they might learn of him, their great^[#29p.143] Teacher, #143

and become, like him, unselfish, meek, and lowly of heart. He saw good material in both these men. Judas possessed financial ability, and would have been of value to the church, had he taken home to his heart the lessons which Christ was giving by rebuking all selfishness, fraud, and avarice, even in the little matters of life. These lessons were oft-repeated: "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."

Our Saviour sought to impress upon his hearers that a man who would advantage himself by overreaching his neighbor in the smallest item, would, if the opportunity were favorable, overreach in larger matters. The least departure from strict rectitude breaks down the barriers and prepares the heart to do greater injustice. Christ, by precept and example, taught that the strictest integrity should govern our actions toward our fellow-men. "Whatsoever ye would that men should do to you, do ye even so to them." Christ was continually portraying the defective lives of the Pharisees, and reproving them. They professed to be keeping the law of God, yet in their daily acts were practicing iniquity. Many widows and orphans were robbed of their little all to gratify an avaricious desire for gain.

Judas might have been benefitted by all these lessons, had he possessed a desire to be right at heart; but his acquisitiveness overcame him, and the love of money became a ruling power. He carried the purse containing the means to be used in carrying forward the work of Christ, and little sums were from time to time applied to his own use. His selfish heart grudged the offering made by Mary, of the alabaster box of ointment, and he reproved her for her imprudence. Thus, in the place of a learner, he would

#144

[#29p.144]

be a teacher, and instruct our Lord in regard to the propriety of her action.

These two men alike had the opportunities and privileges of the continual lessons and example of Christ to correct their sinful traits of character. While they heard his withering rebukes and denunciations against hypocrisy and corruption, they saw that those so terribly denounced were the objects of solicitous and unwearied labor for their reformation. The Saviour wept because of their darkness and error. He yearned over them with unbounded compassion and love, exclaiming to Jerusalem, "How often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not."

Peter was prompt and zealous in action, bold and uncompromising, and Christ saw in him material that would be of great value to the church. He therefore connected him with himself in order that all which was good and valuable might be preserved, and that by his lessons and example he might soften whatever was harsh in his temper, and smooth whatever was rugged in his deportment. If the heart was indeed transformed by divine grace, an external change would be seen, in true kindness, sympathy, and courteousness. Jesus was never cold and unapproachable. The afflicted often broke in upon his retreat when he needed refreshment^[#29p.145] and rest; but #145 he had a kind look and an encouraging word for all. He was a pattern of true courtesy. Peter denied his Lord, but afterward repented, and was deeply humbled because of his great sin; and Christ showed that he forgave his erring disciple, in condescending to mention him by name after his resurrection.

Judas yielded to the temptations of Satan, and betrayed his best friend. Peter learned and profited by the lessons of Christ, and carried for-

ward the work of reform which was left to the disciples when their Lord ascended on high. These two men represent the two classes whom Christ connects with himself, giving to them the advantages of his lessons, and the example of his unselfish, compassionate life, that they may learn of him.

The more man views his Saviour, and becomes acquainted with him, the more he will become assimilated to his image, and work the works of Christ. The age in which we live calls for reformatory action. The light of truth which shines upon us calls for men of determined action, and sterling moral worth, to labor diligently and perseveringly to save the souls of all who will hear the invitation of the Spirit of God.

#146 The love which should exist between church-members frequently gives place to criticism and censure; and these appear, even in the religious exercises, in reflections and severe personal thrusts. Such things should not be countenanced by ministers, elders, or people. The services of the church should be carried forward with an eye single to the glory of God. When[#29p.146] men with their peculiar organizations are brought together in church capacity, unless the truth of God softens and subdues the sharp points in the character, the church will be affected, and its peace and harmony sacrificed to indulge these selfish, unsanctified traits. Many neglect the investigation of their own hearts, and the purification of their own lives, in their close watch to discover the faults of their brethren. This brings the displeasure of God. The individual members of the church should be jealous for their own souls, critically watching their own actions, lest they shall move from selfish motives, and be a cause of stumbling to their weak brethren.

God takes men as they are, with the human element in their character, and then trains them for his service, if they will be disciplined, and learn of him. The root of bitterness, envy, distrust, jealousy, and even hatred, which exists in the hearts of some church-members, is the work of Satan. Such elements have a poisonous influence upon the church. "A little leaven leaveneth the whole lump." The religious zeal which is manifested in a raid upon brethren, is a zeal not according to knowledge. Christ has nothing to do with such testimony. [#29p.147]

#147

DISHONESTY IN THE CHURCH.

The love of money is the root of all evil. Some who profess the truth do not withstand temptation on this point. Among worldlings in this generation the greatest crimes are perpetrated through the love of money. If wealth cannot be secured by honest industry, men will resort to fraud, deception, and crime, in order to obtain it. The cup of iniquity is nearly filled, and the retributive justice of God is about to descend upon the guilty. Widows are robbed of their scanty pittance by lawyers and professedly interested friends, and poor men are made to suffer for the necessaries of life, because of the dishonesty which is practiced in order to gratify extravagance. The terrible record of crime in our world is enough to chill the blood and fill the soul with horror; but the fact that even among those who profess to believe the truth the same evils are creeping in, the same sins indulged to a greater or less degree, calls for deep humiliation of soul.

A man who sincerely fears God would rather toil day and night, suffer privation, and eat the bread of poverty, than to indulge a passion for gain which would oppress the widow and the fatherless, or turn the stranger from his right. The

#148 crimes that are committed through love of display and love of money, constitute this world a den of thieves and robbers, and cause angels to weep. But Christians are professedly not dwellers upon the earth; they are in a strange country, stopping as it were only for a night. [#29p.148] Our home is in the mansions which Jesus has gone to prepare for us. This life is but a vapor which passeth away.

Every time the golden rule is violated, Christ is abused in the person of his saints. Every advantage that is taken of fellow-mortals, be they saints or sinners, will stand as fraud in the Ledger of Heaven.

The acquisition of property becomes a mania with some. God designed that our lives should represent the life of our great Pattern in doing good to others, and in acting a holy part in the elevation of man. About this work there hovers a true dignity, and glory which may never be seen and realized in this life, but which will be fully appreciated in the future life. The record of kindly deeds and generous actions will reach into eternity. Just to the extent that man would advantage himself at the disadvantage of his fellow-man will his soul become calloused to the influence of the Spirit of God. Gain obtained thus is a fearful loss.

There have been men in important places who have not been guardians of the interests of others. They have been wholly absorbed in their own interests, and have neglected to preserve the reputation of the church. They have been selfish and avaricious, not moving with an eye single to the glory of God. The church as a whole is in a degree responsible for the wrongs of its individual members, because they countenanced the evil in not lifting up their voice against it. The favor of God is not enjoyed for several reasons. His Spirit is grieved by the pride, extravagance, dishonesty,

[#29p.149] and overreaching, which are indulged by #149 some professing godliness. All these things bring the frown of God upon his people.

The unbelief and sins of ancient Israel were presented before me, and I saw that similar wrongs and iniquity exist among modern Israel. The pen of inspiration recorded their crimes for the benefit of those who live in these last days, that we might shun their evil example. Achan coveted and secreted a wedge of gold and a goodly Babylonish garment, that were taken as spoil from the enemy. God had commanded the people not to take of the spoil of their enemies for their own use. The Lord had pronounced the city of Jericho accursed. "And ye in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver and gold, and vessels of brass and iron, are consecrated unto the Lord; they shall come into the treasury of the Lord."

But Achan, of the tribe of Judah, took of the accursed thing, and the anger of the Lord was kindled against the children of Israel. When the armies of Israel went out to fight against the enemy, they were repulsed and driven back, and some of them were slain. This brought great discouragement upon the people. Joshua, their leader, was perplexed and confounded. In the greatest humiliation he fell upon his face and prayed: "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us; would to[#29p.150] God we had been content and #150 dwelt on the other side of Jordan! O Lord, what shall I say when Israel turneth their backs before their enemies? For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us around, and cut off our name from the

earth; and what wilt thou do unto thy great name?"

The answer of the Lord to Joshua was, "Get thee up, wherefore liest thou upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have have also stolen, and dissembled also, and they have put it even among their own stuff." Achan had stolen that which was to be reserved for God and placed in his treasury; he had also dissembled, in that when he saw the camp of Israel troubled he did not confess his guilt; for he knew that Joshua had repeated the words of the Lord to the people, that if they should appropriate to themselves that which God had reserved, the camp of Israel would be troubled.

While he is rejoicing in his ill-gotten gain, his security is broken in upon; he hears that an investigation is to be made. This makes him uneasy. He repeats over and over to himself, What does it concern them? I am accountable for my acts. He apparently puts on a brave face, and in the most demonstrative manner condemns the one guilty. If he had confessed, he might have been saved; but sin hardens the heart, and he continues to assert his innocence. Amid so

#151 large a crowd, he^[#29p.151] thinks he will escape detection. Lots are cast to search out the offender; the lot falls upon the tribe of Judah. Achan's heart now begins to throb with guilty fear, for he is one of that tribe; but still he flatters himself that he will escape. The lot is again cast, and the family to which he belongs is taken. Now in his pallid face his guilt is read by Joshua. The lot cast again singles out the unhappy man. There he stands, pointed out by the finger of God as the guilty one who has caused all this trouble.

If, when Achan yielded to temptation, he had been asked if he wished to bring defeat and death into the camp of Israel, he would have answered, "No, no! is thy servant a dog that he should do this great wickedness?" But he lingered over the temptation to gratify his own covetousness, and when the opportunity was presented he went farther than he had purposed in his heart. It is exactly in this way that individual members of the church are imperceptibly led on to grieve the Spirit of God and defraud their neighbors, bringing the frown of God upon the church. No man liveth to himself. Shame, defeat, and death were brought upon Israel by one man's sin. That protection which had covered their heads in the time of battle was withdrawn. Varied sins that are cherished and practiced by professed Christians bring the frown of God upon the church. In the day when the Ledger of Heaven is opened, the Judge will not in words express to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction^[#29p.152] of life, #152 will be vividly impressed upon the memory of the wrong-doer. The person will not, as in Joshua's day, need to be hunted out from tribe to family, but his own lips will confess his shame, his selfishness, covetousness, dishonesty, dissembling, and fraud. Hidden from the knowledge of man, they will then be proclaimed as it were upon the house-top.

The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones who keep back the blessing of the God of Israel, and bring weakness upon the church, a reproach that is not easily wiped away. While Joshua was lying on his face upon the ground, pouring out his soul to God with agony of spirit and with tears, God's com-

mand was a reproof: "Get thee up; wherefore liest thou thus upon thy face?"

The popular churches are filled with men who, while they make a pretense of serving God, are thieves, murderers; adulterers, and fornicators; but those who profess our lowly faith claim a higher standard. They should be Bible Christians; and they must be diligent in the study of the Chart of life. Carefully and prayerfully should they examine the motives which prompt them to action. Those who would put their trust in Christ should begin to study the beauties of the cross now. If they would be living Christians, they must begin to fear and obey God now. If they will, they can save their souls from ruin, and make a success of winning eternal life. [#29p.153]

#153

The custom of overreaching in trade, which exist in the world, is no example for Christians. They should not deviate from perfect integrity, even in small matters. To sell an article for more than it is worth, taking advantage of the ignorance of purchasers, is fraud. Unlawful gains, petty tricks of trade, exaggeration, competition, underselling a brother who is seeking to pursue an honest business, these things are corrupting the purity of the church, and are ruinous to her spirituality. The business world does not lie outside the limits of God's government.

Christianity is not to be merely paraded on the Sabbath, and displayed in the sanctuary; it is for every day in the week, and for every place. Its claims must be recognized and obeyed in the work-shop, at home, and in business transactions, with brethren, and with the world. With many, an absorbing worldliness eclipses the true sense of Christian obligation. The religion of Christ will have such an influence upon the heart that it will control the life. Men possessing the genuine article of true religion will in all their

business transactions show as clear a perception of right as when offering their supplications at the throne of grace. The life, with all its capabilities, belongs to God, and should be used to promote his glory, instead of being perverted to the service of Satan in defrauding our fellow-men.

Satan has been the adviser of some. He tells them that if they would prosper they must hearken to his counsel: "Do not be^[#29p.154] over-#154conscientious in regard to honor or honesty; look out sharply for your own interest, and do not be carried away with pity, softness, and generosity. You need not care for the widow and the fatherless. Do not encourage them to look to you and depend on you; leave them to look out for themselves. Do not inquire whether they have food, or if you can bless them with thoughtful, kindly attention. Take care of yourself. Get all into your hands that you can. Rob the widow and the fatherless, and turn away the stranger from his right, and you will have means to supply your various wants." Some have heeded this counselor, and despised Him who has said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Satan offers to men the kingdoms of the world if they will yield to him the supremacy. Many do this, and sacrifice Heaven. It is better to die than to sin; better to want than to defraud; better to hunger than to lie. Let all who are tempted, meet Satan with these words: "Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee." Here is a condition and a promise which will be unmistakably realized. Happiness

#155 and prosperity will be the results of serving the
Lord. [#29p.155]

IMPORTANCE OF SELF-CONTROL.

Sister L----: I know but little of your life before you professed Christ; but since that time you have not been a truly converted woman; you have not rightly represented Christ, your Master. You accepted the theory of the truth, but failed to become sanctified through it. You have not practiced self-control, but have gratified your desires and wishes at the expense of health and religion. You are easily irritated, and instead of putting a strict guard upon your words and actions, you have given loose rein to your passions. The mind is controlled either by Satan or by Jesus; and when you practice no self-control, Satan rules, and leads you to do and say things wholly satanic. This has been repeated so often that it has become habitual.

Since living with your present husband, you have allowed yourself to become exasperated at very trivial matters; and at such times you seem to have a frenzied passion, while Satan stands by and laughs at the misery you are bringing upon yourself and upon those whom it is your duty to make happy. Your children have had transmitted to them your traits of character, and besides this they are daily copying your example of blind, unreasonable passion, impatience, and fretfulness.

#156 In the human heart there is natural selfishness and corruption which can only be [#29p.156] overcome by most thorough discipline and severe restraint; and even then it will require years of patient effort and earnest resistance. God permits us to experience the ills of poverty, and places us in difficult positions, that the defects in our character may be revealed, and its asperities be

smoothed away. But after privileges and opportunities have been given of God, after light and truth have been brought home to the understanding, if persons still make excuses for their deformity of character, and continue in their selfishness and jealousy, their hearts become as granite, making it impossible for them to be reformed except by the chisel, the hammer, and the polishing of the Spirit of God.

I was pointed back to your life and experience when you first came to ----. Your conduct was not consistent; your associations were not right. Your course in visiting the beer gardens with your children, did not make a favorable impression upon others in reference to your moral standing. These are sad chapters in your experience. You had light and knowledge, but your inclinations and follies had separated you from God.

Many circumstances which occurred while you were living in ----, were shown me. Your strong, perverse will led you to disgrace the truth which you professed. Your conduct before the world was not justifiable. The punishment which your daughter received in school for willful disobedience was exaggerated in your mind till it became so^[#29p.157] heinous an offense as to lead you #157 to seek the protection of the law. The deception you there practiced, your exaggeration of the truth, was a lesson most dangerous to morals. These things stand registered against you in the books of Heaven. You have a stubborn disposition, and will not humble your heart to confess a wrong, but will justify your course before men, without reference to how it appears in the sight of God. Can you wonder that, under such deceptive training, your daughter has become what she is? What influence could such a course of training,

have upon the youthful mind but to make her feel that no one had a right to control her perverse will? The seed sown by your own hand has blossomed and borne fruit which is most bitter.

Love for your soul causes me to write at the present time. I am oppressed with the burden of responsibility which I now take upon myself in writing out these things for you. By your own course you are closing the gates of Heaven against yourself and your children; for neither you nor they will ever enter there with your present defective characters. You, my sister, are playing a sad, losing game of life. Holy angels are watching you with sadness, and evil spirits are looking on with triumph, as they see you losing, fast losing, the graces that adorn the Christian character, while in their place Satan is implanting his own evil traits.

#158 You have indulged in novel and story reading until you live in an imaginary world.[#29p.158] The influence of such reading is injurious to both the mind and the body; it weakens the intellect and brings a fearful tax upon the physical strength. At times your mind is scarcely sane, because the imagination has been overexcited and diseased by reading fictitious stories. The mind should be so disciplined that all its powers will be symmetrically developed. A certain course of training may invigorate special faculties, and at the same time leave other faculties without improvement, so that their usefulness is crippled. The memory is greatly injured by ill-chosen reading, which has a tendency to unbalance the reasoning powers, and to create nervousness, weariness of the brain, and prostration of the entire system. If the imagination is constantly overfed and stimulated by fictitious literature, it soon becomes a tyrant, controlling all the other faculties

of the mind, and causing the taste to become fitful, and the tendencies perverse.

You are a mental dyspeptic. Your mind has been crammed with knowledge of all sorts, politics, history, theology, and anecdote, only a part of which can be retained by the abused memory. Much less information, with a mind well disciplined, would be of far greater value. You have neglected to train your mind to vigorous action, therefore your will and inclination have controlled you and been your masters instead of your servants. The result is a loss of physical and mental power.

For years your mind has been like a babbling^[#29p.159] brook, nearly filled with rocks and weeds, the water running to waste. Were your powers controlled by high purposes, you would not be the invalid that you now are. You fancy you must be indulged in your caprice of appetite, and in your excessive reading. I saw the midnight lamp burning in your room, while you were poring over some fascinating story, thus stimulating your already overexcited brain. This course has been lessening your hold upon life, and enfeebling you physically, mentally, and morally. Irregularity has created disorder in your house, and if continued, will cause your mind to sink in imbecility. Your God-given probation has been abused, your God-given time wasted. #159

God bestows upon us talents for wise improvement, not for abuse. Education is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life. Improper reading gives an education that is false. The power of endurance, and the strength and activity of the brain, may be lessened or increased according to the manner in which they are employed. There is a work before you to dispose of your light reading. Remove it

from your house. Do not have before you the temptation to pervert your imagination, to unbalance your nervous system, and to ruin your children. By much reading you are unfitting yourself for the duties of a wife and mother, and, in fact, are disqualifying yourself to do good anywhere.

#160

[#29p.160]

The Bible is not studied as it should be, therefore you do not become wise in the Scriptures, and are not thoroughly furnished unto all good works. Light reading fascinates the mind, and makes the reading of God's word uninteresting. You seek to make others believe that you are conversant with the Scriptures; but this cannot be, for your mind is filled with rubbish. The Bible requires thought, and prayerful research. It is not enough to skim over the surface. While some passages are too plain to be misunderstood, others are more intricate, demanding careful and patient study. Like the precious metal concealed in the hills and mountains, its gems of truth are to be searched out, and stored in the mind for future use. Oh, that all would exercise their minds as constantly in searching for celestial gold as for the gold that perisheth!

When you search the Scriptures with an earnest desire to learn the truth, God will breathe his Spirit into your heart, and impress your mind with the light of his word. The Bible is its own interpreter, one passage explaining another. By comparing scriptures referring to the same subjects you will see beauty and harmony of which you have never dreamed. There is no other book the perusal of which strengthens and enlarges, elevates and ennobles the mind, as does this Book of books. Its study imparts new vigor to the mind, which is thus brought in contact with subjects requiring earnest thought, and is drawn out in prayer to God for power to

#161

[#29p.161] comprehend

the truths revealed. If the mind is left to deal with common-place subjects, instead of deep and difficult problems, it will become narrowed down to the standard of the matter which it contemplates, and will finally lose its power of expansion.

That which is to be the most deplored in regard to your course is that your errors and mistakes are being reproduced in your children. --- is being absorbed in reading; her mental powers are being injured, permanently injured, by following your example. She will have no taste nor aptitude for study. In early life the mind is impressible. Let the good seed then be sown upon good soil, and it will bear fruit unto eternal life.

The habits formed in youth, although they may in after-life be somewhat modified, are seldom essentially changed. Your entire life has been molded by the legacy of character transmitted to you at birth. Your father's perverse temperament is seen in his children. The grace of God can overcome these wrong tendencies, but what a battle must be fought. Thus it is with your children. You indulge them as you indulge yourself. You have no power to deny the appetite of what you desire, and you thus place terrible burdens upon your digestive organs. No woman can have good health and indulge her fancy as you do. The same is true of your children. Their mother's wrong discipline, when she has been able to care for them, and their being left so much of the time without a mother's care, have nearly ruined them. [#29p.162]

#162

Yet even now a firm, undeviating course will make great improvement in your children; they are not beyond control, although it will be most difficult to make them what they might have been, had the parents been right. The mother can see the result of the course she has pursued, if she wishes; or she can reform, and try to counteract the wrong done. The path now being entered

upon by her children may lead to virtue or vice, to honor or infamy, to Heaven or hell. The influence of a praying, God-fearing mother will last through eternity. She may die, but her work endures.

Bro. and sister L----, neither of you realize the sad condition of your children. Bro. L---- has neglected to take a decided stand to control them. The little boy, to a great extent, rules the household. The management of your two elder children was entirely wrong. While at times Bro. L---- was too severe and exacting, requiring of them that which he would not have required of his own children, your course, sister L----, was far worse. You took the part of the children in their presence, and fired their young hearts with revenge. You gave them lessons in insubordination, and talked disrespectfully of your husband before them. This course was just calculated to lead them to despise restraint. An indelible impression was thus made upon their minds.

#163 You are now beginning to see, in your elder children, the results of this training. Yet you are doing the same work, to a great^[#29p.163] extent, with the children that God has since intrusted to your care. Your inconsistent, uncontrollable spirit is like an insidious poison taken into the system, and its bitter results will appear, sooner or later. Its mark is being made, not on sand, but on rock, and in after- years it will testify of your work.

My sister, you have not a sensitive conscience. You must consider carefully what habits you are forming, and pray earnestly that your perverse character may be washed from its defilement in the blood of the Lamb. The conscience must be enlightened, the passions restrained, and the love of truth cherished in the soul, before you can see the kingdom of God.

All through your life you have needed fixed and settled principles. Satan is still on your track.

Your only hope now is in a thorough conversion to God. Do not be deceived, for God is not mocked. Should your probation close to-day, I could have no hope of your being saved. Your own physical, mental, and moral health depends upon a proper government of your temper. You will doubtless meet with things that will ruffle your spirit and severely test you; but self-control may be yours in the strength of Jesus. Solomon places the one who controls himself above him who conquers in battle. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

By permitting yourself to become unduly excited, you have established a condition of [#29p.164] #164 things in your system which will, unless changed, cost you your life. You abuse your husband; you say things to him which no wife should be guilty of saying. You have prevaricated again and again, and have gone so far as to be guilty of deliberate falsehoods to accomplish your ends. A determination to carry out their own will at all hazards is a leading characteristic of your family.

The course of Bro. L---- has not been what it should have been. His likes and dislikes are very strong, and he has not kept his own feelings under the control of reason. Bro. L----, your health is greatly injured by overeating, and eating at improper times. This causes a determination of blood to the brain. The mind becomes confused, and you have not the proper control of yourself. You appear like a man whose mind is unbalanced. You make strong moves, are easily irritated, and view things in an exaggerated and perverted light. Plenty of exercise in the open air, and an abstemious diet, are essential to your health. You should not eat more than two meals a day. If you feel that you must eat at night, take a drink

of cold water, and in the morning you will feel much better for not having eaten.

#165 Your children should not be allowed to eat candies, fruits, nuts, or anything in the line of food, between meals. Two meals a day are better for them than three. If the parents set the example, and move from principle, the children will soon fall into line. Irregularities in eating destroy [#29p.165] the healthy tone of the digestive organs, and when your children come to the table they do not relish wholesome food; their appetites crave that which is the most hurtful for them. Many times your children have suffered with fever and ague brought on by improper eating, when their parents were accountable for their sickness. It is the duty of parents to see that their children form habits conducive to health, thereby saving much distress.

Bro. L---- is in danger of apoplexy, and if he continues to disobey the laws of health, his life will be cut short suddenly. As a family, you can be happy or miserable. It rests within yourselves. Your own course of action will determine the future. You both need to soften the sharp points of your character, and speak such words only as you will not be ashamed to meet in the day of God. Make it the rule of your life to go straight forward in the path of duty. In defiance of numerous temptations which will assail you, be true to a good conscience and to God, and your pathway will be plain to your feet. You may contend about little things that are not worthy of contention, and the result will be trouble. The path of the upright is the path of peace. It is so plain that the humble God-fearing man can walk in it without stumbling, and without making crooked paths. It is a narrow path; but men of different temperaments can walk side by side, if they but follow the Captain of their salvation. Those who wish to carry

along all^[#29p.166] their evil traits and selfish habits #166
cannot walk in this path, for it is too straight and
narrow.

What pains the great Shepherd takes to call his sheep by name, and invite them to follow in his footsteps. He seeks the wandering. He flashes the light from his word to show them their peril. He speaks to them from Heaven in warnings and reproofs, and invitations to return to the right path. He seeks to help the erring by his presence, and to lift them when they fall. But many have followed the path of sin so long that they will not hear the voice of Jesus. They leave all that can give them rest and security, yield themselves up to false guide, and presumptuously hurry on in blind self-confidence, going farther and farther from light and peace, from happiness and rest.

I implore you to heed the light which God has given, and reform. The cross of Christ is our only hope. It reveals to us the greatness of our Father's love, and the fact that the Majesty of Heaven submitted to insult, mockery, humiliation, and suffering, for the joy of seeing perishing souls saved in his kingdom. If you love your children, let it be your chief study to prepare them for the future, immortal life. With the unhappy dispositions they now possess, they will never see the paradise of God. Work while it is day; redeem the time, and win the crown of immortal glory. Save yourself and your household, for the salvation of the soul is precious.^[#29p.167] #167

UNSCRIPTURAL MARRIAGES.

We are living in the last days, when the mania upon marriage constitutes it one of the signs of the near coming of Christ. God is not consulted in these matters. Religion, duty, and principle are sacrificed to carry out the promptings of the unconsecrated heart. There should be

no great display and rejoicing over the union of the parties. There is not one marriage in one hundred that results happily, bearing the sanction of God and placing the parties in a position better to glorify him. The evil consequences of ill-marriages are numberless. They are contracted from impulse. A candid review of the matter is scarcely thought of, and consultation with those of experience is considered old-fashioned.

Impulse and unsanctified passion exist in the place of pure love. Many imperil their own souls, and bring the curse of God upon them, by entering into the marriage relation merely to please the fancy. The cases of some who profess to believe the truth were shown me, who have made a great mistake by marrying unbelievers. The hope was cherished by them that the unbelieving party would embrace the truth; but after his object is gained, the unbelieving one is farther from the truth than before. And then begin the subtle workings of the enemy in continued efforts to draw away the believing one from the faith.

Many are now losing their interest and confidence in the truth, because they have taken
#168 [#29p.168]unbelief into close connection with themselves. They breathe the atmosphere of doubt, of questioning, of infidelity. They see and hear unbelief, and finally they cherish it. Some may have the courage to resist these influences; but in many cases their faith is imperceptibly undermined, and finally destroyed. Satan has then succeeded in his plans. But his work, carried on by his agents, has been so silent that the barriers of faith and truth were swept away before the believing ones had any thought of where they were drifting.

It is a dangerous thing to make a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and

women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction. It was once, to them, a privilege and joy to speak of their faith and hope; but they become unwilling to mention the subject, knowing that the one with whom they have linked their destiny takes no interest in it. As the result, faith in the precious truth dies out of the heart, and Satan insidiously weaves about them a web of skepticism.

It is carrying that which is lawful to excess that makes it a grievous sin. Those who profess the truth trample on the will of God in marrying unbelievers; they lose his favor, and make bitter work for repentance. The unbelieving may possess excellent moral character;^[#29p.169] but the fact that he or she has not answered to the claims of God, and has neglected so great salvation, is sufficient reason why such a union should not be consummated. The character of the unbelieving may be similar to that of the young man whom Jesus addressed in these words: "One thing thou lackest;" that was the one thing needful. #169

The plea is sometimes made that the unbeliever is favorable to religion, and is all that could be desired in a companion except that one thing, he is not a Christian. Although the better judgment of the believer may suggest the impropriety of a union for life with an unbeliever, yet in nine cases out of ten, inclination triumphs. Spiritual declension commences the moment the vow is made at the altar; religious fervor is dampened; and one stronghold after another is broken down, until both stand side by side under the black banner of Satan. Even in the festivities of the wedding, the spirit of the world triumphs against conscience, faith, and truth. In the new home the

hour of prayer is not respected. The bride and bridegroom have chosen each other, and dismissed Jesus.

#170 At first, the unbelieving one may make no show of opposition in the new relation; but when the subject of the Bible truth shall be presented for attention and consideration, the feelings arise at once, "You married me, knowing that I was what I am; I do not wish to be disturbed. From henceforth let it be understood that conversation upon your peculiar views is to be interdicted." If the believer should^[#29p.170] manifest any special earnestness in regard to his profession of faith, it might seem like unkindness toward the one who has no interest in the Christian experience.

The believing one reasons that he must concede somewhat in his new relation to the companion of his choice. Social, worldly amusements are patronized. At first there is a great reluctance of feeling in doing this; but the interest in the truth becomes less and less, and faith is exchanged for doubt and unbelief. No one would have suspected that the once firm, conscientious believer and devoted follower of Christ could ever become the doubting, vacillating person that he now is. Oh, the change wrought by that unwise marriage!

What ought every Christian to do when brought into the trying position which tests the soundness of religious principle? With a firmness worthy of imitation, he should say frankly, "I am a conscientious Christian, I believe the seventh day of the week to be the Sabbath of the Bible. Our faith and principles are such that they lead in an opposite direction. We cannot be happy together, for if I follow on to gain a more perfect knowledge of the will of God, I shall become more and more unlike the world, and assimilated to the likeness of Jesus Christ. If you

continue to see no loveliness in Christ, no attractions in the truth, you will love the world, which I cannot love, while I shall love the things of God, which you cannot love. Spiritual things are spiritually discerned. Without spiritual discernment you will be unable to see the claims^[#29p.171] of God #171 upon me, or to sense my obligations to the Master whom I serve; therefore you will feel that I neglect you for religious duties. You will not be happy; you will be jealous on account of the affections which I give to God, and I shall be alone in my religious belief. When your views shall change, when your heart shall respond to the claims of God, and you shall learn to love my Saviour, then our relationship may be renewed."

The believer thus makes a sacrifice for Christ which his conscience approves, showing that he values eternal life too highly to run the risk of losing it. He feels that it would be better to remain unmarried than to link his interests for life with one who chooses the world rather than Jesus, and who would lead away from the cross of Christ. But the danger of giving the affections to unbelievers is not realized. In the youthful mind, marriage is clothed with romance, and it is difficult to divest it of this feature, with which imagination covers it, and to impress the mind with a sense of the weighty responsibilities involved in the marriage vow. This vow links the destinies of the two individuals with bonds which naught but the hand of death should sever.

Shall one who is seeking for glory, honor, immortality, and eternal life, form a union with another who refuses to rank with the soldiers of the cross of Christ? Will you who profess to choose Christ for your master, and to be obedient to him in all things, unite your interests with one who is ruled by the prince of the powers of darkness? "Can^[#29p.172] two walk together, except they #172

be agreed?" "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." But how strange the sight! While one of those so closely united is engaged in devotion, the other is indifferent and careless; while one is seeking the way to everlasting life, the other is in the broad road to death.

Hundreds have sacrificed Christ and Heaven in consequence of marrying unconverted persons. Can it be that the love and fellowship of Christ is of so little value to them that they prefer the companionship of poor mortals? Is Heaven so little esteemed that they are willing to risk its enjoyments for one who has no love for the precious Saviour?

The happiness and prosperity of the married life depend upon the unity of the parties. How can the carnal mind harmonize with the mind that is assimilated to the mind of Christ? One is sowing to the flesh, thinking and acting in accordance with the promptings of his own heart; the other is sowing to the Spirit, seeking to repress selfishness, to overcome inclination, and to live in obedience to the Master, whose servant he professes to be. Thus there is a perpetual difference of taste, of inclination, and of purpose. Unless the believer shall, through his steadfast adherence to principle win the impenitent, he will, as is much more common, become discouraged and sell his religious principles for the poor companionship of one who has no connection with Heaven.

#173 God strictly forbade the intermarrying of his^[#29p.173] ancient people with other nations. The plea is now offered that this prohibition was made in order to prevent the Hebrews from marrying idolaters, and forming connection with heathen families. But the heathen were in a more favora-

ble condition than are the impenitent in this age, who, having the light of truth, yet persistently refuse to accept it. The sinner of today is far more guilty than the heathen, because the light of the gospel shines clearly all around him. He violates conscience, and is a deliberate enemy of God. The reason which God assigned for forbidding these marriages was, "For they will turn away thy son from following me." Those among ancient Israel who ventured to disregard the prohibition of God, did it at the sacrifice of religious principle. Take the case of Solomon, for example. His wives turned away his heart from his God.

THE LORD'S POOR.

I was shown that our people living out of Battle Creek do not appreciate the cares and burdens which come upon those at the heart of the work. They allow their church-members who are not able to support themselves to come to Battle Creek, thinking that they can obtain work in our institutions. These do not first write and ascertain if there is an opening for them; but crowd themselves upon the church, and find upon application that there is already a surplus of hands employed, many of whom are as needy as themselves. They were taken in out of pity, and are still retained, not because^[#29p.174] they are of the most service to the institutions, but because they are so needy. #174

There are families residing in Battle Creek who have seen these institutions grow up in their midst, and who need and are worthy of positions in them, but who are not able to obtain them because of so many from abroad who will suffer if not employed. This brings upon the church and these institutions burdens of perplexity to know how to treat all these cases with wisdom, offending none, and showing mercy to all. Our institu-

tions have sustained loss by seeking to help these cases; for frequently the applicants are in poor health, and therefore not to be relied upon. Could their places be supplied with able, efficient workers, it would save quite a sum to the cause of God.

It is the duty of every church to feel an interest for its own poor. But many selfish ones have felt gratified to have their poor members move to Battle Creek, for then they would not be required to help support them. From one to five hundred dollars are spent by the Battle Creek church every year for the support of the poor and sick, whose families must suffer unless they are sustained by charity. God would not be pleased to have this church allow the poor in their midst to suffer for the necessaries of life; therefore there is a continual draught upon the funds of those at the heart of the work.

Our brethren must retain their poor at home, and take those already at Battle Creek off from the hands of the church. They could do very much more than they now do for the poor by furnishing them with work, thus helping them^[#29p.175] to help themselves. It would be much better to employ these persons in your temporal matters than to send them to the great heart of the work and let the cause of God be burdened by this inefficient class of workers. Only men and women of culture and of physical and mental strength, care-takers who have been accustomed to using their own brains rather than the brains of others, are needed at Battle Creek. Would you think it advisable, my brethren, to crowd into responsible positions persons who are incompetent to obtain a livelihood in the common business of life?

There are youth, and men and women, who need to be taught how to employ their ability just where they are. This is no pleasant duty; but

every church is responsible for its individual members, and it should not allow a class who cannot obtain a living where they are in the country, to move to Battle Creek. Brethren in the country have farms, and can raise their own supplies. It is therefore much less expensive for the poor to be supported in the country, where provisions are cheap, than to have them come to Battle Creek, where, instead of helping the church and our institutions, means must be continually drawn from the treasury to help them. Those living in the city have to buy nearly all their provisions, and it costs something to take care of the poor.

Brethren in smaller churches, if God has left a work for you to do in caring for his poor, in comforting the desponding, in visiting the sick, in dispensing to the needy, do not be so liberal as to want the Battle Creek church to have all^[#29p.176] #176 the blessings of this work. You will be justifiable in coveting the blessings God has promised to those who will care for the poor and sympathize with the suffering.

There must be a charity fund raised to meet the necessities of the poor who are permitted to come to Battle Creek. Each year the Sanitarium gives thousands of dollars to charity patients. But who appreciates this great tax upon the institution? None whose names are on the church book should be left to suffer year after year from sickness, when a few months at the Sanitarium would give them relief, and a valuable experience how to take care of themselves and others when sick. Every church should feel it a Bible duty devolving upon them to care for their own worthy poor and sick.

When a worthy child of God needs the benefit of the Sanitarium, and can pay but a small amount toward his expenses, let the church

act a noble part, and make up the sum. Some may not be able to pay anything themselves, but do not let them continue to suffer because of your selfishness. Send them to the Sanitarium, and send your pledges and your money with them to pay their expenses. In this you will gain a precious blessing. It costs something to run such an institution, and it should not be required to treat the sick for nothing. Could the sum which that institution has expended for charity-patients be refunded, it would go a long way toward relieving it of its present embarrassments.

#177 Brethren, do not leave the burden of your poor upon the people and institutions at Battle [#29p.177] Creek, but come up nobly to the work and do your duty. Deny yourselves of some things in your houses or in your dress, and lay by in some safe place a sum for the needy poor. Let not your tithes and thank-offerings to God be less, but let this be in addition. God does not propose to rain means from Heaven with which to sustain the poor, but he has placed his goods in the hands of agents. They are to recognize Christ in the person of his saints. And what they do for his suffering children they do for him, for he identifies his interest with suffering humanity.

God calls upon the young to deny themselves of needless ornaments and articles of dress, even if they cast but a few dimes, and place the amount in the charity box. He also calls upon those of mature age to stop when they are examining a gold watch or chain, or some expensive article of furniture, and ask themselves the question, Would it be right to expend so large an amount for that which we could do without, or when a cheaper article would serve our purpose just as well? By denying yourselves and lifting the cross for Jesus, who for your sakes became poor, you can do much toward relieving the suffering of

the poor among us; and by thus imitating the example of your Lord and Master you will receive his approval and blessing. [#29p.178] #178

THE CAUSE AT BATTLE CREEK.

Many who have come to Battle Creek have not come for the purpose of bearing burdens. They have not come because they feel any special anxiety for the prosperity of the cause here, but for their own interest, because they wish to advantage themselves. They hope to secure the benefits to be derived from the institutions located here, without bearing any responsibilities themselves.

Some who have located in Battle Creek in order to have a more favorable opportunity to benefit themselves, are guilty of selfishness, and even fraud, in dealing with our brethren who have come from abroad. If there are any advantages to be gained, our institutions should receive them, and not those individuals who have done nothing toward building them up, and who have only a selfish interest in them. Many who come to Battle Creek are no strength, religiously, to the cause. At heart, they are like Korah, Dathan, and Abiram; and if a favorable opportunity were presented, they would follow the example of these wicked men. True, their fraudulent transactions may be concealed from the eyes of their brethren generally, but God marks their course, and will finally reward them according to their works.

Some who have been long in Battle Creek, and who ought to be responsible men, are occupying positions of trust only in name. They have been made guardians of our institutions, [#29p.179] #179 but their course of action shows that they have no special interest in them, nor burden for them. Their thoughts center upon themselves. If we

were to judge them by their works, we would decide that they consider their own energies too precious to be exercised for these instrumentalities of God, unless they can secure temporal advantages to themselves. These are neglecting to keep the fort, not because they cannot do it, but because they are self-caring, and are content to rock themselves to sleep in the cradle of carnal security.

Men who make it their aim and object in life to please and benefit themselves, ought not to remain at this important post. They have no right to be here, for they stand directly in the way of the work of God. Those who neglect the Lord's poor, and who feel no burden for the widow and the fatherless, not making these cases their own and laboring to see justice and equity between man and man, are guilty of neglecting Christ in the person of his saints, because the cause that they know not they do not search out. They have no burdens, and make no effort to sustain the right. If most earnest vigilance is not manifested at the great heart of the work to protect the interests of the cause, the church will become as corrupt as those of other denominations.

All who live in Battle Creek will have a fearful account to render to God if they suffer sin upon a brother. It is an alarming fact that indifference, sleepiness, and apathy have characterized men in responsible positions, and that there is a steady increase of pride and [#29p.180] an alarming disregard of the warnings of the Spirit of God. The barriers which God's word places about his people are being broken down. Men who are acquainted with the way in which God has led his people in the past, instead of inquiring for the old paths and defending our position as a peculiar people, have linked hands with the world. The most alarming feature in the case is that warning

voices have not been heard in remonstrance, entreaties, and warnings. The eye of God's people seem to be blinded, while the church is fast drifting in the channel of worldlings.

God does not desire wooden men to guard the interests of his institutions and the church, but he wants living, working men, who have ability and quick perception, men who have eyes and open them that they may see, and hearts that are susceptible to the influences of his Spirit. He holds men to a strict accountability in guarding the interests of his cause at Battle Creek.

There are those in Battle Creek who have never fully submitted to reproof. They have taken a course of their own choosing. They have ever, to a greater or less degree, exerted an influence against those who have stood up to defend the right and reprove the wrong. The influence of these persons upon individuals who come here, and are brought in contact with them as roomers or boarders, is very bad. They fill the minds of these new-comers with questionings and doubts in regard to the testimonies of the Spirit of God. They put false constructions upon the testimonies; and^[#29p.181] instead of leading persons to become consecrated to God, and to listen to the voice of the church, they teach them to be independent, and not to mind the opinions and judgment of others. The influence of this class has been secretly at work. Some are unconscious of the harm they are doing; but unconsecrated, proud, and rebellious themselves, they lead others in the wrong track. A poisonous atmosphere is inhaled from these unconsecrated ones. The blood of souls is in the garments of such, and Christ will say to them in the day of final settlement, "Depart from me, ye workers of iniquity." Astonished they will be; but their professedly Christian lives were a deception, a fraud. #181

If all in Battle Creek stood true to the light God has given them, true to the interests of the church feeling the worth of souls for whom Christ died, a different influence would be exerted. But here we see acted over to a great extent the experience of the children of Israel. As the people stood before Mount Sinai, listening to the voice of God, they were so forcibly impressed with his sacred presence that they retreated in terror, and cried out to Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." There before the mount they made solemn vows of allegiance to God; but scarcely had the thunders, and the trumpet, and the voice of the Lord ceased, when they were bowed upon their knees before an idol. Their leader had been called away from their sight, and was enveloped in a thick cloud, in converse with God. [#29p.182]

#182

The fellow-laborer of Moses, who was left with the solemn charge of the people in his absence, heard them uttering complaints that Moses had left them, and expressing a desire to return to Egypt; yet, through fear of offending the people, he was silent. He did not stand up boldly for God; but to please the people he made a golden calf. He seemed to be asleep to the beginning of the evil. When the first rebellious word was spoken, Aaron might have checked it; but so fearful was he of offending the people, that he apparently united with them, and was finally persuaded to make a golden calf for them to worship.

Ministers should be faithful watchmen, seeing the evil, and warning the people. Their dangers must be set before them continually, and pressed home upon them. The exhortation given to Timothy was, "Reprove, rebuke, exhort, with all long-suffering and doctrine."

There have been marriage relations formed in Battle Creek, with which God has had nothing

to do. Marriages have been ill-assorted in some cases, immature in others. Christ has warned us that this state of things would exist prior to his second appearing. It constitutes one of the signs of the last days. A similar state of things existed before the flood. The minds of the people were bewitched upon the subject of marriage. When there is so much uncertainty, so great danger, there is no reason why we should make great parade or display, even if the parties were perfectly suited to each other; but that remains to be tested.

When those who profess to be reformers, [#29p.183] those in humble life, ape the customs and fashions of the worldly wealthy, it is a reproach to our faith. There are those to whom God gave the word of warning; but did that stop them? No; they did not fear God, for the bewitching power of Satan was upon them. And there were those in Battle Creek who influenced these poor infatuated ones to follow their own judgment, by doing which they have crippled their usefulness and incurred the displeasure of God. #183

God wants men to cultivate force of character. Those who are merely time-servers are not the ones who will receive a rich reward by and by. He wants those who labor in his cause to be men of keen feeling and quick perception. They should be temperate in eating; rich and luxurious food should find no place upon their tables; and when the brain is constantly taxed, and there is a lack of physical exercise, they should eat sparingly even of plain food. Daniel's clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due in a great degree to his plainness of diet, in connection with his life of prayer.

Eli was a good man, pure in morals; but he was too indulgent. He incurred the displeasure of God because he did not strengthen the weak

points in his character. He did not want to hurt the feelings of any one, and had not the moral courage to rebuke and reprove sin. His sons were vile men, yet he did not remove them from their position of trust. These sons profaned the house of God. He knew this and felt sad in consequence of it, for he loved purity and righteousness; but he had not moral force^[#29p.184] sufficient to suppress the evil. He loved peace and harmony, and became more and more insensible to impurity and crime. But the great God takes the matter in hand himself. When the rebuke falls upon him, through the instrumentality of a child, he accepts it, feeling that it is what he deserves. He does not show any resentment toward Samuel, the messenger of God; he loves him as he has done, but condemns himself.

The guilty sons of Eli were slain in battle. He could endure to hear that his sons were slain, but he could not bear the news that the ark of God was taken. He knew that his sin of neglect in failing to stand for the right and restrain wrong had at last deprived Israel of her strength and glory. The pallor of death came upon his face, and he fell backward and died.

What a lesson have we here for parents and guardians of youth, and for those who minister in the service of God. When existing evils are not met and checked, because men have too little courage to reprove wrong or because they have too little interest or are too indolent to tax their own powers, in putting forth earnest efforts to purify the family, or the church of God, they are accountable for the evil which may result in consequence of neglect to do their duty. We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves.

Eli should have first attempted to restrain evil by mild measures; but if that would not avail, he should have subdued the wrong by the^[#29p.185] most stern measure. God's honor must be sacredly preserved, even if it separates us from the nearest relative. One defect in a man otherwise talented may destroy his usefulness in this life, and cause him to hear, in the day of God, the unwelcome words, "Depart from me, ye that work iniquity." #185

Eli was gentle, loving, kind, and had a true interest in the service of God and the prosperity of his cause. He was a man who had power in prayer. He never rose up in rebellion against the words of God. But he was wanting; he had not the firmness of character to reprove sin and execute justice against the sinner, so that God could not depend upon him to keep Israel pure. He did not add to his faith the courage and power to say "No" at the right time and in the right place. Sin is sin; righteousness is righteousness. The trumpet note of warning must be sounded. We are living in a fearfully wicked age. The worship of God will become corrupted unless there are wide-awake men at every post of duty. It is no time now for any to be absorbed in selfish ease. Not one of the words which God has spoken must be allowed to fall to the ground.

While some in Battle Creek have professedly believed the testimonies, they have been trampling them under their feet. But few have read them with interest; but few have heeded them. The indulgence of self, pride, fashion, and display is mingled with the worship of God. He wants brave men for action, who will not regard the setting up of idols, and the coming in of abominations without^[#29p.186] lifting up the voice #186 like a trumpet, showing the people their transgressions, and the house of Jacob their sins.

As soon as Samuel began to judge Israel, even in his youth, he called an assembly of the people for fasting, and prayer, and deep humiliation before God. He bore his solemn testimony from the mouth of God. The people then began to learn where their strength was. They entreated Samuel to cease not to cry unto God for them. Their enemies were aroused to meet them in battle; but God heard in their behalf. He wrought for them, and victory turned on the side of Israel.

There is a great work to be done in Battle Creek. Duties have been neglected, important trusts have been betrayed. Men have come here who have added nothing to the strength of the cause, but who are constantly at work to gather the little means possessed by others into their own hands, and thus rob God's treasury. The natural selfishness of their hearts is exhibited wherever a favorable opportunity presents itself to advantage themselves at the disadvantage of others. They have done so until the standard of the worldling is met, and there is but little difference between their manner of dealing and that of the world.

Our people in Battle Creek have greater responsibilities to bear than those in any other place. All who choose to locate here, should do so, not merely for their own convenience and benefit, but with an eye single to the glory of God. They should be fully prepared to lift the burdens where and when they need^[#29p.187] to be lifted; and with self-sacrificing devotion sustain the institutions which God has placed in their midst. Those who are unwilling to follow this course should go where there are not so heavy burdens to be borne. At this important post, where so much depends upon personal effort, all must act their part unflinchingly; they must be wide awake, that the cause of their Master may not suffer the loss of

one soul. Many fail to come up to the gospel standard; they have a selfish regard for their own interest, and neglect to see what they can do to be a blessing to their fellow-men. Christ wants no idlers in his vineyard. He requires that every one shall work for time and for eternity.

IMPROVEMENT OF TALENTS.

God designs that improvement shall be the life-work of all his followers, and that it shall be guided and controlled by correct experience. The true man is one who is willing to sacrifice his own interest for the good of others, and who exercises himself in binding up the broken-hearted. The true object of life is scarcely begun to be understood by many; and that which is real and substantial in their life is sacrificed because of cherished errors.

Nero and Caesar were acknowledged by the world as great men; but did God regard them as such? No! they were not connected by living faith to the great Heart of humanity. They were in the world, and ate and drank,^[#29p.188] and slept, as men of the world; but they were satanic in their cruelty. Wherever these monsters of humanity went, bloodshed and destruction marked their pathway. They were lauded by the world while they were living; but when they were buried, the world rejoiced. In contrast with the lives of these men, is that of Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a humane heart, which was exercised for the good of men. He stood bravely for truth and right, and breasted the world's opposition, that he might benefit his fellow-men. #188

Intellect alone does not make the man, according to the divine standard. There is a power in intellect, if sanctified and controlled by the

Spirit of God. It is superior to riches and to physical power; yet it must be cultivated in order to make the man. The right which one has to claim to be a man is determined by the use made of his intellect. Byron had intellectual conception, and depth of thought, but he was not a man according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which blossomed into a harvest of corruption. His life-work lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord would not acknowledge him as a man, but only as one who had abused his God-given talents. Gibbon, the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied^[#29p.189] under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. Great intellect, when made a minister of vice, is a curse to the possessor and to all who come within the circle of its influence.

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." **Our life-work is to be reaching forward to the perfection of Christian character, striving continually for conformity to the will of God.** The efforts begun upon earth will continue through eternity. God's standard of man is elevated to the highest meaning of the term, and if he acts up to his God-given manhood he will promote happiness in this life, which will lead to glory and an eternal reward in the life to come.

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before

us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy society. Discord, selfishness, and strife will be put away from every man and woman who possesses the true spirit of Christ.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit^[#29p.190] humanity. Did Christ become weary in his efforts to save fallen man? Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armor at his feet. God is a moral governor and we must wait, submissive to his will, ready and willing to spring to our duty whenever work needs to be done. #190

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny himself. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me."

Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who had given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do

good to others where inclination would lead you to serve and please yourself. Although your fellow-men may never appreciate your efforts, or give you credit for the same, you are to work on.

#191 [#29p.191]

Search carefully and see whether the truth which you have accepted has, with you, become a firm principle. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of scriptural truth that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation.

A new year has commenced. What has been the record of the past year in your Christian life? How stands your record in Heaven? I entreat of you to make an unreserved surrender to God. Have your hearts been divided? Give them wholly to the Lord now. Make a different life history the coming year from the one of the past. Humble your souls before God. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord has promised to them that love him." Put away all pretense and affectation. Act your simple, natural self. Be truthful in every thought and word, and deed, and "in all lowliness of mind let each esteem other better than themselves." Ever remember that moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe, but the moment you think of your sacrifices and your difficulties, and begin to sympathize with and pet yourself you lose your

#192 trust in God and are in great peril. [#29p.192]

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid his interesting himself in the concerns of the weakest of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of vast importance. But should not this union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when they in reality lie at the very foundation of society. Happiness of families and churches depend upon *home influences* eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men who will be a blessing in their homes.

TESTIMONY FOR THE CHURCH No. 30

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The Servants of God

GOD selected Abraham as his messenger, through whom to communicate light to the world. The word of God came to him, not with the presentation of flattering prospects in this life, of large salary, of great appreciation and worldly honor. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," was the divine message to Abraham. The patriarch obeyed, and "went out, not knowing whither he went," as God's light-bearer, to keep his name alive in the earth. He forsook his country, his home, his relatives, and all pleasant associations connected with his early life, to become a pilgrim and a stranger.

It is frequently more essential than many realize, that early associations should be broken up, in order that those who are to speak "in Christ's stead" may stand in a position where God can educate and qualify them for his great work. Kindred and friends often have an influence which God sees will greatly interfere with the instructions he designs to give his servants. Suggestions will be made by those who are not in close connection with Heaven that will, if heeded, turn aside from their holy work those who should be light-bearers to the world. [#30p.6]

Before God can use him, Abraham must be separated from his former associations, that he may not be controlled by human influence, or rely upon human aid. Now that he has become con-

nected with God, this man must henceforth dwell among strangers. His character must be peculiar, differing from all the world. He could not even explain his course of action so as to be understood by his friends; for they were idolaters. Spiritual things must be spiritually discerned; therefore his motives and his actions were beyond the comprehension of his kindred and friends.

Abraham's unquestioning obedience was one of the most striking instances of faith and reliance upon God to be found in the Sacred Record. With only the naked promise that his descendants should possess Canaan, without the least outward evidence, he followed on where God should lead, fully and sincerely complying with the conditions on his part, and confident that the Lord would faithfully perform his word. The patriarch went wherever God indicated his duty; he passed through wildernesses without terror; he went among idolatrous nations, with the one thought, "God has spoken; I am obeying his voice; he will guide, he will protect me."

Just such faith and confidence as Abraham had, the messengers of God need to-day. But many whom the Lord could use will not move onward, hearing and obeying the one Voice above all others. The connection with kindred and friends, the former habits and associations, too often have so great an influence upon God's^[#30p.7] servants that he can give them but little instruction, can communicate to them but little knowledge of his purposes; and often after a time he sets them aside, and calls others in their place, whom he proves and tests in the same manner. The Lord would do much more for his servants, if they were wholly consecrated to him, esteeming his service above the ties of kindred, and all other earthly associations. #7

Ministers of the gospel have a sacred work. They have a solemn message of warning to bear to the world, a message which will be a savor of life unto life, or of death unto death. They are God's messengers to man; and they should never lose sight of their mission or of their responsibilities. They are not like the world; they cannot be like them. If they would be true to God, they must maintain their separate, holy character. If they cease to connect with Heaven, they are in greater danger than others, and can exert a stronger influence in the wrong direction; for Satan has his eye constantly upon them, waiting for some weakness to be developed, whereby he may make a successful attack. And how he triumphs when he succeeds; for when one who is an ambassador for Christ is off his watch, through him the great adversary may secure many souls to himself.

#8 Those who closely connect with God may not be prosperous in the things of this life; they may often be sorely tried and afflicted. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, that chosen messenger of God, was hunted like C[#30p.8] a beast of prey by his wicked enemies. Daniel was cast into a den of lions, because he was true and unyielding in his allegiance to God. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he preserved his integrity and faithfulness to God. Jeremiah would speak the words which God had put into his mouth, and his plain testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned, because he would preach Christ and him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death, because he was a faithful messenger to carry the gospel to the Gentiles. The beloved John was banished to the Isle of

Patmos, for the word of God and the testimony of Jesus Christ."

These examples of human steadfastness, in the might of divine power, are a witness to the world of the faithfulness of God's promises, of his abiding presence and sustaining grace. As the world looks upon these humble men, it cannot discern their moral value with God. It is a work of faith to calmly repose in God in the darkest hour, however severely tried and tempest-tossed, to feel that our Father is at the helm. The eye of faith alone can look beyond the things of time and sense to estimate the worth of eternal riches.

The great military commander conquers nations, and shakes the armies of half the world; but he dies of disappointment, and in exile. The philosopher who ranges through the universe, everywhere tracing the manifestations of God's power, and delighting in their harmony, often fails to behold in these marvelous wonders the Hand that formed them all. "Man that is in honor, and understandeth not, is like the beasts that perish." No hope of glorious immortality lights up the future of the enemies of God. But those heroes of faith have the promise of an inheritance of greater value than any earthly riches, an inheritance that will satisfy the longings of the soul. They may be unknown and unacknowledged of the world, but they are enrolled as citizens in the record books of Heaven. An exalted greatness, an enduring, eternal weight of glory, will be the final reward of those whom God has made heirs of all things.

Ministers of the gospel should make the truth of God the theme of study, of meditation, and of conversation. The mind that dwells much on the revealed will of God to man will become strong in the truth. Those who read and study

with an earnest desire for divine light, whether they are ministers or not, will soon discover in the Scriptures a beauty and harmony which will captivate their attention, elevate their thoughts, and give them an inspiration and an energy of argument that will be powerful to convict and convert souls.

#10 There is danger that ministers who profess to believe present truth will rest satisfied with presenting the theory only, while their own souls do not feel its sanctifying power. Some have not the love of God in the heart, softening, molding, and ennobling their lives. The psalmist declares of the good man, "His^[#30p.10] delight is in the law of the Lord; and in his law doth he meditate day and night." He refers to his own experience, and exclaims, "Oh, how love I thy law! It is my meditation all the day." "Mine eyes prevent the night watches, that I might meditate in thy word."

No man is qualified to stand in the sacred desk, unless he has felt the transforming influence of the truth of God upon his own soul. Then, and not till then, can he, by precept and example, rightly represent the life of Christ. But many in their labors, exalt themselves rather than their Master; and the people are converted to the minister, instead of to Jesus Christ.

I am pained to know that some who preach the present truth to-day are really unconverted men. They are not connected with God. They have a head religion, but no conversion of the heart; and these are the very ones who are the most self-confident and self-sufficient; and this self-sufficiency will stand in the way of their gaining that experience which is essential to make them effective workers in the Lord's vineyard. I wish I could arouse those who claim to be watchmen on the walls of Zion, to realize their responsibility. They should awake, and take a higher

stand for God; for souls are perishing through their neglect. They must have that sincere devotion to God that will lead them to see as God sees, and take the words of warning from him and sound the alarm to those who are in peril. The Lord will not hide his truth from the faithful watchman. Those who do the will of God shall know of his doctrine.^[#30p.11]"The wise shall understand but "the wicked shall do wickedly, and none of the wicked shall understand." #11

Said Jesus to his disciples, "Learn of me; for I am meek and lowly in heart." I would plead with those who have accepted the position of teachers, to first become humble learners, and ever to remain as pupils in the school of Christ, to receive from the Master lessons of meekness and lowliness of heart. Humility of spirit, combined with earnest activity, will result in the salvation of souls so dearly purchased by the blood of Christ. The minister may understand and believe the theory of truth, and be able to present it to others; but this is not all that is required of him. "Faith without works is dead." He needs that faith that works by love, and purifies the soul. A living faith in Christ will bring every action of the life and every emotion of the soul into harmony with God's truth and righteousness.

Fretfulness, self-exaltation, pride, passion, and every other trait of character unlike our holy Pattern, must be overcome; and then humility, meekness, and sincere gratitude to Jesus for his great salvation, will continually flow out from the pure fountain of the heart. The voice of Jesus should be heard in the message coming from the lips of his ambassador.

We must have a converted ministry. The efficiency and power attending a truly converted minister would make the hypocrites in Zion tremble, and sinners afraid. The standard of truth and

#12 holiness is trailing in the dust. If those who sound the solemn notes of warning^[#30p.12] for this time, could realize their accountability to God, they would see the necessity for fervent prayer. When the cities were hushed in midnight slumber, when every man had gone to his own house, Christ, our example, would repair to the Mount of Olives, and there, amid the overshadowing trees, would spend the entire night in prayer. He who was himself without the taint of sin, a treasure-house of blessing; whose voice was heard in the fourth watch of the night by the terrified disciples upon the stormy sea, in heavenly benediction; and whose word could summon the dead from their graves, He it was who made supplication with strong crying and tears. He prayed not for himself, but for those whom he came to save. As he became a supplicant, seeking at the hand of his Father fresh supplies of strength, and coming forth refreshed and invigorated as man's substitute, he identified himself with suffering humanity, and gave them an example of the necessity of prayer.

His nature was without the taint of sin. As the Son of man, he prayed to the Father, showing that human nature requires all the divine support which man can obtain that he may be braced for duty and prepared for trial. As the Prince of life, he had power with God, and prevailed for his people. This Saviour, who prayed for those that felt no need of prayer, and wept for those that felt no need of tears, is now before the throne, to receive and present to his Father the petitions of those for whom he prayed on earth. The example of Christ is for us to follow. Prayer is a necessity in our labor^[#30p.13] for the salvation of souls. God alone can give the increase of the seed we sow.

#13 We fail many times because we do not realize that Christ is with us by his Spirit as truly as when, in the days of his humiliation, he moved

visibly upon the earth. The lapse of time has wrought no change in his parting promise to his apostles as he was taken up from them into heaven, "Lo, I am with you alway, even unto the end of the world." He has ordained that there should be a succession of men who derive authority from the first teachers of the faith for the continual preaching of Christ and him crucified. The great Teacher has delegated power to his servants, who "have this treasure in earthen vessels." Christ will superintend the work of his ambassadors, if they wait for his instruction and guidance.

Ministers who are truly Christ's representatives will be men of prayer. With an earnestness and faith that will not be denied, they will plead with God that they may be strengthened and fortified for duty and for trial, and that their lips may be sanctified by a touch of the living coal from off the altar, to speak the words of God to the people. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

Christ said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Who can estimate the [#30p.14] #14 result of the prayers of the world's Redeemer? When Christ shall see of the travail of his soul and shall be satisfied, then will be seen and realized the value of his earnest prayers while his divinity was veiled with humanity.

Jesus pleaded, not for one only, but for all his disciples, "Father, I will that they also whom thou hast given me, be with me where I am. "His eye pierced the dark vail of the future, and read the life-history of every son and daughter of

Adam. He felt the burdens and sorrows of every tempest-tossed soul; and that earnest prayer included with his living disciples all his followers, to the close of time. "Neither pray I for these alone, but for them also which shall believe on me through their word." Yes; that prayer of Christ embraces even us. We should be comforted by the thought that we have a great Intercessor in the Heavens, presenting our petitions before God. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." In the hour of greatest need, when discouragement would overwhelm the soul, it is then that the watchful eye of Jesus sees we need his help. The hour of man's necessity is the hour of God's opportunity. When all human support fails, then Jesus comes to our aid, and his presence scatters the darkness, and lifts the cloud of gloom.

In their little boat upon the Sea of Galilee, amid the storm and darkness, the disciples toiled hard to reach the shore, but found all their efforts unsuccessful. As despair seizes them, Jesus is seen walking upon the foam-capped billows. Even
#15 the presence of Christ^[#30p.15] they did not at first discern, and their terror increased, until his voice, "It is I, be not afraid," dispelled their fears, and gave them hope and joy. Then how willingly the poor, wearied disciples ceased their efforts, and trusted all to the Master.

This striking incident illustrates the experience of the followers of Christ. How often do we tug at the oars, as though our own strength and wisdom were sufficient, until we find our efforts useless. Then, with trembling hands and failing strength, we give up the work to Jesus, and confess we are unable to perform it. Our compassionate Redeemer pities our weakness; and when, in answer to the cry of faith, he takes

up the work we ask him to do, how easily he accomplishes that which seemed to us so difficult.

The history of God's ancient people furnishes us with many encouraging examples of prevailing prayer. When the Amalekites came to attack the camp of Israel in the wilderness, Moses knew that his people were not prepared for the encounter. He sent Joshua with a band of soldiers to meet the enemy, while he himself, with Aaron and Hur, took his position on a hill overlooking the battle-field. There the man of God laid the case before Him who was alone able to give them the victory. With hands outstretched toward heaven, Moses prayed earnestly for the success of the armies of Israel. It was observed that while his hands were reaching upward, Israel prevailed against the foe; but when through fatigue they were allowed to fall, Amalek prevailed. Aaron and [#30p.16] Hur stayed up the hands of Moses, until #16 victory, full and complete, turned upon the side of Israel, and their enemies were driven from the field.

This instance was to be a lesson to all Israel to the close of time, that God is the strength of his people. When Israel triumphed, Moses was reaching his hands toward heaven, and interceding in their behalf; so when all the Israel of God prevail, it is because the Mighty One undertakes their case, and fights their battles for them. Moses did not ask or believe that God would overcome their foes while Israel remained inactive. He marshals all his forces and sends them out as well prepared as their facilities can make them, and then he takes the whole matter to God in prayer. Moses on the mount was pleading with the Lord, while Joshua with his brave followers was below, doing his best to meet and repulse the enemies of Israel and of God.

That prayer which comes forth from an earnest, believing heart is the effectual, fervent prayer that availeth much. God does not always answer our prayers as we expect, for we may not ask what would be for our highest good; but in his infinite love and wisdom he will give us those things which we most need. Happy the minister who has a faithful Aaron and Hur to strengthen his hands when they become weary, and to hold them up by faith and prayer. Such a support is a powerful aid to the servant of Christ in his work, and will often make the cause of truth to triumph gloriously. [#30p.17]

#17

After the transgression of Israel in making the golden calf, Moses again goes to plead with God in behalf of his people." He has some knowledge of those who have been placed under his care; he knows the perversity of the human heart, and realizes the difficulties with which he must contend. But he has learned from experience that in order to have an influence with the people, he must first have power with God. The Lord reads the sincerity and unselfish purpose of the heart of his servant, and condescends to commune with this feeble mortal, face to face, as a man speaketh with a friend. Moses casts himself and all his burdens fully upon God, and freely pours out his soul before him. The Lord does not reprove his servant, but stoops to listen to his supplications.

Moses has a deep sense of his unworthiness, and his unfitness for the great work to which God has called him. He pleads with intense earnestness that the Lord will go with him. The answer comes, "My presence shall go with thee and I will give thee rest." But Moses does not feel that he can stop here. He has gained much, but he longs to come still nearer to God, to obtain a stronger assurance of his abiding presence. He has carried the burden of Israel; he has borne an

overwhelming weight of responsibility; when the people sinned, he suffered keen remorse, as though himself were guilty; and now there presses upon his soul a sense of the terrible results, should God leave Israel to hardness and impenitence of heart. They would not hesitate to kill Moses, and^[#30p.18] through their own rashness and perversity they would soon fall a prey to their enemies, and thus dishonor the name of God before the heathen. Moses presses his petition with such earnestness and fervency that the answer comes, "I will do that thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." #18

Now, indeed, we would expect the prophet to cease pleading; but no, emboldened by his success, he ventures to come still nearer to God, with a holy familiarity which is almost beyond our comprehension. He now makes a request which no human being has ever made before: "I beseech thee, show me thy glory." What a petition to come from finite, mortal man! But is he repulsed? does God reprove him for presumption? No; we hear the gracious words, "I will make all my goodness to pass before thee."

The unvailed glory of God no man could look upon and live; but Moses is assured that he shall behold as much of the divine glory as he can bear, in his present, mortal state. That Hand that made the world, that holds the mountains in their places, takes this man of dust, this man of mighty faith, and mercifully covers him in a cleft of the rock, while the glory of God and all his goodness pass before him. Can we marvel that the "excellent glory" reflected from Omnipotence shone in Moses' face, with such brightness that the people could not look upon it? The impress of God was upon him, making him appear as one of the shining angels from the throne.^[#30p.19] #19

This experience, above all else the assurance that God would hear his prayer, and that the divine presence would attend him, was of more value to Moses as a leader than the learning of Egypt, or all his attainments in military science. No earthly power or skill or learning can supply the place of God's immediate presence. In the history of Moses we may see what intimate communion with God it is man's privilege to enjoy. To the transgressor it is a fearful thing to fall into the hands of the living God. But Moses was not afraid to be alone with the Author of that law which had been spoken with such awful grandeur from Mount Sinai; for his soul was in harmony with the will of his Maker.

Prayer is the opening of the heart to God, as to a friend. The eye of faith will discern God very near, and the suppliant may obtain a precious evidence of the divine love and care for him. But why is it that so many prayers are never answered? Says David, "I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me." By another prophet, the Lord gives us the promise, "Ye shall seek me and find me, when ye shall search for me with all your heart." Again, he speaks of some who "have not cried unto me with their heart." Such petitions are prayers of form", lip-service only, which the Lord does not accept.

#20 The prayer which Nathaniel offered while he was under the fig-tree, came from a sincere heart and it was heard and answered by the Master. Christ said of him, "Behold an Israelite indeed, in whom is no guile." The Lord reads the hearts of all, and understands their motives and purposes. "The prayer of the upright is his delight." He will not be slow to hear those who open

their hearts to him, not exalting self, but sincerely feeling their great weakness and unworthiness.

There is need of prayer, most earnest, fervent, agonizing prayer, such prayer as David offered when he exclaimed, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." "I have longed after thy precepts;" "I have longed for thy salvation." "My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." "My soul breaketh for the longing that it hath unto thy judgments." This is the spirit of wrestling prayer, such as was possessed by the royal psalmist.

Daniel prayed to God, not exalting himself, or claiming any goodness: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God." This is what James calls the effectual, fervent prayer. Of Christ it is said, "And being in an agony, he prayed the more earnestly." In what contrast to this intercession by the Majesty of Heaven are the feeble, heartless prayers that are offered to God. Many are content with lip-service, and but few have a sincere, earnest, affectionate longing after God.

Communion with God imparts to the soul an intimate knowledge of his will. But many^[#30p.21] #21 who profess the faith know not what true conversion is. They have no experience in communion with the Father through Jesus Christ, and have never felt the power of divine grace sanctify the heart. Praying and sinning, sinning and praying, their lives are full of malice, deceit, envy, jealousy, and self-love. The prayers of this class are an abomination to God. True prayer engages the energies of the soul, and affects the life. He who thus pours out his wants before God, feels the emptiness of everything else under heaven. "All my desires are before thee, said David, "and my

groaning is not hid from thee, My soul thirsteth for God, for the living God; when shall I come and appear before God?" "When I remember these things, I pour out my soul in me."

As our numbers are increasing, broader plans must be laid to meet the increasing demands of the times; but we see no special increase of fervent piety, of Christian simplicity, and earnest devotion. The church seems content to take only the first steps in conversion. They are more ready for active labor than for humble devotion, more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show. Religion must begin with emptying and purifying the heart, and must be nurtured by daily prayer.

#22 The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul. Busy activity in^[#30p.22] the mechanical part of even the work of God may so occupy the mind that prayer shall be neglected, and self-importance and self-sufficiency, so ready to urge their way, shall take the place of true goodness, meekness, and lowliness of heart. The zealous cry may be heard, "The temple of the Lord. the temple of the Lord are these!" "Come and see my zeal for the Lord." But where are the burden-bearers? where are the fathers and mothers in Israel? Where are those who carry upon the heart the burden for souls, and who come in close sympathy with their fellow-men, ready to place themselves in any position to save them from eternal ruin?

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Ye are," says Christ, "the light of the world." What a responsi-

bility! There is need of fasting, humiliation, and prayer over our decaying zeal and languishing spirituality. The love of many is waxing cold. The efforts of many of our preachers are not what they should be. When some who lack the Spirit and power of God enter a new field, they commence denouncing other denominations, thinking that they can convince the people of the truth by presenting the inconsistencies of the popular churches. It may seem necessary on some occasions to speak of these things, but in general it only creates prejudice against our work, and closes the ears of many who might otherwise have listened to the truth. If these teachers were connected closely with Christ, they would have divine wisdom to know how to approach the people. They would not so soon forget the_[#30p.23] darkness and error, the passion and prejudice, which kept themselves from the truth. #23

Would these teachers work with the spirit of the Master, very different results would follow. With meekness and long-suffering, gentleness and love, yet with decided earnestness, they would seek to direct those erring souls to a crucified and risen Saviour. When this is done, we shall see God moving upon the hearts of men. Says the great apostle, "We are laborers together with God." What a work for poor mortals! We are provided with spiritual weapons to fight the "good fight of faith;" but some seem to have drawn from the armory of Heaven only its thunder-bolts. How long must these defects exist?

While in the midst of a religious interest, some neglect the most important part of the work. They fail to visit and become acquainted with those who have shown an interest to present themselves night after night to listen to the explanation of the Scriptures. Conversation upon religious subjects, and earnest prayer with such at the

#24 right time, might balance many souls in the right direction. Ministers who neglect their duty in this respect are not true shepherds of the flock. At the very time when they should be most active in visiting, conversing, and praying with those interested ones, some will be employed in writing unnecessarily long letters to persons at a distance. Oh, what are we doing for the Master! When probation shall end, how many will see the opportunities they have neglected to render service to their dear Lord who died for them. [#30p.24] And even those who were accounted most faithful will see much more that they might have done, had not their minds been diverted by worldly surroundings.

We entreat the heralds of the gospel of Christ never to become discouraged in the work, never to consider the most hardened sinner beyond the reach of the grace of God. Such may accept the truth in the love of it, and become the salt of the earth. He who turns the hearts of men as the rivers of water are turned, can bring the most selfish, sin-hardened soul to surrender to Christ. Is aught too hard for God to do? "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

God will never place his benediction upon those who are negligent, selfish, and ease-loving, who will not lift burdens in his cause. The "Well done" will be pronounced upon those only who have done well. Every man is to be rewarded "according as his works shall be." We want an active ministry, men of prayer, who will wrestle with God as did Jacob, saying, "I will not let thee go, except thou bless me." If we obtain the victor's crown, we must stretch every nerve, and exercise every power. We can never be saved in inactivity.

To be an idler in the Lord's vineyard is to relinquish all title to the reward of the righteous. [#30p.25] #25

Admonitions and Warnings.

November 23, 1879, some things were shown me in reference to the institutions among us, and the duties and dangers of those who occupy a leading position in connection with them. I saw that these men have been raised up to do a special work as God's instruments, to be led, guided, and controlled by his Spirit. They are to answer the claims of God, and never to feel that they are their own property, and that they can employ their powers as they shall deem most profitable to themselves. Although it is their purpose to be and to do right, yet they will most surely err, unless they are constant learners in the school of Christ. Their only safety is in humbly walking with God.

Dangers beset every path, and he who comes off conqueror, will indeed have a triumphant song to sing in the city of God. Some have strong traits of character that will need to be constantly repressed. If kept under the control of the Spirit of God, these traits will be a blessing; but if not, they will prove a curse. If those who are now riding upon the wave of popularity do not become giddy, it will be a miracle of mercy. If they lean to their own wisdom, as so many thus situated have done, their wisdom will prove to be foolishness. But while they shall give themselves unselfishly to the work of God, never swerving in the least from principle, the Lord will throw about them the everlasting arms, and will prove to them a mighty helper. "Them that honor me, I will honor." [#30p.26] #26

This is a dangerous age for any man who has talents which can be of value in the work of God; for Satan is constantly plying his temptations upon such a person, ever trying to fill him

with pride and ambition; and when God would use him, it is too often the case that he becomes independent and self-sufficient, and feels capable of standing alone. This will be your danger, brethren, unless you live a life of constant faith and prayer. You may have a deep and abiding sense of eternal things, and that love for humanity which Christ has shown in his life. A close connection with Heaven will give the right tone to your fidelity, and will be the ground of your success. Your feeling of dependence will drive you to prayer, and your sense of duty summon you to effort. Prayer and effort, effort and prayer, will be the business of your life. You must pray as though the efficiency and praise were all due to God, and labor as though duty were all your own. If you want power, you may have it; as it is awaiting your draft upon it. Only believe in God, take him at his word, act by faith, and blessings will come.

In this matter, genius, logic, and eloquence will not avail. Those who have a humble, trusting, contrite heart, God accepts, and hears their prayer; and when God helps, all obstacles will be overcome. How many men of great natural abilities and high scholarship have failed when placed in positions of responsibility; while those of feebler intellect, with less favorable surroundings, have been wonderfully successful. The secret was, the former trusted to ^{#27} _[#30p.27] themselves, while the latter united with Him who is wonderful in counsel, and mighty, in working to accomplish what he will.

Their work being always urgent, it is difficult for some to secure time for meditation and prayer; but this they should not fail to do. The blessing of Heaven, obtained by daily supplication, will be as the bread of life to the soul, and will cause them to increase in moral and spiritual strength, like a tree planted by the river of waters,

whose leaf will be always green, and whose fruit will appear in due time.

Some have made a serious mistake in neglecting to attend the public worship of God. The privileges of divine service will be as beneficial to them as to others, and are fully as essential. They may be unable to avail themselves of these privileges as often as do many others. Physicians will frequently be called, upon the Sabbath, to visit the sick, and may be obliged to make it a day of exhausting labor. Such labor to relieve the suffering, was pronounced by our Saviour a work of mercy, and no violation of the Sabbath. But those who regularly devote their Sabbaths to writing or labor, making no special change, harm their own souls, give to others an example that is not worthy of imitation, and do not honor God.

Some have failed to see the real importance, not only of attending religious meetings, but also of bearing testimony for Christ and the truth. If these brethren do not obtain spiritual strength by the faithful performance of every Christian duty, thus coming into a closer and more sacred relation to their Redeemer, they will [#30p.28] become weak in moral power. They will surely wither spiritually, unless they change their course in this respect. #28

The men who have been placed in charge of our institutions occupy important and responsible positions. They cannot well be spared from their post of duty, yet they should not feel that they are indispensable. God could do without them, but they cannot do without God. These men should endeavor to work in harmony. If he fills his position honorably, each must guard the financial interests of the institution committed to his care. But these men should be exceedingly cautious that they look not alone on their own branch of the work, and labor for their own de-

partment, to the injury of other branches of equal importance.

Brethren, you are in danger of making grave mistakes in your business transactions. God warns you to be on your guard, lest you indulge a spirit of crowding one another. Be careful not to cultivate the sharper's tact; for this will not stand the test of the day of God. Shrewdness and close calculation are needed, for you have all classes to deal with; you must guard the interests of our institutions, or thousands of dollars will go into the hands of dishonest men. But let not these traits become a ruling power. Under proper control, they are essential elements in the character; and if you keep the fear of God before you, and his love in the heart, you will be safe.

#29

It is far better to yield some advantages that might be gained, than to cultivate an avaricious spirit, and thus make it a law of nature. [#30p.29] Petty sharpness is unworthy of a Christian. We have been separated from the world by the great cleaver of truth. Our wrong traits of character are not always visible to ourselves, although they may be very apparent to others. But time and circumstances will surely prove us, and bring to light the gold of character, or discover the baser metal. Not one of us is known or read of all men, till the crucible of God tests us. Every base thought, every wrong action, reveals some defect in the character. These ragged traits must be brought under the chisel and hammer in God's great workshop, and the grace of God must smooth and polish, before we can be fitted for a place in the glorious temple.

God can make these brethren more precious than fine gold, even the golden wedge of Ophir, if they will yield themselves to his transforming hand. They should be determined to make the noblest use of every faculty and every

opportunity. The word of God should be their study and their guide in deciding what is the highest and best in all cases. The one faultless character, the perfect pattern set before them in the gospel, should be studied with deepest interest. The one lesson most essential for them to learn is, that goodness alone gives true greatness. May God deliver us from the philosophy of worldly-wise men. Their only hope is in becoming fools, that they may be wise indeed.

The weakest follower of Christ has entered into alliance with infinite power. In many cases, God can do little with men of learning, because #30 they feel no need of leaning upon Him who is the source of all wisdom; therefore, after a trial, he sets them aside for men of inferior talent, who have learned to rely upon him, whose souls are fortified by goodness, truth, and unwavering fidelity, and who will not stoop to anything that will leave a stain upon the conscience.

Brethren, if you connect your souls with God by living faith, he will make you men of power. If you trust to your own strength and wisdom, you will surely fail. It is not pleasing to God that you take so little interest in religious service. You are representative men, and as such, you exert a wider influence than persons in less prominent positions. You should ever seek first the kingdom of God and his righteousness. You should be active, interested workers in the church, cultivating your religious faculties, and keeping your own souls in the love of God. The Lord has claims upon you in this matter that you cannot lightly disregard; you must either grow in grace or be dwarfed and crippled in spiritual things. It is not only your privilege but your duty to bear testimony for Christ when and where you can; and by exercising the mind in this way, you will cultivate a love for sacred things.

#31 We are in danger of regarding Christ's ministers simply as men, not recognizing them as representatives of himself. All personal considerations should be laid aside; we must listen for the word of God through his ambassadors. Christ is ever sending messages to those who listen for his voice. On the night of our Saviour's agony in the garden of Gethsemane,^[#30p.31] the sleeping disciples heard not the voice of Jesus; they had a dim sense of the angel's presence, but lost the power and glory of the scene by drowsiness and stupor, and thus failed to receive the evidence which would have strengthened their souls for the terrible scenes before them. Thus the very men who most need divine instruction often fail to receive it, because they do not place themselves in communication with Heaven. Satan is ever seeking to impress and control the mind, and none of us are safe, except as we have a constant connection with God. We must momentarily receive supplies from Heaven; and if we would be kept by the power of God, we must be obedient to all his requirements.

The condition of your bearing fruit is that you abide in the Living Vine. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

All your good purposes and good intentions will not enable you to withstand the test of temptation. You must be men of prayer. Your petitions must be, not faint, occasional, and fitful, but earnest, persevering, and constant. It is not

necessary to be alone, or to bow upon your knees, to pray; but in the midst of^[_#30p.32] your labor, your souls may be often uplifted to God, taking hold upon his strength; then you will be men of high and holy purpose, of noble integrity, who will not for any consideration be swerved from truth, right, and justice. #32

You are pressed with urgent cares, burdens, and duties; but the greater the pressure upon you, and the heavier the burdens you have to bear, the greater your need of divine aid. Jesus will be your helper. You need constantly the Light of life to lighten your own pathway, and then its divine rays will reflect upon others. The work of God is a perfect whole, because perfect in all its parts. It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make great men in God's sight. If these little things be faithfully attended to, if these graces be in you and abound, they will make you perfect in every good work.

It is not enough to be willing to give liberally of your means to the cause of God. He calls for an unreserved consecration of all your powers. Withholding yourselves has been the mistake of your life. You may think it very difficult in your position to maintain a close connection with God; but your work will be tenfold harder if you fail to do this. Satan will beset your path with his temptations, and it is only through Christ that you can gain the victory. The same indomitable will that gives success^[_#30p.33] in intellectual pursuits is essential in the Christian course. You must be representatives of Jesus Christ. Your energy and perseverance in perfecting a Christian character should be as much greater than that displayed in #33

any other pursuit, as the things of eternity are of more importance than temporal affairs.

If you ever achieve success in the Christian life, you must resolve that you will be men after God's own heart. The Lord wants your influence to be exerted in the church and in the world to elevate the standard of Christianity. True Christian character should be marked by a firmness of purpose, an indomitable determination, which cannot be molded or subdued by earth or hell. He who is not blind to the attraction of worldly honors, indifferent to threats, and unmoved by allurements, will be, all unexpectedly to himself, overthrown by Satan's devices.

God calls for complete and entire consecration; and anything short of this he will not accept. The more difficult your position, the more you need Jesus. The love and fear of God kept Joseph pure and untarnished in the king's court. He was exalted to great wealth, to the high honor of being next to the king; and this elevation was as sudden as it was great. It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flower of the valley, while it wrestles with the lofty tree upon the mountain-top. There are many men whom God could have used with wonderful success when pressed with poverty, he could have

#34 [#30p.34] made them useful here, and crowned them with glory hereafter, but prosperity ruined them; they were dragged down to the pit, because they forgot to be humble, forgot that God was their strength, and became independent and self-sufficient.

Joseph bore the test of character in adversity, and the gold was undimmed by prosperity. He showed the same sacred regard for God's will when he stood next the throne as when in a prisoner's cell. Joseph carried his religion everywhere,

and this was the secret of his unwavering fidelity. As representative men, you must have the all-pervading power of true godliness. I tell you, in the fear of God, your path is beset by dangers which you do not see and do not realize. You must hide in Jesus. You are unsafe, unless you hold the hand of Christ. You must guard against everything like presumption, and cherish that spirit that would suffer rather than sin. No victory you can gain will be so precious as that gained over self.

Moral and Intellectual Culture.

In the view given me October 9, 1878, I was shown the position which our Sanitarium at Battle Creek should occupy, and the character and influence which should be maintained by all connected with it. This important institution has been established by the providence of God, and his blessing is indispensable to its success. The physicians are not^[#30p.35] quacks nor infidels, but men who understand the human system and the best methods of treating diseases; men who fear God, and have an earnest interest for the moral and spiritual welfare of their patients. This interest for spiritual as well as physical good, the managers of the institution should make no effort to conceal. By a life of true Christian integrity they can give to the world an example worthy of imitation; and they should not hesitate to let it be seen that in addition to their skill in treating disease, they are continually gaining wisdom and knowledge from Christ, the greatest teacher the world has ever known. They must have this connection with the Source of all wisdom, to make their labor successful. #35

Truth has a power to elevate the receiver. If Bible truth exerts its sanctifying, influence upon the heart and character, it will make believ-

ers more intelligent. A Christian will understand his responsibilities to God and to his fellow-men, if he is truly connected with the Lamb of God who gave his life for the world. Only by a continual improvement of the intellectual as well as the moral powers, can we hope to answer the purpose of our Creator.

#36 God is displeased with those who are too careless or indolent to become efficient, well-informed workers. The Christian should possess more intelligence and keener discernment than the worldling. The study of God's word is continually expanding the mind and strengthening the intellect. There is nothing that will so refine and elevate the character, and give_[#30p.36] vigor to every faculty, as the continual exercise of the mind to grasp and comprehend weighty and important truths.

The human mind becomes dwarfed and enfeebled when dealing with common-place matters only, never rising above the level of the things of time and sense to grasp the mysteries of the unseen. The understanding is gradually brought to the level of the subjects with which it is constantly familiar. The mind will contract its powers and lose its ability, if it is not exercised to acquire additional knowledge, and put to the stretch to comprehend the revelations of divine power in nature and in the Sacred Word.

But an acquaintance with facts and theories, however important they may be in themselves, is of little real value, unless put to a practical use. There is danger that those who have obtained their education principally from books will fail to realize that they are novices, so far as experimental knowledge is concerned. This is especially true of those connected with the Sanitarium. This institution needs men of thought and ability. The physicians, superintendent, matron,

and helpers should be persons of culture and experience. But some fail to comprehend what is needed at such an establishment, and they plod on year after year, making no marked improvement. They seem to be stereotyped; each succeeding day is but a repetition of the past one.

The minds and hearts of these mechanical workers are impoverished. Opportunities are before them; if studious, they might obtain an education of the highest value; but they do not appreciate their privileges. None should rest satisfied with their present education. All may be daily qualifying themselves to fill some office of trust. #37

It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers, be a man of sound judgment and undeviating principle, a man who will have moral influence, who knows how to deal with minds. He should be a person of wisdom and culture, of affection as well as intelligence. He may not be thoroughly efficient in all respects at first, but he should, by earnest thought and the exercise of his abilities, qualify himself for this important work. The greatest wisdom and gentleness are needed, to serve in this position acceptably, yet with unbending integrity; for prejudice, bigotry, and error of every form and description must be met.

This place should not be filled by a man who has an irritable temper, a sharp combativeness. Care must be taken that the religion of Christ be not made repulsive by harshness or impatience. The servant of God should seek, by meekness, gentleness, and love, rightly to represent our holy faith. While the cross must never be concealed, he should present also the Saviour's matchless love. The worker must be imbued with the spirit of Jesus, and then the treasures of the soul will be presented in words that will find their

#38 way to the hearts of those who hear. The religion of Christ, exemplified in the daily life of his followers, will exert a tenfold greater influence than the most eloquent sermons. [#30p.38]

Intelligent, God-fearing workers can do a vast amount of good in the way of reforming those who come as invalids to be treated at the Sanitarium. Not only are these persons diseased physically, but mentally and morally. The education, the habits, and the entire life of many have been erroneous. They cannot make the great changes necessary for the adoption of correct habits, in a few days. They must have time to consider the matter, and to learn the right way. If all connected with the Sanitarium are correct representatives of the truths of health reform and of our holy faith, they are exerting an influence to mold the minds of their patients. The contrast of erroneous habits with those which are in harmony with the truth of God, has a convicting power.

#39 Man is not what he might be, and what it is God's will that he should be. The strong power of Satan upon the human race keeps them upon a low level; but this need not be so, else Enoch could not have become so elevated and ennobled as to walk with God. Man need not cease to grow intellectually and spiritually during his lifetime. But the minds of many are so occupied with themselves and their own selfish interests as to leave no room for higher and nobler thoughts. And the standard of intellectual as well as spiritual attainments is far too low. With many, the more responsible the position they occupy, the better pleased are they with themselves; and they cherish the idea that the position gives character to the man. Few realize that they [#30p.39] have a constant work before them to develop forbearance, sympathy, charity, conscientiousness, and fidelity, traits of character indispensable to those

who occupy positions of responsibility. All connected with the Sanitarium should have a sacred regard for the rights of others, which is but obeying the principles of the law of God.

Some at this institution are sadly deficient in the qualities so essential to the happiness of all connected with them. The physicians, and the helpers in the various branches of the work, should carefully guard against a selfish coldness, a distant, unsocial disposition for this will alienate the affection and confidence of the patients. Many who come to the Sanitarium are refined, sensitive people, of ready tact and keen discernment. These persons discover such defects at once, and comment upon them. Men cannot love God supremely and their neighbor as themselves, and be as cold as icebergs. They not only rob God of the love due him, but they rob their neighbor as well. Love is a plant of heavenly birth, and it must be fostered and nourished. Affectionate hearts, truthful, loving words, will make happy families, and exert an elevating influence upon all who shall come within the sphere of their influence.

Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not learned merely, but educated, in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate. This, I was shown, is what^[#30p.40] the God of Heaven requires in the institutions at Battle Creek. God has given us powers to be used, to be developed and strengthened by education. We should reason and reflect, carefully marking the relation between cause and effect. When this is practiced, there will be, on the part of many, greater thoughtfulness and care in regard to their words and actions, that they may fully answer the purpose of God in their creation.

#40

We should ever bear in mind that we are not only learners, but teachers in this world, fitting ourselves and others for a higher sphere of action in the future life. The measure of man's usefulness is in knowing the will of God, and in doing it. It is within our power to so improve in mind and manners that God will not be ashamed to own us. There must be a high standard at the Sanitarium. If there are men of culture, of intellectual and moral power, to be found in our ranks, they must be called to the front, to fill places in our institutions.

The physicians should not be deficient in any respect. A wide field of usefulness is open before them, and if they do not become skillful in their profession, they have only themselves to blame. They must be diligent students; and, by close application and faithful attention to details, they should become care-takers. It should be necessary for no one to follow them, to see that their work is done without mistakes.

#41 Those who occupy responsible positions should so educate and discipline themselves that all within the sphere of their influence_[#30p.41] may see what man can be, and what he can do, when connected with the God of wisdom and power. And why should not a man thus privileged become intellectually strong? Again and again have worldlings sneeringly asserted that those who believe present truth are weak-minded, deficient in education, without position or influence. This we know to be untrue; but is there not some reason for these assertions? Many have considered it a mark of humility to be ignorant and uncultivated. Such persons are deceived as to what constitutes true humility and Christian meekness.

Duty to the Poor.

The managers of the Sanitarium should not be governed by the principles which control other institutions of this kind, in which the leaders, acting from policy, too often pay deference to the wealthy, while the poor are neglected. The latter are frequently in great need of sympathy and counsel, which they do not always receive, although for moral worth they may stand far higher in the estimation of God than the more wealthy. The apostle James has given definite counsel with regard to the manner in which we should treat the rich and the poor:--

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here^[#30p.42] in a good place; and say to the poor, Stand thou here, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" #42

Although Christ was rich in the heavenly courts, yet he became poor, that we through his poverty might be made rich. Jesus honored the poor by sharing their humble condition. From the history of his life we are to learn how to treat the poor. Some carry the duty of beneficence to extremes, and really hurt the needy by doing too much for them. The poor do not always exert themselves as they should. While they are not to be neglected and left to suffer, they must be taught to help themselves.

The cause of God should not be overlooked, that the poor may receive our first attention. Christ once gave his disciples a very important lesson on this point. When Mary poured the

ointment on the head of Jesus, covetous Judas made a plea in behalf of the poor, murmuring at what he considered a waste of money. But Jesus vindicated the act, saying, "Why trouble ye her? She hath wrought a good work on me. Wheresoever this gospel shall be preached, in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." By this we are taught that Christ is to be honored in the consecration of the best of our substance. Should our whole attention be directed to relieving the wants of [#30p.43] the poor God's cause would be neglected. Neither will suffer, if his stewards do their duty; but the cause of Christ should come first.

"The poor should be treated with as much interest and attention as the rich. The practice of honoring the rich, and slighting and neglecting the poor, is a crime in the sight of God. Those who are surrounded with all the comforts of life, or who are petted and pampered by the world because they are rich, do not feel the need of sympathy and tender consideration as do persons whose lives have been one long struggle with poverty. The latter have but little in this life to make them happy or cheerful, and they will appreciate sympathy and love. Physicians and helpers should in no case neglect this class; for by thus doing, they may neglect Christ in the person of his saints.

Our Sanitarium was erected to benefit suffering humanity, rich and poor, the world over. Many of our churches have but little interest in this institution, notwithstanding they have sufficient evidence that it is one of the instrumentalities designed of God to bring men and women under the influence of truth, and to save many souls. The churches that have the poor among them should not neglect their stewardship, and throw the burden of the poor and sick upon the

Sanitarium. All the members of the several churches are responsible before God for their afflicted ones. They should bear their own burdens. If they have sick persons among them, whom they wish to be_[#30p.44] benefited by treatment, they should, if able, send them to the Sanitarium. In doing this, they will not only be patronizing the institution which God has established, but will be helping those who need help, caring for the poor as God requires us to do. #44

It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized; for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character. Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God; but this was not the purpose of the Creator. Christ has said that we shall have the poor always with us. The poor, as well as the rich, are the purchase of his blood; and among his professed followers, in most cases the former serve him with singleness of purpose, while the latter are constantly fastening their affections on their earthly treasures, and Christ is forgotten. The cares of this life and the greed for riches eclipse the glory of the eternal world. It would be the greatest misfortune that has ever befallen mankind, if all were to be placed upon an equality in worldly possessions.

Religion Conducive to Health.

The fear of the Lord will do more for the patrons of the Sanitarium than any other means that can be employed for the restoration_[#30p.45] of health. Religion should in no case be kept in the background, as though detrimental to those who come to be treated. On the contrary, the fact #45

should ever be made prominent, that the laws of God, both in nature and revelation, are "life unto those that fear them, and health to all their flesh."

Pride and fashion hold men and women in the veriest slavery to customs which are fatal to health, and even to life itself. The appetites and passions, clamoring for indulgence, trample reason and conscience under foot. This is the cruel work of Satan, and he is constantly putting forth the most determined efforts to strengthen the chains by which he has bound his victims. Those who have been all their lives indulging wrong habits do not always realize the necessity of a change. And many will persist in gratifying their desire for sinful pleasure at any cost. Let the conscience be aroused, and much is gained. Nothing but the grace of God can convict and convert the heart; here alone can the slaves of custom obtain power to break the shackles which bind them. The self-indulgent must be led to see and feel that a great moral renovation is necessary, if they would meet the claims of the divine law; the soul-temple has been defiled, and God calls upon them to arouse, and strive with all their might to win back the God-given manhood which has been sacrificed through sinful indulgence.

#46 Divine truth can make little impression upon the intellect while the customs and habits are opposed to its principles. Those who are ^[#30p.46] willing to inform themselves concerning the effect of sinful indulgence upon the health, and who commence the work of reform, even if it be from selfish motives, place themselves, in so doing, where the truth of God may find access to their hearts. And, on the other hand, those who are reached by the presentation of Scripture truth, are then in a position where their consciences will be aroused upon the subject of health. They see and feel the necessity of breaking away from the

tyrannizing habits and appetites which have ruled them so long There are many who would receive the truths of God's word, their judgment having been convinced by the clearest evidence; but the carnal desires, clamoring for gratification, control the intellect, and they reject truth as falsehood, because it comes in collision with their lustful affections.

"The fear of the Lord is the beginning of wisdom." When men of wrong habits and sinful practices yield to the power of divine truth, the entrance of God's word gives light and understanding to the simple. There is an application of truth to the heart; and moral power, which seemed to have been paralyzed, revives. The receiver is possessed of stronger, clearer understanding than before. He has riveted his soul upon the Eternal Rock. Health improves, in the very sense of his security in Jesus Christ. Thus religion and the laws of health go hand in hand.

[#30p.47]

#47

Faithful Workers.

The management of so large and important an institution as the Sanitarium necessarily involves great responsibility, both in temporal and spiritual matters. It is of the highest importance that this asylum for those who are diseased in body and mind shall be such that Jesus, the mighty Healer, can preside in their midst, and all that is done may be under the control of his Spirit. All connected with this institution should qualify themselves for the faithful discharge of their God-given responsibilities. They should attend to every little duty with as much fidelity as to matters of greater importance. All should study prayerfully how they can themselves become most useful, and make this retreat for the sick a grand success.

We do not realize with what anxiety patients with their various diseases come to the Sanitarium, all desiring help, but some doubtful and distrusting, while others are more confident that they shall be relieved. Those who have not visited the institution are watching with interest every indication of the principles which are cherished by its managers.

#48 All who profess to be children of God should unceasingly bear in mind that they are missionaries, in their labors brought in connection with all classes of minds. There will be the refined and the coarse, the humble and the proud, the religious and the skeptical, the confident and the suspicious, the liberal and the [30p.48] avaricious, the pure and the corrupt, the educated and the ignorant, the rich and the poor; in fact, almost every grade of character and condition will be found among the patients at the Sanitarium. Those who come to this asylum, come because they need help; and thus, whatever their station or condition, they acknowledge that they are not able to help themselves. These varied minds cannot be treated alike; yet all, whether they be rich or poor, high or low, dependent or independent, need kindness, sympathy, and love. By mutual contact, our minds should receive polish and refinement. We are dependent upon one another, closely bound together by the ties of human brotherhood;

"Heaven forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the
strength of all."

It is through the social relations that Christianity comes in contact with the world. Every man and woman who has tasted of the love of Christ, and has received into the heart the di-

vine illumination, is required of God to shed light on the dark pathway of those who are unacquainted with the better way. Every worker in that Sanitarium should become a witness for Jesus. Social power, sanctified by the spirit of Christ, must be improved to win souls to the Saviour.

He who has to deal with persons differing so widely in character, disposition, and temperament, will have trials, perplexities, and collisions, even when he does his best. He may ^{#49}be disgusted with the ignorance, pride, and independence which he will meet; but this should not discourage him. He should stand where he will sway, rather than be swayed. Firm as a rock to principle, with an intelligent faith, he should stand uncorrupted by surrounding influences. The people of God should not be transformed by the various influences to which they must necessarily be exposed; but they must stand up for Jesus, and by the aid of his Spirit exert a transforming power upon minds deformed by false habits and defiled by sin.

Christ is not to be hid away in the heart, and locked in as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in our hearts as a well of water, springing up into everlasting life, refreshing all who come in contact with us. We must confess Christ openly and bravely, exhibiting in our characters his meekness, humility and love, till men shall be charmed by the beauty of holiness. It is not the best way to preserve our religion as we bottle perfumes, lest the fragrance should escape.

The very conflicts and rebuffs we meet are to make us stronger, and give stability to our faith. We are not to be swayed, like a reed in the wind, by every passing influence. Our souls, warmed and invigorated by the truth of the gos-

pel, and refreshed by divine grace, are to open and expand, and shed their fragrance upon others. Clad in the whole armor of righteousness, we can meet any influence and our purity remain untarnished. [#30p.50]

#50

All should consider that God's claims upon them are paramount to all others. God has given to every person capabilities to improve, that he may reflect back glory to the Giver. Every day some progress should be made. If the workers leave the Sanitarium as they entered it, without making decided improvement, gaining in knowledge and spiritual strength, they have met with loss. God designs that Christians shall grow continually, grow up into the full stature of men and women in Jesus Christ. All who do not grow stronger, and become more firmly rooted and grounded in the truth, are continually retrograding.

A special effort should be made to secure the services of conscientious, Christian workers. It was the purpose of God that a health institution should be organized and controlled exclusively by S. D. Adventists: and when unbelievers are brought in to occupy responsible positions, an influence is presiding there that will tell with great weight against the Sanitarium. God did not design that this institution should be carried on after the order of any other health institute in the land; but that it should be one of the most effectual instrumentalities in his hands of giving light to the world. It should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings; and all who act a part in it, should be reformers, having respect to its rules, and heeding the light of health reform now shining upon us as a people.

#51 [#30p.51] All can be a blessing to others, if they will place themselves where they will cor-

rectly represent the religion of Jesus Christ. But there has been greater anxiety to make the outward appearance in every way presentable, that it may meet the minds of worldly patients, than to maintain a living connection with Heaven, to watch and pray, that this instrumentality of God may be wholly successful in doing good to the bodies and also to the souls of men.

What can be said, and what can be done, to awaken conviction in the hearts of all connected with this important institution? How can they be led to see and feel the danger of making wrong moves, unless they daily have a living experience in the things of God? The physicians are in a position, where, should they exert an influence in accordance with their faith, they would have a molding power upon all connected with the institution. This is one of the best missionary fields in the world; and all in responsible positions should become acquainted with God, and ever be receiving light from Heaven. There has never been so important a period in the history of the Sanitarium as the present, never a time when so much was at stake. We are surrounded with the perils of the last days. Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish; for he knows that his time is short. The light must now shine forth in our words and deportment with increased brightness on the path of those who are in darkness.

There are some who are not what the Lord [#30p.52] would have them to be. They are abrupt and harsh, and need the softening, subduing influence of the Spirit of God. It is never convenient to take up the cross, and follow in the path of self-denial; and yet this must be done. God wants all to have his grace and his Spirit to make fragrant their life. Some are too independent, too self-

#52

sufficient, and do not counsel with others as they should.

My brethren, we are living in a solemn time. An important work is to be done for our own souls and for the souls of others, or we shall meet with an infinite loss. We must be transformed by the grace of God, or we shall fail of Heaven; and through our influence, others will fail with us. Let me assure you that the struggles and conflicts which must be endured in the discharge of duty, the self-denials and sacrifices which must be made if we are faithful to Christ, are not created by him. They are not imposed by arbitrary or unnecessary command; they do not come from the severity of the life which he requires us to lead in his service. Trials would exist in greater power and number, were we to refuse obedience to Christ, and become the servants of Satan and the slaves of sin.

Jesus invites us to come to him, and he will lift the weights from our weary shoulders, and place upon us his yoke, which is easy, and his burden, which is light. The path in which he invites us to walk would never have cost us a pang, had we always walked in it. It is when we stray from the path of duty that the way becomes difficult and thorny. The sacrifices^[#30p.53] which we must make in following Christ are only so many steps to return to the path of light, of peace and happiness. Doubts and fears grow by indulgence, and the more they are indulged, the harder are they to overcome. It is safe to let go every earthly support, and take the hand of Him who lifted up and saved the sinking disciple on the stormy sea.

God calls upon you to mingle the trusting simplicity of the child with the strength and maturity of the man. He would have you develop the true gold of character; and through the merits of Christ you can do this. My soul is burdened for

those who do not feel their need of constant connection with Heaven in order to do the work devolving upon them as faithful sentinels for God.

Religion is what is needed. We must eat of the bread of life, and drink of the water of salvation. We must cherish love, not that which is falsely called charity, which would lead us to love sin and cherish sinners; but Bible charity and Bible wisdom, that is first pure, then peaceable, easy to be entreated, full of mercy and good fruits.

There must be with all who have any influence in the Sanitarium, a conforming to God's will, a humiliation of self, an opening of the heart to the precious influence of the spirit of Christ. The gold tried in the fire represents love and faith. Many are nearly destitute of love. Self-sufficiency blinds their eyes to their great need. There is a positive necessity for a daily conversion to God, a new, deep, and daily experience in the religious life. [#30p.54]

#54

There should be awakened in the hearts of the physicians especially, a most earnest desire to have that wisdom which God alone can impart; for as soon as they become self-confident, they are left to themselves, to follow the impulses of the unsanctified heart. When I see what these physicians may become, in connection with Christ, and what they will fail to become if they do not daily connect with him, I am filled with apprehension that they will be content with reaching a worldly standard, and have no ardent longings, no hungering and thirsting for the beauty of holiness, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

The peace of Christ— the peace of Christ— money cannot buy it; brilliant talent cannot command it; intellect cannot secure it: it is the gift of God. The religion of Christ— how shall I make all understand their great loss if they fail to carry its

holy principles into the daily life? The meekness and lowliness of Christ is the Christian's power. It is indeed more precious than all things which genius can create, or wealth can buy. Of all things that are sought, cherished, and cultivated, there is nothing so valuable in the sight of God as a pure heart, a disposition imbued with thankfulness and peace.

#55 If the divine harmony of truth and love, exists in the heart, it will shine forth in words and actions. The most careful cultivation of the outward proprieties and courtesies of life has not sufficient power to shut out all fretfulness, harsh judgment, and unbecoming speech.^[#30p.55] The spirit of genuine benevolence must dwell in the heart. Love imparts grace, propriety, and comeliness of deportment, to its possessor. Love illuminates the countenance, and subdues the voice,—refines and elevates the entire man. It brings him into harmony with God; for it is a heavenly attribute.

Many are in danger of thinking that in the cares of labor, in writing and practicing as physicians, or performing the duties of the various departments, they are excusable if they lay down prayer, neglect the Sabbath, and neglect religious service. Sacred things are thus brought down to meet their convenience, while duties, denials, and crosses are left untouched. Neither physicians nor helpers should attempt to perform their work without taking time to pray. God would be the helper of all who profess to love him, if they would come to him in faith, and, with a sense of their own weakness, crave his power. When they separate from God, their wisdom will be found to be foolishness. When they are small in their own eyes, and lean heavily upon their God, then he will be the arm of their power, and success will attend their efforts; but when they allow the mind

to be diverted from God, then Satan comes in and controls the thoughts and perverts the judgment.

None are in greater danger than he who feels that his mountain standeth sure. It is then that his feet will begin to slide. Temptations will come, one after another, and so imperceptible will be their influence upon the life and character, that, unless kept by divine ^[#30p.56]power, he will be corrupted by the spirit of the world, and will fail to carry out the purpose of God. All that man has, God has given him, and he who improves his abilities to God's glory, will be an instrument to do good; but we can no more live a religious life without constant prayer and the performance of religious duties, than we can have physical strength without partaking of temporal food. We must daily sit down at God's table. We must receive strength from the Living Vine, if we are nourished. #56

The course which some have pursued, in using worldly policy to accomplish their purposes, is not in harmony with the will of God. They see evils which need correcting, and instead of courageously meeting these things, they do not wish to bring down reproach upon their own head, and therefore throw the burden upon another, and let him meet the difficulties which they have shunned; and in too many cases the one who uses plain speech is made the great offender.

Brethren, I entreat you to move with an eye single to the glory of God. Let his power be your dependence, his grace your strength. By study of the Scriptures, and earnest prayer, seek to obtain clear conceptions of your duty, and then faithfully perform it. It is essential that you cultivate faithfulness in little things, and in thus doing, you will acquire habits of integrity in greater responsibilities. The little incidents of every-day life often pass without our notice; but it is these

#57 things that shape the character. Every event of life is^{is[#30p.57]} great for good or for evil. The mind needs to be trained by daily tests, that it may acquire power to stand in any difficult position. In the days of trial and of peril, you will need to be fortified to stand firmly for the right, independent of every opposing influence.

God is willing to do much for you, if you will only feel your need of him. Jesus loves you. Ever seek to walk in the light of God's wisdom; and through all the changing scenes of life, do not rest unless you know that your will is in harmony with the will of your Creator. Through faith in him you may obtain strength to resist every temptation of Satan, and thus increase in moral power with every test from God.

You may become men of responsibility and influence, if by the power of your will, united with the divine strength, you earnestly engage in the work. Exercise the mental powers, and in no case neglect the physical. Let not intellectual slothfulness close up your path to greater knowledge. Learn to reflect as well as to study, that your minds may expand, strengthen, and develop. Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your life-time; every day you should be learning, and putting to practical use the knowledge gained.

#58 You are rising in true dignity and moral worth as you practice virtue, and cherish uprightness in heart and life. Let not your character be affected by a taint of the leprosy^[#30p.58] of selfishness. A noble soul, united with a cultivated intellect, will make you men whom God will use in positions of sacred trust.

It should be the first work of all connected with this institution to be right before God them-

selves, and then to stand in the strength of Christ, unaffected by the wrong influences to which they will be exposed. If they make the broad principles of the word of God the foundation of the character, they may stand wherever the Lord in his providence may call them, surrounded by any deleterious influence, and yet not be swayed from the path of right.

Many fail where they should be successful, because they do not realize how great is the influence of their words and actions. They are affected by circumstances, and seem to think that their lives are their own, and they may pursue whatever course seems most agreeable to themselves, irrespective of others. Such persons will be found self-sufficient and unreliable. They do not prayerfully consider their position and their responsibilities, and fail to realize that only by a faithful discharge of the duties of the present life, can they hope to win the future, immortal life.

If these persons would make the word of God their study and their guide, they would see that "no man liveth to himself." They would learn from the Inspired Record that God has placed a high value upon the human family. The works of his creation upon each successive day were called good, but man,^[#30p.59] formed in the image of his Creator, was pronounced very good." No other creature which God has made has called forth such exhibitions of his love. And when all was lost by sin, God gave his dear Son to redeem the fallen race. It was his will that they should not perish in their sins, but live to use their powers in blessing the world and honoring their Creator. Professed Christians who do not live to benefit others, follow their own perverse will rather than the will of God, and they will be called to account by the Master for their abuse of the blessings which he has given them. #59

Jesus, Heaven's great commander, left the royal courts to come to a world seared and marred with the curse. He took upon himself our nature, that with his human arm he might encircle the race, while with his divine arm he grasps Omnipotence, and thus links finite man to the infinite God. Our Redeemer came to the world to show how man should live in order to secure immortal life. Our Heavenly Father made an infinite sacrifice in giving his Son to die for fallen man. The price paid for our redemption should give us exalted views of what we may become through Jesus Christ.

#60 As John beholds the height, depth, and breadth of the love of the Father toward our perishing race, he is filled with admiration and reverence. He cannot find suitable language to express this love, but he calls upon the world to behold it: "Behold what manner of love the Father hath bestowed upon^[#30p.60] us, that we should be called the sons of God." What a value this places upon man. Through transgression, the sons of men became subjects of Satan. Through the infinite sacrifice of Christ, and faith in his name, the sons of Adam become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are granted another trial, and are placed where, through connection with Christ, they may educate, improve, and elevate themselves, that they may indeed become worthy of the name, sons of God.

Such love is without a parallel. Jesus requires that those who have been bought by the price of his own life, shall make the best use of the talents which he has given them. They are to increase in the knowledge of the divine will, and constantly improve in intellect and morals, until they shall attain to a perfection of character but little lower than that of the angels.

If those who profess to believe present truth were indeed representatives of the truth, living up to all the light which shines upon their pathway, they would constantly exert upon others an influence for good, thus leaving a bright track Heavenward for all who are brought in contact with them. But a lack of faithfulness and integrity, among its professed friends is a serious hindrance to the prosperity of God's cause. Satan works through men who are under his control. The Sanitarium, the church and other institutions at Battle Creek, have less to fear from the infidel and the open blasphemer than from #30p.61 #61 inconsistent professors of Christ. These are the the Achans in the camp, who bring shame and defeat. These are the ones who keep back the blessing of God, and dishearten the zealous, self-denying workers in the cause of Christ.

In their conduct toward the patients, all should be actuated by higher motives than selfish interest. Every one should feel that this institution is one of God's instrumentalities to relieve the disease of the body, and point the sin-sick soul to Him who can heal both soul and body. In addition to the performance of the special duties assigned them, all should have an interest for the welfare of others. Selfishness is contrary to the spirit of Christianity. It is altogether satanic in its nature and development.

In one of his precious lessons to his disciples, our Saviour described God's care for his creatures in these words: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered." He who stoops to notice even the little birds, has a special care for all branches of his work. All who are employed in our institutions, are under the eye of the infinite God. He sees whether their duties are performed with

strict integrity, or in a careless, dishonest manner. Angels are walking unseen through every room of these institutions. Angels are constantly ascending to Heaven, bearing up the record with joy or sadness. Every act of fidelity is registered; every act of dishonesty also is recorded; and every person is finally to be rewarded as his works have been. [#30p.62]

Christian Intercourse.

In their intercourse with others, all at the Sanitarium who are followers of Christ should seek to elevate the standard of Christianity. I have hesitated to speak of this, because some who are ever ready to go to extremes will conclude that it is necessary to discuss with the patients upon points of doctrine, and in the religious meetings held at the Sanitarium, to talk as they would if among their brethren in our own house of worship. Some manifest no wisdom in bearing their testimony in these little meetings designed more especially for the benefit of the patients, but rush on in their zeal, and talk of the third angel's message, or other peculiar points of our faith, while these sick people understand no more what they are talking about than if they spoke in Greek.

It may be well enough to introduce these subjects in a prayer-meeting of believers, but not where the object is to benefit those who know nothing of our faith. We should adapt our prayers and testimonies to the occasion and to the company present. Those who cannot do this are not needed in such meetings. There are themes that Christians may at any time dwell upon with profit, such as the Christian experience, the love of Christ, and the simplicity of faith; and if their own hearts are imbued with the love of Jesus, they will let it shine forth in every prayer and exhortation. Let the fruits of the sanctifying truth be

seen in the life, in a godly example, and it will make_[#30p.63] an impression that no opposing influence can counteract. #63

It is a shame to the Christian name, that so little stability and true godliness are seen in the lives of many who profess Christ. When brought in contact with worldly influences, they become divided in heart. They lean to the world, rather than toward Christ. Unless there is a powerful excitement to stir the feelings, one would never think, from their deportment, that they loved the truth or were Christians.

Some will acknowledge the truthfulness of what I have written, but will make no radical change; they cannot discern the deceitful workings of the carnal heart, and because of their spiritual blindness they will be seduced by influences that corrupt and ruin the soul. The spell of temptation will hold under its charm those who see and feel not their danger. At every favorable opportunity the adversary of souls will use them as his agents, and will stir every element of depravity which exists in their unsanctified natures. They will manifest a continual tendency toward that which is wrong. Appetite and passion will clamor for indulgence. The habits of years will be revealed under the strong power of Satan's temptations. If this class were many miles from any of our institutions at Battle Creek, the cause of God would be far more prosperous.

Such persons might reform, if they would have any true sense of their condition and the pernicious influence which they exert, and would make decided efforts to correct their_[#30p.64] errors. #64
But they do not meditate, or pray, or read the Scriptures as they should. They are frivolous and changeable. They are anchored nowhere. Those who would be faithful and exert a saving influence upon others, find this class a stumbling

block in their path, and their work is tenfold harder than it otherwise would be.

I have been shown that the physicians should come into a closer connection with God, and stand and work earnestly in his strength. They have a responsible part to act. Not only the lives of the patients, but their souls also, are at stake. Many who are benefited physically, may, at the same time, be greatly helped spiritually. The health of the body and also the salvation of the soul is in a great degree dependent upon the course of the physicians. It is of the utmost consequence that they are right; that they have not only scientific knowledge, but the knowledge of God's will and of God's ways. Great responsibilities rest upon them.

My brethren, you should see and feel your responsibility, and in view of it, humble your souls before God, and plead with him for wisdom. You have not realized how much the salvation of the souls of those whose bodies you are seeking to relieve from suffering, depends upon your words, your actions and deportment. You are doing work which must bear the test of the Judgment. You must guard your own souls from the sins of selfishness, self-sufficiency, and self-confidence.

#65 You should preserve a true Christian^[#30p.65] dignity, but avoid all affectation. Be strictly honest in heart and life. Let faith, like the palm-tree, strike its penetrating roots beneath the things which do appear, and bring up spiritual refreshment from the living springs of God's grace and mercy. There is a well of water which springeth up into everlasting life. You must draw your life from this hidden spring. If you divest yourselves of selfishness, and strengthen your souls by constant communion with God, you may promote the happiness of all with whom you come in contact.

You will notice the neglected, inform the ignorant, encourage the oppressed and desponding, and, as far as possible, relieve the suffering. And you will not only point the way to Heaven, but will walk in that way yourselves.

Be not satisfied with superficial knowledge. Be not elated by flattery, or depressed by fault-finding. Satan will tempt you to pursue such a course that you may be admired and flattered; but you should turn away from his devices. You are servants of the living God.

Your intercourse with the sick is an exhaustive process, and would gradually dry up the very springs of life, if there were no change, no opportunity for recreation, and if angels of God did not guard and protect you. If you could see the many perils through which you are conducted safely every day by these messengers of Heaven, gratitude would spring up in your heart, and find expression from your lips. If you make God your strength, you may, under the most discouraging circumstances, attain a height and breadth of Christian^[#30p.66] perfection which you hardly think it possible to reach. Your thoughts may be elevated, you may have noble aspirations, clear perceptions of truth, and purposes of action which shall raise you above all sordid motives. #66

Both thought and action will be necessary, if you attain to perfection of character. While brought in contact with the world, you should be on your guard that you do not seek too ardently for the applause of men, and live for their opinion. Walk carefully, if you would walk safely; cultivate the grace of humility, and hang your helpless souls upon Christ. You may be, in every sense, men of God. In the midst of confusion and temptation in the worldly crowd, you may, with perfect sweetness, keep the independence of the soul.

If you are in daily communion with God, you will learn to place his estimate upon men, and the obligations resting upon you to bless suffering humanity will meet with a willing response. You are not your own; your Lord has sacred claims upon your supreme affections and the very highest services of your life. He has a right to use you, in your body and in your spirit, to the fullest extent of your capabilities, for his own honor and glory. Whatever crosses you may be required to bear, whatever labors or sufferings are imposed upon you by his hand, you are to accept without a murmur.

#67 Those for whom you labor are your brethren in distress, suffering from physical disorders and the spiritual leprosy of sin. If you are any better than they, it is to be credited to the cross of Christ. Many are without God, and without hope in the world. They are guilty, corrupt, and degraded, enslaved by Satan's devices. Yet these are the ones whom Christ came from Heaven to redeem. They are subject for tenderest pity, sympathy, and tireless effort; for they are on the verge of ruin. They suffer from ungratified desires, disordered passions, and the condemnation of their own consciences; they are miserable in every sense of the word, for they are losing their hold on this life, and have no prospect for the life to come.

You have an important field of labor, and you should be active and vigilant, rendering cheerful and unqualified obedience to the Master's calls. Ever bear in mind that your efforts to reform others should be made in the spirit of unwavering kindness. Nothing is ever gained by holding yourselves aloof from those whom you would help. You should keep before the minds of patients the fact that in suggesting reforms of their habits and customs you are presenting be-

fore them that which is not to ruin, but to save them; that, while yielding up what they have hitherto esteemed and loved, they are to build on a more secure foundation. While reform must be advocated with firmness and resolution, all appearance of bigotry or overbearing should be carefully shunned. Christ has given us precious lessons of patience, forbearance, and love. Rudeness is not energy; nor is domineering, heroism. The Son of God was persuasive. He was manifested to draw all men unto him. His followers must study his life more closely, and walk in the_[#30p.68] light of his example, at whatever sacrifice to self. Reform, continual reform, must be kept before the people; and your example should enforce your teachings. #68

The case of Daniel was presented before me. Although he was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the opportunities and privileges within his reach. Daniel was an intellectual giant, yet he was continually seeking for greater knowledge, for higher attainments. Other young men had the same advantages; but they did not, like him, bend all their energies to seek wisdom, the knowledge of God as revealed in his word and in his works. Although Daniel was one of the world's great men, he was not proud or self-sufficient. He felt the need of refreshing his soul with prayer, and each day found him in earnest supplication before God. He would not be deprived of this privilege, even when a den of lions was open to receive him if he continued to pray.

Daniel loved, feared, and obeyed God. Yet he did not flee away from the world to avoid its corrupting influence. In the providence of God, he was to be in the world, yet not of the world. With

all the temptations and fascinations of court life surrounding him, he stood in the integrity of his soul, firm as a rock to principle. He made God his strength, and was not forsaken of him in his time of greatest need.^[#30p.69]

#69 Daniel was true, noble, and generous. While he was anxious to be at peace with all men, he would not permit any power to turn him aside from the path of duty. He was willing to obey those who had rule over him, as far as he could do so consistently with truth and righteousness; but kings and decrees could not make him swerve from his allegiance to the King of kings. Daniel was but eighteen years old when brought into a heathen court in service to the king of Babylon. And because of his youth, his noble resistance of wrong and his steadfast adherence to the right are the more admirable. His noble example should bring strength to the tried and tempted, even at the present day.

A strict compliance with the Bible requirements will be a blessing not only to the soul, but to the body. The fruit of the Spirit is not only love, joy, and peace, but temperance also. We are enjoined not to defile our bodies, for they are the temples of the Holy Ghost. The case of Daniel shows us, that, through religious principle, young men may triumph over the lust of the flesh, and remain true to God's requirements, even though it cost them a great sacrifice. What if he had made a compromise with those heathen officers, and had yielded to the pressure of the occasion by eating and drinking as was customary with the Babylonians? That one wrong step would probably have led to others, until, his connection with Heaven being severed, he would have been borne away by temptation. But while he clung to God with unwavering trust, the spirit of prophetic^[#30p.70] power came upon him. While he was instructed of man

#70

in the duties of court life, he was taught of God to read the mysteries of future ages.

Economy and Self-Denial.

Economy in the outlay of means is an excellent branch of Christian wisdom. This matter is not sufficiently considered by those who occupy responsible positions in our institutions. Money is an excellent gift of God. In the hands of his children, it is food for the hungry, drink for the thirsty, and raiment for the naked; it is a defense for the oppressed, and a means of health to the sick. Means should not be needlessly or lavishly expended for the gratification of pride or ambition.

In order to meet the real wants of the people, the stern motives of religious principle must be a controlling power. When Christians and worldling are brought together, the Christian element is not to assimilate with the unsanctified. The contrast must be kept sharp and positive between the two. They are servants of two masters. One class strive to keep the humble path of obedience to God's requirements, the path of simplicity, meekness, and humility, imitating the Pattern, Christ Jesus. The other class are in every way the opposite of the first. They are servants of the world, eager and ambitious to follow its fashions in extravagant dress and^[#30p.71] in the gratification of appetite. This is the field in which Christ has given those connected with the Sanitarium their appointed work. We are not to lessen the distance between us and worldlings by coming to their standard, stepping down from the high path cast up for the ransomed of the Lord to walk in. But the charms exhibited in the Christian's life, the principles carried out in our daily work, in holding appetite under the control of reason, maintaining simplicity in dress, and engaging in

#71

holy conversation, will be a continual light shining upon the pathway of those whose habits are false.

There are weak and vain ones who have no depth of mind, or power of principle, who are foolish enough to be influenced and corrupted from the simplicity of the gospel by the devotees of fashion. If they see that those who profess to be reformers, are, as far as their circumstances will admit, indulging the appetite, and dressing after the customs of the world, the slaves of self-indulgence will become confirmed in their perverse habits. They conclude that they are not so far out of the way, after all, and that no great change need be made by them. The people of God should firmly uphold the standard of right, and exert an influence to correct the wrong habits of those who have been worshiping at the shrine of fashion, and break the spell which Satan has had over these poor souls. Worldlings should see a marked contrast between their own extravagance and the simplicity of reformers who are followers of Christ. [#30p.72]

#72

The secret of life's success is in a careful, conscientious attention to the little things. God makes the simple leaf, the tiny flower, the blade of grass, with as much care as he creates a world. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. All should learn to be faithful in the least as well as in the greatest duty. Their work cannot bear the inspection of God, unless it be found to include a faithful, diligent, economical care for the little things.

All who are connected with our institutions should have a jealous care that nothing be wasted, even if the matter does not come under the very part of the work assigned them. Every one can do something toward economizing. All

should perform their work, not to win the praise of men, but in such a manner that it may bear the scrutiny of God.

Christ once gave his disciples a lesson upon economy which is worthy of careful attention. He wrought a miracle to feed the hungry thousands who had listened to his teachings; yet after all had eaten and were satisfied, he did not permit the fragments to be wasted. He who could, in their necessity, feed the vast multitude by his divine power, bade his disciples gather up the fragments that nothing might be lost. This lesson was given as much for our benefit as for those living in Christ's day. The Son of God has a care for the necessities of temporal life. He did not neglect the broken fragments after the feast, although he could make such a feast whenever [#30p.73] he chose. The workers in our institutions would do well to heed this lesson: "Gather up the fragments, that nothing be lost." This is the duty of all; and those who occupy a leading position should set the example. #73

Those whose hands are open to respond to the calls for means to sustain the cause of God, and to relieve the suffering and the needy, are not the ones who are found loose and lax and dilatory in their business management. They are always careful to keep their outgoes within their income. They are economical from principle; they feel it their duty to save, that they may have something to give.

Some of the workers, like the children of Israel, allow perverted appetite, and old habits of indulgence, to clamor for the victory. They long, as did ancient Israel, for the leeks and onions of Egypt. All connected with these institutions should strictly adhere to the laws of life and health, and thus give no countenance, by their example, to the wrong habits of others.

It is transgression in the little things that first leads the soul away from God. By their one sin in partaking of the forbidden fruit, Adam and Eve opened the flood-gates of woe upon the world. Some may regard that transgression as a very little thing; but we see that its consequences were anything but small. The angels in Heaven have a wider and more elevated sphere of action than we; but right with them and right with us are one and the same thing. [#30p.74]

#74

It is not a mean, penurious spirit that would lead the proper officers to reprove existing wrongs, and require from all the workers justice, economy, and self-denial. It is no coming down from proper dignity to guard the interests of our institutions in these matters. Those who are faithful themselves, naturally look for faithfulness in others. Strict integrity should govern the dealings of the managers, and should be enforced upon all who labor under their direction.

Men of principle need not the restriction of locks and keys; they do not need to be watched and guarded. They will deal truly and honorably at all times, alone, with no eye upon them, as well as in public. They will not bring a stain upon their souls for any amount of gain or selfish advantage. They scorn a mean act. Although no one else might know it, they would know it themselves, and this would destroy their self-respect. Those who are not conscientious and faithful in little things would not be reformed, were there laws and restrictions and penalties upon the point.

Few have moral stamina to resist temptation, especially of the appetite, and to practice self-denial. To some it is a temptation too strong to be resisted to see others eat the third meal; and they imagine they are hungry, when the feeling is not a call of the stomach for food, but a desire of

the mind that has not been fortified with firm principle, and disciplined to self-denial. The walls of self-control and self-restriction should not in a single instance be weakened_[#30p.75] and broken down. Paul, the apostle to the Gentiles, says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." #75

Those who do not overcome in little things will have no moral power to withstand greater temptations. All who seek to make honesty the ruling principle in the daily business of life, will need to be on their guard that they "covet no man's silver, or gold, or apparel." While they are content with convenient food and clothing, it will be found an easy matter to keep the heart and hands from the defilement of covetousness and dishonesty.

The habits formed in childhood and youth have more influence than any natural endowment, in making men and women intellectually great, or dwarfed and crippled; for the very best talents may, through wrong habits, become warped and enfeebled. To a great extent, the character is determined in early years. Correct, virtuous habits, formed in youth, will generally mark the course of the individual through life. In most cases, those who reverence God and honor the right, will be found to have learned this lesson before the world could stamp its images of sin upon the soul. Men and women of mature age are generally as insensible to new impressions as the hardened rock; but youth is impressible, and a right character may then be easily formed.

Those who are employed in our institutions_[#30p.76] have in many respects the best advantages for the formation of correct habits. None will be placed beyond the reach of temptation; for in every character there are weak points that are in #76

danger when assailed. Those who profess the name of Christ should not, like the self-righteous Pharisee, find great pleasure in recounting their good deeds, but all should feel the necessity of keeping the moral nature braced by constant watchfulness. Like faithful sentinels, they should guard the citadel of the soul, never feeling that they may relax their vigilance for a moment. In earnest prayer and living faith is their only safety.

Those who begin to be careless of their steps, will find that before they are aware of it, their feet are entangled in a web from which it is impossible for them to extricate themselves. It should be a fixed principle with all to be truthful and honest. Whether they are rich or poor, whether they have friends or are left alone, come what will, they should resolve in the strength of God that no influence shall lead them to commit the least wrong act. One and all should realize that upon them, individually, depends in a measure the prosperity of the institutions which God has established among us. [#30p.77]

#77

Position and Work of the Sanitarium.

While traveling in the State of Maine, not long since, we became acquainted with Sr. ---, a lady who accepted the truth while at the Sanitarium. Her husband was once a wealthy manufacturer; but reverses came, and he was reduced to poverty. Sr. --- lost her health, and went to our Sanitarium for treatment. There she received the present truth, which she adorns by a consistent Christian life. She has four fine, intelligent children, who are thorough health-reformers, and can tell you why they are so. Such a family can do much good in a community. They exert a strong influence in the right direction.

Many who come to the Sanitarium for treatment are brought to the knowledge of the

truth, and thus are not only healed in body, but the darkened chambers of the mind are illuminated with the light of the dear Saviour's love. But how much more good might be accomplished, if all connected with that institution were first connected with the God of wisdom, and had thus become channels of light to others. The habits and customs of the world, pride of appearance, selfishness, and self-exaltation, too often intrude, and these sins of his professed followers are so offensive to God that he cannot work in power for them or through them.

Those who are unfaithful in temporal affairs will likewise be unfaithful in spiritual things. On the other hand, a neglect of ^[#30p.78] God's claims leads to neglect of the claims of humanity. Unfaithfulness is prevalent in this degenerate age; it is extending in our churches and in our institutions. Its slimy track is seen everywhere. This is one of the condemning sins of this age, and will carry thousands and tens of thousands to perdition. If those who profess the truth in our institutions at Battle Creek, were living representatives of Christ, a power would go forth from them which would be felt everywhere. Satan well knows this, and he works with all power and deceivableness of unrighteousness in them that perish, that Christ's name may not be magnified in those who profess to be his followers. My heart aches, when I see how Jesus is dishonored by the unworthy lives and defective characters of those who might be an ornament and an honor to his cause.

The temptations by which Christ was beset in the wilderness, appetite, love of the world, and presumption, are the three great leading allurements by which men are most frequently overcome. The managers of the Sanitarium will often be tempted to depart from the principles which should govern such an institution. But

they should not vary from the right course to gratify the inclinations or minister to the depraved appetites of wealthy patients or friends. The influence of such a course is only evil. Deviations from the teachings given in lectures or through the press, have a most unfavorable effect upon the influence and morals of the institution, and will, to a great extent, counter-act^[#30p.79] all efforts to instruct and reform the victims of depraved appetites and passions, and to lead them to the only safe refuge, Jesus Christ.

The evil will not end here. The influence affects not only the patients, but the workers as well. When the barriers are once broken down, step after step is taken in the wrong direction. Satan presents flattering worldly prospects to those who will depart from principle and sacrifice integrity and Christian honor to gain the approbation of the ungodly. His efforts are too often successful. He gains the victory where he should meet with repulse and defeat.

Christ resisted Satan in our behalf. We have the example of our Saviour to strengthen our weak purposes and resolves; but notwithstanding this, some will fall by Satan's temptations; and they will not fall alone. Every soul that fails to obtain the victory carries others down through his influence. Those who fail to connect with God, and to receive wisdom and grace to refine and elevate their own lives, will be judged for the good they might have done but failed to perform because they were content with earthliness of mind, and friendship with the unsanctified.

All Heaven is interested in the salvation of man, and is ready to pour upon him her beneficent gifts, if he will comply with the conditions Christ has made, "Come out from among them, and be ye separate, and touch not the unclean."

Those who bear the responsibility at the [#30p.80] #80 Sanitarium should be exceedingly guarded that the amusements shall not be of a character to lower the standard of Christianity, bringing this institution down upon a level with others, and weakening the power of true godliness in the minds of those who are connected with it. Worldly or theatrical entertainments are not essential for the prosperity of the Sanitarium or for the health of the patients. The more they have of this kind of amusements, the less will they be pleased, unless something of the kind shall be continually carried on. The mind is in a fever of unrest for something new and exciting, the very thing it ought not to have. And if these amusements are once allowed, they are expected again, and the patients lose their relish for any simple arrangement to occupy the time. But repose, rather than excitement, is what many of the patients need.

As soon as these entertainments are introduced, the objections to theater-going are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier. Those who would permit this class of amusements at the Sanitarium would better be seeking wisdom from God to lead these poor, hungry, thirsting souls to the Fountain of joy, and peace, and happiness.

When there has been a departure from the right path, it is difficult to return. Barriers have been removed, safeguards broken down. One step in the wrong direction prepares the [#30p.81] #81 way for another. A single glass of wine may open the door of temptation which will lead to habits of drunkenness. A single vindictive feeling indulged may open the way to a train of feelings which will end in murder. The least deviation from right and principle will lead to separation from God, and may end in apostasy. What we do once, we more

readily and naturally do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. It takes less time and labor to corrupt our ways before God than to engraft upon the character habits of righteousness and truth. Whatever a man becomes accustomed to, be its influence good or evil, he finds it difficult to abandon.

The managers of the Sanitarium may as well conclude at once that they will never be able to satisfy that class of minds that can find happiness only in something, new and exciting. To many persons this has been the intellectual diet during their lifetime; there are mental as well as physical dyspeptics. Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they shall come to Christ, the well-spring of life. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigor to the mind, and health and vital energy to the body.

#82 If physicians and workers flatter themselves that they are to find a panacea for the varied ills of their patients by supplying^[#30p.82] them with a round of amusements similar to those which have been the curse of their lives, they will be disappointed. Let not these entertainments be placed in the position which the living Fountain should occupy. The hungry, thirsty soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. But those who drink of the living water will thirst no more for frivolous, sensual, exciting amusements. The ennobling principles of religion will strengthen the mental powers, and will destroy a taste for these gratifications.

The burden of sin, with its unrest and unsatisfied desires, lies at the very foundation of a

large share of the maladies the sinner suffers. Christ is the mighty healer of the sin-sick soul. These poor afflicted ones need to have a clearer knowledge of Him whom to know aright is life eternal. They need to be patiently and kindly, yet earnestly taught how to throw open the windows of the soul and let the sunlight of God's love come in to illuminate the darkened chambers of the mind. The most exalted spiritual truths may be brought home to the heart by the things of nature. The birds of the air, the flowers of the field in their glowing beauty, the springing grain, the fruitful branches of the vine, the trees putting forth their tender buds, the glorious sunset, the crimson clouds predicting a fair morrow, the recurring seasons, all these may teach us precious lessons of trust and faith. The imagination has [#30p.33] here a fruitful field in which to range. The intelligent mind may, contemplate with the greatest satisfaction those lessons of divine truth which the world's Redeemer has associated with the things of nature. #83

Christ sharply reproved the men of his time, because they had not learned from nature the spiritual lessons which they might have learned. All things, animate and inanimate, express to man the knowledge of God. The same divine mind which is working upon the things of nature is speaking to the minds and hearts of men, and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. To all these thirsting souls the divine message is addressed, "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

The Spirit of God is continually impressing the minds of men to seek for those things which

alone will give peace and rest, the higher, holier joys of Heaven. Christ, the Lord of life and glory, gave his life to redeem man from Satan's power. Our Saviour is constantly at work, through influences seen and unseen, to attract the minds of men from the unsatisfactory pleasures of this life to the immortal future.

#84 God would have his people, in words and in deportment, declare to the world that no earthy attractions or worldly possessions are^[#30p.84] of sufficient value to compensate for the loss of the heavenly inheritance. Those who are truly children of the light and of the day will not be vain or frivolous in conversation, in dress, or in deportment, but sober, contemplative, constantly exerting an influence to attract souls to the Redeemer. The love of Christ, reflected from the cross, is pleading in behalf of the sinner, drawing him by cords of infinite love to the peace and happiness found in our Saviour. God enjoins upon all his followers to bear a living testimony in unmistakable language by their conduct, their dress and conversation, in all the pursuits of life, that the power of true godliness is profitable to all in this life and in the life to come; that this alone can satisfy the soul of the receiver.

The glory of God is displayed in his handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the

sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurring seasons, in_[#30p.85] perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination. #85

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart can but be filled with reverence, and they will adore the God of nature. The contemplation and study of God's character as revealed in his created works, will open a field of thought that will draw the mind away from low, debasing, enervating amusements. The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity. God has provided for man subjects of thought which will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in his marvelous works. Satan invents earthly allurements, that the carnal mind may be placed on those things which cannot elevate and refine and ennoble; its powers are thus dwarfed and crippled, and men and women who might attain to perfection of character become narrow, weak, and defective.

God designed that the Sanitarium which he had established should stand forth as a beacon of light, of warning and reproof. He would prove to the world that an institution conducted on religious principles as an asylum_[#30p.86] for the sick, could be sustained without sacrificing its peculiar, holy character; that it could be kept free from the objectionable features that are found in other institutions of the kind. It was to be an instrumentality in his hand to bring about great #86

reforms. Wrong habits of life should be corrected, the morals elevated, the tastes changed, the dress reformed.

Disease of every type is brought upon the body through the unhealthful fashionable style of dress; and the fact should be made prominent that a reform must take place, before treatment will effect a cure. The perverted appetite has been pampered, until disease has been produced as the sure result. The crippled, dwarfed faculties and organs cannot be strengthened and invigorated without decided reforms. And if those connected with the Sanitarium are not in every respect correct representatives of the truths of health reform, decided reformation must make them what they should be, or they must be separated from the institution.

The minds of many take so low a level that God cannot work for them or with them. The current of thought must be changed, the moral sensibilities must be aroused to feel the claims of God. The sum and substance of true religion is to own and continually acknowledge, by words, by dress, by deportment, our relationship to God. Humility should take the place of pride; sobriety, of levity; and devotion, of irreligion and careless indifference. [#30p.87]

Those who have had many years of experience in the cause of God, should, above all others, put to the highest use the talents intrusted them by the Master. But the example of some has been too much on the side of conformity to the world, rather than of maintaining the distinct and separate character of God's peculiar people. They have had an influence to indulge rather than deny the appetite and the inclination to dress according to the world's standard. This is all in opposition to the work which God and angels are seeking to do for us as a people, to bring out, to sepa-

rate, to distinguish us from the world. We should sanctify ourselves as a people, and seek strength from God to meet the demands of this time. When iniquity prevails in the world, God's people should seek to be more closely connected with Heaven. The tide of moral evil comes upon us with such power that we shall lose our balance and be swept away with the current, unless our feet stand firmly upon the rock, Christ Jesus.

The prosperity of the Sanitarium is not dependent alone upon the intelligence and knowledge of its physicians, but upon the favor of God. If it is conducted in a manner that God can bless, it will be highly successful, and will stand in advance of any other institution of the kind in the world. Great light, great knowledge, and superior privileges have been given. And in accordance with the light received and not_[#30p.88] improved, and therefore not shining forth upon others, will be the condemnation. #88

The minds of some are being turned in the channel of unbelief. These persons think they see reason to doubt the word and the work of God, because the course of some professed Christians looks questionable to them. But does this move the foundation? We are not to make the course of others the basis of our faith. We are to imitate Christ, the perfect pattern. If any allow their hold on him to be weakened because men err, because defects are seen in the character of those who profess the truth, they will ever be on sliding sand. Their eyes must be directed to the Author and Finisher of their faith; they must strengthen their souls with the assurance of the great apostle: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." God cannot be deceived. He reads character correctly. He weighs motives. Nothing escapes his all-seeing eye; the thoughts, the in-

tents and purposes of the heart, all are discerned by him.

There is no excuse for doubt or skepticism. God has made ample provision to establish the faith of all men, if they will decide from the weight of evidence. But if they wait to have every seeming objection removed before they believe, they will never be settled, rooted, and grounded in the truth. God will never remove all seeming difficulties from our path. Those who wish to doubt, #89 may find opportunity; those who wish to believe, will find plenty of evidence upon which to base their faith. The position of some is unexplainable, even to themselves. They are drifting without an anchor, beating about in fog and uncertainty. Satan soon seizes the helm, and carries their frail bark wherever he pleases. They become subject to his will. Had these minds not listened to Satan, they would not have been deceived by his sophistry; had they been balanced on the side of God, they would not have become confused and bewildered.

God and angels are watching with intense interest the development of character, and are weighing moral worth. Those who withstand Satan's devices will come forth as gold tried in the fire. Those who are swept off their feet by the waves of temptation, imagine, as did Eve, that they are becoming wonderfully wise, outgrowing their ignorance and narrow conscientiousness; but, like her, they will find themselves sadly deceived. They have been chasing shadows, exchanging heavenly wisdom for frail human judgment. A little knowledge has made them self-conceited. A more deep and thorough knowledge of themselves and of God would make them again sane and sensible men, and would balance them on the side of truth, of angels, and of God.

The word of God will judge every one of us at the last great day. Young men talk about science, and are wise above that which is written; they seek to explain the ways and works of God to meet their finite comprehension;[#30p.90] but it is all a miserable failure. True science and inspiration are in perfect harmony. False science is a something independent of God. It is pretentious ignorance. This deceptive power has captivated and enslaved the minds of many, and they have chosen darkness rather than light. They have taken their position on the side of unbelief, as though it were a virtue, and the sign of a great mind to doubt; when it is the sign of a mind too weak and narrow to perceive God in his created works. They could not fathom the mystery of his providence, should they study with all their power for a lifetime. And because the works of God cannot be explained by finite minds, Satan brings his sophistry to bear upon them, and entangles them in the meshes of unbelief. If these doubting ones will come into close connection with God, he will make his purposes clear to their understanding. #90

Spiritual things are spiritually discerned. The carnal mind cannot comprehend these mysteries. If questioners and doubters continue to follow the great deceiver, the impressions and convictions of God's Spirit will grow less and less, the promptings of Satan more frequent, until the mind will fully submit to his control. Then that which appears to these bewildered minds as foolishness will be the power of God, and that which God regards as foolishness will be to them the strength of wisdom.

One of the great evils which has attended the quest of knowledge, the investigations of [#30p.91]science, is that those who engage in these researches, too often lose sight of the divine character of pure and unadulterated religion. The #91

worldly-wise have attempted to explain upon scientific principles the influence of the Spirit of God upon the heart. The least advance in this direction will lead the soul into the mazes of skepticism. The religion of the Bible is simply the mystery of godliness; no human mind can fully understand it, and it is utterly incomprehensible to the unregenerate heart.

The Son of God compared the operations of the Holy Spirit to the wind, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Again, we read in the Sacred Record that the world's Redeemer rejoiced in spirit, and said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The Saviour rejoiced that the plan of salvation is such that those who are wise in their own estimation, who are puffed up by the teachings of vain philosophy, cannot see the beauty, power, and hidden mystery of the gospel. But to all those who are of a humble heart, who have a teachable, honest, childlike desire to know and do the will of their Heavenly Father, his word is revealed as the power of God to their salvation. The operation of the Spirit of God is foolishness to the unrenewed man. The apostle Paul^{#30p.92]} says, "But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The success of the Sanitarium depends upon its maintaining the simplicity of godliness, and shunning the world's follies in eating, drinking, dressing, and amusements. It must be reformatory in all its principles. Let nothing be in-

vented to satisfy the wants of the soul, and take the room and time which Christ and his service demand; for this will destroy the power of the institution as God's instrumentality to convert poor, sin-sick souls, who, ignorant of the way of life and peace, have sought for happiness in pride and vain folly.

"Standing by a purpose true," should be the position of all connected with the Sanitarium. While none should urge our faith upon the patients, or engage in religious controversy with them, our papers and publications, carefully selected, should be in sight almost everywhere. The religious element must predominate. This has been and ever will be the power of that institution. Let not our health asylum be perverted to the service of worldliness and fashion. There are hygienic institutions enough in our land that are more like an accommodating hotel than a place where the sick and suffering can obtain relief for their bodily infirmities, and the sin-sick soul can find that peace and rest in Jesus^[#30p.93] to be found nowhere else. Let religious principles be made prominent, and kept so; let pride and popularity be discarded; let simplicity and plainness, kindness and faithfulness be seen everywhere, then the Sanitarium will be just what God designed it should be; then the Lord will favor it. #93

Influence of Associates.

In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Every one will find companions, or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced, in their turn.

The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.

#94

If the youth could be persuaded to associate with the pure, the thoughtful, and amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to^[#30p.94] duty, and holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic, will soon become skeptical; he who chooses the companionship of the vile, will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners, and sitting in the seat of the scornful.

Let all who would form a right character, choose associates who are of a serious, thoughtful turn of mind, and who are religiously inclined. Those who have counted the cost, and wish to build for eternity, must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed, it will not stand the test.

A good name is more precious than gold. There is an inclination with the youth to associate with those who are inferior in mind and morals. What real happiness can a young person expect from a voluntary connection with persons who have a low standard of thoughts, feelings, and deportment? Some are debased in taste, and depraved in habits, and all who choose such companions will^[#30p.95] follow their example. We are living in times of peril that should cause the hearts of all to fear. We see the minds of many wandering through the mazes of skepticism. The causes of this are ignorance, pride, and a defective character. Humility is a hard lesson for fallen man to learn. There is something in the human heart which rises in opposition to revealed truth, on subjects connected with God and sinners, the transgression of the divine law, and pardon through Jesus Christ. #95

My brethren and sisters, old and young, when you have an hour of leisure, open the Bible, and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember, "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel, and choose to associate with those whom you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will unless constantly guarded, be overcome by his devices. There are

#96 persons who have for^[#30p.96] some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind, to the exclusion of higher and nobler thoughts.

The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful, have sadly changed; they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

The young are in danger, but they are blind to discern the tendencies and result of the course they are pursuing. Many of the young are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred, in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things; and while they may keep up a dry form of^[#30p.97] Christian duties, they have no heart in these religious exercises. All too late, these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." #97

Words and actions and motives are recorded. But how little do these light, superficial

heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.

The workers should take Jesus with them in every department of their labor. Whatever is done, should be done with exactness and thoroughness that will bear inspection. The heart should be in the work. Faithfulness is as essential in life's common duties as in those involving greater responsibility. Some may receive the idea that their work, is not ennobling; but this is just as they choose to make it. They alone are capable of degrading or elevating their employment. We wish that every drone might be compelled to toil for his daily bread; for work is a blessing, not a curse. Diligent labor will keep us from many of the snares of Satan, who finds some mischief still for idle hands to do." [#30p.98]

#98

None of us should be ashamed of work, however small and servile it may appear. Labor is ennobling. All who toil with head or hands are working men and working women. And all are doing their duty and honoring their religion as much while working at the wash-tub, or washing the dishes, as they are in going to meeting. While the hands are engaged in the most common labor, the mind may be elevated and ennobled by pure and holy thoughts. When any of the workers manifest a lack of respect for religious things, they should be separated from the work. Let none feel that the institution is dependent upon them.

Those who have long been employed in our institutions should now be responsible workers, reliable in every place, faithful to duty as the compass to the pole. Had they rightly improved their opportunities, they might now have symmetrical characters and a deep, living experience in religious things. But some of these workers have separated from God. Religion is laid aside. It is not an inwrought principle, carefully cherished wherever they go, into whatever society they are thrown, proving as an anchor to the soul. I wish all the workers carefully to consider that success in this life, and success in gaining the future life, depends largely upon faithfulness in little things. Those who long for higher responsibilities should manifest faithfulness in performing the duties just where God has placed them.

#99 [p.99] The perfection of God's work is as clearly seen in the tiniest insect as in the king of birds. The soul of the little child who believes in Christ is as precious in his sight as are the angels about his throne. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As God is perfect in his sphere, so man may be perfect in his sphere. Whatever the hand finds to do should be done with thoroughness and dispatch. Faithfulness and integrity in little things, the performance of little duties, and little deeds of kindness, will cheer and gladden the pathway of life; and when our work on earth is ended, every one of the little duties performed with fidelity, will be treasured as a precious gem before God.

The Tract Societies.

In my last vision I was pointed back to the rise and progress of the cause of present truth. When our publishing house at Battle Creek was first established, the friends of the cause were few, and our people generally were poor. But

when calls for help were made, many came nobly forward, and aided the cause by taking stock in the publishing work. The Lord was well pleased with the spirit of sacrifice manifested.

Twenty-six years have passed since then, and in the providence of God the light of truth has been shining everywhere. The beginning was small, and it was necessary that great sacrifices should be made by the early friends of the cause. At every step, great obstacles had [#30p.100]to be met and overcome. Our brethren who invested their means in the REVIEW Office were doing the very work which the Lord would have them do. He had given them means to be used for the very purpose of advancing his cause. #100

The lapse of time has brought great changes. Light has increased, and has become widespread. While the people who are anxious for truth have been calling, "Watchman, what of the night?" the answer has been given intelligently, "The morning cometh, and also the night." By a thorough investigation of the prophecies we understand where we are in this world's history; and we know for a certainty that the second coming of Christ is near. The result of these investigations must be brought before the world through the press. And as the work has enlarged and increased, greater facilities have been demanded from year to year. Improvements have gone steadily forward. It has been a cause of wonder to the world that with this unpopular truth, such prosperity should attend the work. But with increased light and confirmed truth and greater advantages in every way for the advancement of the cause, our works do not correspond with our faith.

If it was right for brethren to take stock in our publishing house when our work was small and our influence narrow, is it not of more consequence to-day, when a much larger work is going

forward, and a corresponding increase of means is needed? The evidences of our position have
#101 been increasing with every year.[#30p.101] We have been receiving fresh assurance that we have the truth as revealed in the word of God, that in accepting the third angel's message we have not given heed to fables, but to the "sure word of prophecy." We are now living in the full blaze of the light of Bible truth.

The Lord calls upon his people to arouse, and to show their faith by their works. In times past, when our numbers were few, when those who were able felt it their due to take stock in our publishing house, their prayers and their alms, the fruit of persevering, self-denying effort, came before God as a sweet savor. Our brethren and sisters who have received the precious bread of life, brought to them in our publications, should be even more willing to give of their means to support the cause than were those who loved the truth in former years.

Brethren, God would bless you in showing your interest in our houses of publication by making them your property. Those who own no stock in these institutions have the privilege of investing their means in this good work. We need your sympathy, your prayers, and your means. We need your hearty co-operation. We hope that all whose hearts the Lord shall make willing, will come forward with their means to invest in these institutions. Is it indeed true that we have the last message of mercy to be given to the world? Is it true that our work will soon close? Thus saith the word of God. The end of all things is at hand. Then the warning should be sent to all parts of
#102 the earth.[#30p.102]

Our houses of publication have become a power in the world. A great change has taken place. With our increased facilities to make the

clear light shine forth to those who are in darkness, it is not now as hard as it once was to see and accept the truth. Those who first led out in the work were objects of the combined assaults of evil men and evil angels. The enmity of Satan, working through men as his instruments, was strikingly developed. On the other hand, the believers, though few in number, were earnest and zealous to vindicate the honor of God in exalting his law which had been made void, and to press back the workings of Satan revealed in every form of destructive error.

From the first, Satan has set himself against this work. He was determined to bring all his power to bear to silence and sweep from the earth those who were laboring for the advancement of light and truth. He has ever had a measure of success. Calumny and the fiercest opposition have been brought to bear to crush out the precious truth by discouraging its advocates. The great adversary has employed his hellish deceptions in various ways, and every effort made has brought to his side one or more of the professed followers of Christ. Those whose hearts are carnal, who are more in harmony with the arch deceiver than with Jesus Christ, have after a time developed their true character, and have gone to their own company.

Satan holds under his control not a few who pass as friends of the truth, and^[#30p.103] #103 through them he works against its advancement. He employs them to sow tares among the people of God. Thus when danger was not suspected, great evils have existed among us. But while Satan was working with all deceivableness of unrighteousness in them that perish, staunch advocates of truth have stemmed the tide of opposition, and held the word uncorrupted amid a deluge of heresies. Although the church has at times

been weakened through manifold discouragements and the rebellious element they have had to meet, still the truth has shone brighter with every conflict. The energies of God's people have not been exhausted. The power of his grace has quickened, revived, and ennobled the steadfast and the true.

Again and again was ancient Israel afflicted with rebellious murmurers. These were not always persons of feeble influence. In many cases, men of renown, rulers in Israel, turned against the providential leadings of God, and fiercely set to work to tear down that which they had once zealously built up. We have seen something of this repeated many times in our experience. It is unsafe for any church to lean upon some favorite minister, to trust in an arm of flesh. God's arm alone is able to uphold all who lean upon it.

Until Christ shall appear in the clouds of heaven, with power and great glory, men will become perverse in spirit, and turn from the truth to fables. The church will yet see troublous times. She will prophesy in sackcloth. But although she must meet heresies^[#30p.104] and persecutions, although she must battle with the infidel and the apostate, yet by the help of God she is bruising the head of Satan. The Lord will have a people as true as steel, and with faith as firm as the granite rock. They are to be his witnesses in the world, his instrumentalities to do a special, a glorious work in the day of his preparation.

The gospel message does not win a single soul to Christ, or make its way to a single heart, without wounding the head of Satan. Whenever a captive is wrenched from his grasp, delivered from his oppression, the tyrant is defeated. The publishing houses, the presses, are instrumentalities in God's hand to send out to every tongue and nation the precious light of truth. This light is

reaching even to heathen lands, and is constantly making inroads upon superstition and every conceivable error.

Ministers who have preached the truth with all zeal and earnestness may apostatize, and join the ranks of our enemies; but does this turn the truth of God into a lie? "Nevertheless," says the apostle, "the foundation of God standeth sure." The faith and feelings of men may change; but the truth of God, never. The third angel's message is sounding; it is infallible.

No man can serve God without uniting against himself, evil men and evil angels. Evil spirits will be put upon the track of every soul that seeks to join the ranks of Christ; for Satan wishes to recover the prey taken from his grasp. Evil men will give themselves over^[#30p.105] to believe strong delusions, that they, may be damned. These men will put on the garments of sincerity, and deceive, if possible, the very elect. #105

It is as certain that we have the truth, as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth.

The Lord has singled us out, and made us subjects of his marvelous mercy. Shall we be charmed with the pratings of the apostate? Shall we choose to take our stand with Satan and his host? Shall we join with the transgressors of God's law? Rather let it be our prayer, Lord, put enmity between me and the serpent. If we are not at enmity with his works of darkness, his powerful folds encircle us, and his sting is ready at any moment to be driven to our hearts. We should count him a deadly foe. We should oppose him in the name of Jesus Christ. Our work is still onward. We must battle for every inch of ground. Let

all who name the name of Christ clothe themselves with the armor of righteousness.

#106 Brethren and sisters, in behalf of our houses of publication we call upon you to take stock in these institutions. You have nothing to fear; invest your means where it will be doing good; scatter rays of light to the darkest parts of the world. There is no such thing as failure in this work. It is your privilege^[#30p.106] and duty to do now as your brethren have done when there were but few friends of the cause of truth. Take stock in our houses of publication, that you may feel that you have an interest in them. Many invest their money in worldly speculations, and in doing this, are robbed of every dollar. We ask you to show your liberality in making investments in our publishing work. It will do you good. Your money will not be lost, but will be placed at interest, to increase our capital stock in Heaven. Christ has given all for you; what will you give for him? He asks your heart; give it to him; it is his own. He asks your intellect; give it to him; it is his own. He asks your money; give it to him; it is his own. "Ye are not your own; ye are bought with a price." God wants you and yours. Let the words of the royal psalmist express the sentiment of your hearts: "All things come of Thee, and of thine own have we given thee."

The time has come when we must know for ourselves why we believe as we do. We must stand for God and for the truth, against a reckless, unbelieving generation. The man who has once known the way of life, and has turned from the convictions of his own heart to the sophistry of Satan, will be more inaccessible and more unimpressible than he who has never tasted the love of Christ. He will be wise to do evil. He has bound himself to Satan, even against light and knowledge. I say to my brethren, Your only hope is in

God. We must be clothed with Christ's righteousness if we would withstand the prevailing impiety. [#30p.107] We must show our faith by our works. Let us lay up for ourselves a good foundation against the time to come, that we may lay hold on eternal life. We must labor, not in our own strength, but in the strength of our risen Lord. What will we do and dare for Jesus? #107

Our houses of publication are the property of all our people, and all should work to the point of raising them above embarrassment. In order to circulate our publications, they have been offered at so low a figure that but little profit could come to the Office to reproduce the same works. This has been done with the best of motives, but not with experienced and far-seeing judgment.

At the low prices of publications, the Office could not preserve a capital upon which to work. This was not fully seen and critically investigated. These low prices led people to undervalue the works, and it was not fully discerned that when once these publications were placed at a low figure it would be very difficult to bring them up to their proper value.

Our ministers have not had suitable encouragement. They must have means, in order to live. There has been a sad lack of foresight in making the low prices upon our publications, and still another in turning the profits largely into the tract and missionary societies. These matters have been carried to extremes, and there will be a reaction. In order for the tract and missionary societies to flourish, the instrumentalities to make and print books must flourish. Cripple these instrumentalities, burden the publishing houses with debt, and the tract and missionary societies will not prove a success. [#30p.108] #108

There has been wrong management, not designedly, but in zeal and ardor to carry forward

the missionary work. In the distribution and wide circulation of papers, tracts, and pamphlets, the instrumentalities to produce these publications have been crippled and embarrassed. There is ever danger of carrying any good work to extremes. Responsible men are in danger of becoming men of one idea, of concentrating their thoughts upon one branch of the work, to the neglect of other parts of the great field.

As a people we need to be guarded on every point. There is not the least safety for any, unless we seek wisdom of God daily, and dare not move in our own strength. Danger is always surrounding us, and great caution should be used that no one branch of the work be made a specialty, while other interests are left to suffer.

Mistakes have been made in putting down prices of publications to meet certain difficulties. These efforts must change. Those who made this move were sincere. They thought their liberality would provoke ministers and people to labor to greatly increase the demand for the publications.

Ministers and people should act nobly and liberally in dealing with our publishing houses. Instead of studying and contriving how they can obtain periodicals, tracts, and books at the lowest figure, they should seek to bring the minds of the people to see the true value of the publications. All these pennies taken from thousands of publications have caused a loss of thousands of dollars to our Offices, when to each individual a few pennies more would scarcely have been felt.

#109

The *Review and Herald* and the *Signs of the Times* are cheap papers, at the full price. The *Review* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and sup-

ply the destitute families. How much better would be this plan than throwing the poor upon the mercies of the publishing house or the tract and missionary society.

The same course should be pursued toward the *Signs*. With slight variations, this paper has been increasing in interest and in moral worth as a pioneer sheet since its first establishment. These periodicals are one in interest. They are two instrumentalities in the great field to do their specific work in disseminating light in this day of God's preparation. All should engage just as earnestly to build up the one as the other.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Christ will succor those who flee to him for wisdom and strength. If they meet duty and trial with humility of soul, depending upon Jesus, his mighty angel will be round about them, and He whom they have trusted will prove an all-sufficient helper in every emergency. Those who occupy responsible positions should daily become more intimately acquainted with the excellency, the_[#30p.110] faithfulness, and the love of Christ. They should be able to exclaim with assurance, "I know whom I have believed." These men should work as brethren, without one feeling of strife. Each should do his duty, knowing that the eye of God is searching motives and purposes, and reading, the inmost feelings of the soul. The work is one. And if leading men do not let their own mind and their own feelings and ideas come in to rule and change the Lord's design, there will be the most perfect harmony between these two branches of the same work. #110

Our people should make greater efforts to extend the circulation of the *Review*. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts,

to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder which injure the mind of all who read them. Those who consent to do without the *Review and Herald* lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life.

#111 Our papers should not be filled with long [#30p.111] discussions or long doctrinal arguments, which would weary the reader; but they should contain short and interesting doctrinal and practical articles. The price of our papers should not be made so low that no margin is left to work upon. The same interest which has been manifested to circulate the *Signs of the Times* should be shown in extending the circulation of the *Review*. If this is done, success will attend the effort.

We are upon the enchanted ground, and Satan is continually at work to rock our people to sleep in the cradle of carnal security. There is an indifference, a lack of zeal, that paralyzes all our efforts. Jesus was a zealous worker, and when his followers shall lean on him, and work as he worked, they will see and realize corresponding results. An effort must be made to place a proper value on our publications, and bring them back gradually to a proper basis. We should not be affected by the cry of speculation, money-making! We should press steadily forward, unmoved by censure, uncorrupted by applause. It will be a greater task to work back upon a proper basis

than many suppose; but it must be done, in order to save our institutions from embarrassment.

Our brethren should be guarded, lest they become stereotyped in their plans and labors. They may spend time and money in preparing an exact channel, that the work must be done in just such a way or it is not done right. There is danger of being too particular. There should be greater care to avoid expense in transporting books and persons. The influence^[#30p.112] is bad upon the cause of God. Brethren, you should move cautiously, economically, and judiciously. A great work is to be done, and our Offices are embarrassed. There are men who work faithfully in the Office at Battle Creek, who do not receive an equivalent for their labor. Justice is not done these men. In other work they could earn double the amount received here; but they conscientiously keep to their business, because they feel that God's cause needs their help. #112

There is a great work to be done in the day of God's preparation, in devising and executing plans for the advancement of his cause. Our publications should have a wide circulation; for they are doing a great work. There is much missionary work to be done. But I have been shown that there is danger of having this work too mechanical, so intricate and complicated that less will be accomplished than if it were more simple, direct, plain, and decided. We have neither time nor means to keep all parts of this machinery in harmonious action.

Our brethren who bear responsibilities in devising plans for carrying forward this part of the work, must keep in mind that while a certain amount of education and training is essential in order to work intelligently, there is danger of making this too great a matter. By obtaining a most thorough education in all the minutiae, and leav-

ing vital principles out of the question, we become dry and formal workers. The hearts that God has made willing by the operations of his grace, are fitted for the work. [#30p.113]

God wants heart-work. The unselfish purpose, the pure, elevated principle, the high and holy motive, he will accept. His grace and power will work with these efforts. All who realize that it is the work of God to prepare a people for his coming, will find in their disinterested efforts opportunities where they can do tract and missionary labor. But there may be too much means expended and too much time occupied in making matters so exact and minute that the heart-work is neglected, and a dry form preserved.

I tell you frankly that Jesus and the power of his grace are being left out of the question. Results will show that the mechanical working has taken the place of piety, humility, and holiness of heart and life. The more spiritual, devoted, and humble workers find no place where they can take hold, and therefore they stand back. The young and inexperienced learn the form, and do their work mechanically; but true love and the burden for souls is not felt. Less dwelling upon set forms, less of the mechanical, and more of the power of godliness, is essential in this solemn, fearful day of responsibilities.

There is order in Heaven; and there should be system and order upon the earth, that the work may move forward without confusion and fanaticism. Our brethren have been working to this end; but while some of our ministers continually bear the burden of souls, and ever seek to bring the people up in spiritual attainments, those who are not so conscientious, and who have not carried the cross of Christ [#30p.114] nor felt the value of souls as reflected from Calvary, will, in teaching and educating others in the mechanical

working, become formal and powerless themselves, and bring no Saviour to the people.

Satan is ever working to have the service of God degenerate into dull form, and become powerless in saving souls. While the energy, earnestness, and efficiency of the workers become deadened by the efforts to have everything so systematic, the taxing labor that must be done by our ministers to keep this complicated machinery in motion, engrosses so much time that the spiritual work is neglected. And with so many things to run, this work requires so large an amount of means that other branches of the work will wither and die for want of due attention.

While the silent messengers of truth should be scattered like the leaves of autumn, our ministers should not make this work a form, and leave devotion and true piety out of the question. Ten truly converted, willing-minded, unselfish workers can do more in the missionary field than one hundred who confine their efforts to set forms, and preserve mechanical rules, working without deep love for souls.

Vigilant missionary work must in no case be neglected. It has done much for the salvation of souls. The success of God's work depends very much upon this; but those who do this work are to be those who are spiritual, whose letters will breathe the light and love of Jesus, and who feel the burden of the work. They should be men and women who can pray, who^[#30p.115] have a close #115 connection with God. The ready mind, the sanctified will and sound judgment, are needed. They will have learned of the heavenly Teacher the most successful manner of appealing to souls. They will have learned their lessons in the school of Christ. They will do their work with an eye single to the glory of God.

Without this education, all the teachings received from your instructors in regard to forms and rules, however thorough the lessons may be, will leave you still novices in the work. You must learn of Christ. You should deny self for Christ. You should put your neck under the yoke of Christ. You must carry the burden of Christ. You must feel that you are not your own, but servants of Christ, doing a work that he has enjoined upon you not for any praise or honor or glory that you shall receive, but for his own dear sake. Into all your work you should weave his grace, his love, his devotion, his zeal, his untiring perseverance, his indomitable energy, that will tell for time and for eternity.

The tract and missionary work is a good work. It is God's work. It should be in no way belittled; but there is continual danger of perverting it from its true object. Canvassers are wanted to labor in the missionary field. Persons of uncouth manners would not be fitted for this work. Men and women who possess tact, good address, keen foresight, and discriminating minds, and who feel the value of souls, are the ones who can be successful.

#116 [30p.116] The work of the colporter is elevated, and will prove a success, if he is honest, earnest, and patient, steadily pursuing the work he has undertaken. His heart must be in the work. He must rise early, and work industriously, putting to proper use the faculties God has given him. Difficulties must be met. If confronted with unceasing perseverance, they will be overcome. Much is gained by courtesy. The worker may continually be forming a symmetrical character. Great characters are made by little acts and efforts.

There is danger of not giving sufficient encouragement to our ministers. I was shown some

men whom God was calling to the work of the ministry, entering the field as canvassers. This is an excellent preparation, if their object is to disseminate light, to bring the truth revealed in God's word directly to the home circle. In conversation, the way will frequently be opened to speak of the religion of the Bible. If the work is taken hold of as it should be, families will be visited, the workers will carry with them tender hearts and love for souls, and will bear, in words and deportment, the sweet fragrance of the grace of Christ, and great good will be the result. This would be an excellent experience for any who have the ministry in view.

Many are attracted into the canvassing field to sell pictures and books that do not express our faith, and do not give light to the purchaser. They are induced to do this because the financial prospects are more flattering than can be offered them as licentiates. These persons are obtaining no special fitness for the gospel ministry. [#30p.117] They are not gaining that experience #117 which would fit them for the work. They are losing time and opportunities by this kind of labor. They are not learning to bear the burden of souls, and daily obtaining a knowledge of the most successful way of winning people to the truth. These men are frequently turned aside from the convictions of the Spirit of God, and receive a worldly stamp of character, forgetting how much they owe to the Lord, who gave his life for them. They use their powers for their own selfish interests, and refuse to labor in the vineyard of the Lord.

I was alarmed as I saw the various nets of Satan woven about men whom God would use, diverting them from the work of the ministry. There will surely be a dearth of laborers, unless there is more encouragement given men to improve their ability with the purpose of becoming

ministers of Christ. Satan is constantly and perseveringly presenting financial gain and worldly advantages to engage the minds and powers of men, and keep them from doing the duties essential to give them an experience in the things of God. And when he sees that men will move forward, giving themselves to the work of teaching the truth to those who are in darkness, he will do his utmost to push them to extremes in something that will weaken their influence and cause them to lose the advantage they would gain, were they balanced by the Spirit of God.

#118 I was shown that our ministers were doing themselves great injury by carelessness in the use of their vocal organs. Their attention^[#30p.118] was called to this important matter, and cautions and instructions were given them, by the Spirit of God. It was their duty to learn the wisest manner of using these organs. The voice, this gift of Heaven, is a powerful faculty for good, and if not perverted, would glorify God. All that was essential was to study and conscientiously follow a few simple rules. But instead of educating themselves, as they might have done by the exercise of a little common sense, they employed a professor of elocution.

As a result, many who were feeling, that God had a work for them to do in teaching the truth to others, have become infatuated and crazed with elocution. All that certain ones needed was this temptation opened before them. Their interest was attracted by the novelty, and young men and some ministers were carried away with this excitement. They left their fields of labor everything in the vineyard of the Lord was neglected and paid their money and gave their precious time to attend a school of elocution. When they came from this drill, devotion and religion had parted company with them, and the burden

of souls was laid off, as they would lay aside a garment. They had accepted Satan's suggestions, and he had led them where he chose.

Some set themselves up as teachers of elocution, who had neither discretion nor ability, and made themselves disgusting to the public, for they did not properly use what knowledge they had gained. Their performances were void of dignity or good sense; and these exploits^[#30p.119] on their part closed the door, as far as they are known, to any influence they may have in future as men to carry the message of truth to the world. #119

This was Satan's device. It was well to make improvement in speaking, but to give time and money to this one branch, and absorb the mind with it, was rushing into extremes and showing great weakness.

Young men who call themselves Sabbath-keepers attach professor to their names, and abuse the community with that which they do not understand. Many thus pervert the light which God has seen fit to give them. They have not well-balanced minds. Elocution has become a by-word. It has caught up men to engage in a work that they cannot do wisely, and spoiled them for doing a work which, if they had been humbly and modestly seeking to accomplish in the fear of God, they would have made a glorious success. These youth might have been fitting for usefulness in the missionary field as canvassers and colporters, or as licentiates proving themselves for ministerial labor, doing work for time and for eternity. But they have been crazed with the thought of becoming teachers of elocution, and Satan stands and laughs that he has caught them in the net which he had laid for them.

God's servants should ever be united. They should repress and control strong traits of character, and day by day they should carefully

reflect upon the nature of the life structure they are building. Are they Christian gentlemen in their daily lives? Are there seen in their lives
#120 [#30p.120] noble, upright deeds, which will make their building of character stand forth as a fair temple of God? As one poor timber will sink a ship, and one flaw make a chain worthless, so one demoralizing trait of character revealed in words or actions will leave its influence for evil; and if not overcome, will subvert every virtue.

Every faculty in man is a workman, that is building for time and for eternity. Day by day the structure is going up, although the possessor is not aware of it. It is a building which must stand either as a beacon of warning because of its deformity, or as a structure which God and angels will admire for its harmony with the divine Model. The mental and moral powers which God has given us do not constitute character. They are talents, which we are to improve, and which if properly improved will form a right character. A man may have precious seed in his hand, but that seed is not an orchard. The seed must be planted, before it can become a tree. The mind is the garden; the character is the fruit. God has given us our faculties to cultivate and develop. Our own course determines our character. In training these powers so that they shall harmonize and form a valuable character, we have a work which no one but ourselves can do.

Those who have sharp, rough traits of character are guilty before God if they do not, by training, repress and root out all the bitterness of their nature. The man who yields to impatience is serving Satan. "To whom ye yield yourselves servants to obey, his servants ye are [#30p.121] to whom ye obey." A good character is more precious in God's sight than the gold of Ophir. The Lord would have men act for time and for eternity. We

have received good and bad as a legacy; and by cultivation we may make the bad worse, or the good better. Shall the bad gain the ascendancy, as with Judas, or shall the evil be purged from our souls, and the good predominate?

Principle, right, honesty, should ever be cherished. Honesty will not tarry where policy is harbored. They will never agree; one is of Baal, the other of God. The Master requires his servants to be honorable in motive and action. All greed, all avarice, must be overcome. Those who choose honesty as their companion will embody it in all their acts. To a large class, these men are not pleasing, but to God they are beautiful.

Satan is working to crowd himself in everywhere. He would put asunder very friends. There are men who are ever talking and gossiping and bearing false witness, who sow the seeds of discord, and engender strife. Heaven looks upon this class as Satan's most efficient servants. But the man who is injured is in a far less dangerous position than when fawned upon and extolled for a few of his efforts which appear successful. The commendation of apparent friends is more dangerous than reproach.

Every man who praises himself, brushes the lustre from his best efforts. A truly noble character will not stoop to resent the false accusations of enemies; every word spoken falls harmless; for it strengthens that which it^[#30p.122] cannot overthrow. The Lord would have his people closely united with himself, the God of patience and love. All should manifest in their lives the love of Christ. Let none venture to belittle the reputation or the position of another; this is egotism. It is saying, "I am so much better and more capable than you, that God gives me the preference. You are not of much account." #122

Our ministers in responsible places are men whom God has accepted. No matter what their origin, no matter what their former position, whether they followed the plow, worked at the carpenter's trade, or enjoyed the discipline of a college; if God has accepted them, let every man beware of casting the slightest reflection upon them. Never speak disparagingly of any man; for he may be great in the sight of the Lord; while those who feel great may be lightly esteemed of God because of the perversity of their hearts. Our only safety is to lie low at the foot of the cross, be little in our own eyes, and trust in God; for he alone has power to make us great.

Our ministers are in danger of taking credit to themselves in the work which they do. They think God is favoring them, and they become independent and self-sufficient; then the Lord gives them up to the buffetings of Satan. In order to do God's work with acceptance, we must have the spirit of meekness, of lowliness of mind, each esteeming other better than himself. There is much at stake. The judgment and ability of all are needed now. Every man's work is of sufficient importance_[#30p.123] to demand that it be performed with care and fidelity. One man cannot do the work of all. Each has his respective place and his special work, and each should realize that the manner in which his work is done must stand the test of the Judgment.

The work before us is important and extensive. The day of God is hastening on, and all the workers in the Lord's great field should be men who are striving to become perfect, wanting in nothing, coming behind in no gift, waiting for the appearing of the Son of man in the clouds of heaven. Not one moment of our precious time should be devoted to bringing others to conform to our personal ideas and opinions. God would

educate men engaged as co-laborers in this great work to the highest exercise of faith, and the development of a harmonious character.

Men have varied gifts, and some are better adapted to one branch of the work than another. What one man would fail to do, his brother minister may be strong to accomplish. The work of each in his position is important. One man's mind is not to control another. If one man stands up, feeling that no one shall influence him, that he has judgment and ability to comprehend every branch of the work, that man will fail of the grace of God.

My husband has experience and qualities that are valuable, if these can be sanctified by the grace of Christ. God will make his labors wholly acceptable if he will imitate the Pattern.^[#30p.124] #124

God would have Elders Haskell, Butler, Whitney, and White come close to his side. These men may have precious qualities; but unless Christ is revealed in the character, these will be no more acceptable than the offering of Cain. His offering was good in itself, but there was no Saviour in it.

Love of the World.

Dear Brethren and Sisters at ----:-- You are in a rich, beautiful country, where the bounties of God's providence have been scattered with a liberal hand; but unless they are wisely improved, these very blessings will prove a curse. Some of you are surfeited with the cares of this life, and some are becoming drunken with the spirit of the world. Your position is one of danger. Especially is this the case with the youth among you. Parents have not closely connected with God, so that they could labor intelligently, in his Spirit and power, for the conversion of their children. Continual talk will not convert them. Reproof and

restraint are frequently necessary, but these are often carried too far, especially when vital godliness is not exemplified in the life of those who administer the reproof.

Our words and actions constitute the fruit we bear. A consecrated life is a daily, living sermon. But inward piety and true devotion are fast giving place to outward forms. Pure and undefiled religion is the great need of the church at ----.

#125 They should make it ^[#30p.125] an individual work to draw near to God. No one can be saved by proxy; but every man or woman must work out his own salvation with fear and trembling. Satan has much more power over some who profess the truth than many realize. Self reigns in the heart instead of Christ. Self-will, self-interest, envy, and pride shut out the presence of God.

The love of God must pervade the soul, or the fruits of righteousness will not appear. It is not safe to indulge in vanity and pride, or love of power or gain. It is the worst phase of selfishness to fret and censure and complain because you have the power to do this, and those whom you abuse in this way cannot prevent you. It is selfishness that causes variance in the family circle and in the church. Unchristian hearts will think they can discern great wrongs in others where none exist, and will dwell upon little matters until they appear greatly magnified. The work of adjusting these little matters, which seem so large to some, God has left for his followers themselves to do. Let not those unhappy differences remain till they become a root of bitterness in the church, whereby many will be defiled. When Christ is in the heart it will be so softened and subdued by love for God and man that fretting, faultfinding, and contention will not exist there. The religion of Christ in the heart will gain for its possessor a

complete victory over those passions that are seeking for the mastery.

Said Christ, "Seek ye first the kingdom of [#30p.126] God, and his righteousness, and all these #126 [needed] things shall be added unto you." This promise will never fail. We cannot enjoy the favor of God, unless we comply with the conditions upon which his favor is bestowed. By so doing, there will come to us that peace, contentment, and wisdom that the world cannot give nor take away. If you would, as a church, secure the rich blessing of God, you must individually make him first and last and best in every thought, plan, and work. Obedience to God is the first duty of the Christian. A humble mind and a grateful heart will elevate us above petty trials and real difficulties. The less earnest, energetic, and vigilant we are in the service of the Master, the more will the mind dwell upon self, magnifying mole-hills into mountains of difficulty. We shall feel that we are abused, when no disrespect even was designed.

The burden of God's work, laid upon Moses, made him a man of power. While keeping, for so many years, the flocks of Jethro, he gained an experience that taught him true humility. But God's call found Moses, as it will find us, inefficient, hesitating, and self-distrustful. The command to deliver Israel seemed overwhelming; but in the fear of God, Moses accepted the trust. Mark the result: he did not bring the work down to his deficiency; but in the strength of God he put forth the most earnest efforts to elevate and sanctify himself for his sacred mission. [#30p.127] #127

Moses would never have been prepared for his position of trust, had he waited for God to do the work for him. Light from Heaven will come to those who feel the need of it, and who seek for it as for hidden treasures. But if we sink down into a state of inactivity, willing to be controlled by Sa-

tan's power, God will not send his inspiration to us. Unless we exert to the utmost the powers which he has given us, we shall ever remain weak and inefficient. Much prayer, and the most vigorous exercise of the mind, are necessary if we would be prepared to do the work which God would intrust to us. Many never attain to the position which they might occupy, because they wait for God to do for them that which he has given them power to do for themselves. All who are fitted for usefulness in this life must be trained by the severest mental and moral discipline, and then God will assist them by combining divine power with human effort.

Many in ---- will fail, because they do not keep up with the advancement of the work, and do not properly represent in their daily life the sanctification of the truth. They do not, like Moses, bring their life up to meet the exalted standard. If they had done this, many more would now be added to their numbers, rejoicing in the truth. It is a fearful thing to lead souls away from Christ, by our unsanctified life. Our religion must be something more than a head religion. It must affect the heart, and then it will have a correcting influence upon the life. Wrong^[#30p.128] habits are not overcome by a single effort. Only through long and severe struggles is self mastered. This self-training must be taken up by the individual members of the church, and the rubbish which has accumulated around the door of the heart must be removed, ere they can serve God with singleness of purpose, adorning their profession by a well-ordered life and a godly conversation. Then, and not till then, can they teach sinners the truth, and win souls to Jesus Christ.

There are men in this church who feel that they should teach the truth to others, while they are fretful impatient, and fault-finding in their

own families. Such need that one teach them, until they become patient, God-fearing men at home. They need to learn the first principles of true religion. They should seek God with earnestness of soul; for they have been a scourge in their families, and as a desolating hail to depress and destroy their brethren. These men do not deserve the name of husband, "house-band," for they do not bind the family together with the Christian love, sympathy, and true dignity of a godly life and Christlike character.

The solemn, sacred truth, the testing message given us of God to communicate to the world, lays every one of us under the strongest obligation to so transform our daily life and character that the power of the truth may be well represented. We should have a continual sense of the shortness of time, and of the fearful events which prophecy^[#30p.129] has declared must speedily take place. It is because these truths are not made a reality that the life is so inconsistent with the truth which we profess. Many hide in the earth talents which should be invested where they will be accumulating to return to God when he shall say, "Give an account of thy stewardship." Moses became great, because he used his talents to do the work of God, and an increase of talents was then given him. He became eloquent, patient, self-reliant, and competent to do the greatest work ever intrusted to mortal man. This is the effect upon character whenever men give themselves to God with the whole soul, and listen for his commands that they may obey them. #129

Willing obedience to God's requirements gives vital energy and power to the soul. A work enduring as the sun is done for the worker as well as for those for whom he labors. However limited the capacity of the one who engages in this work,

the labor which he performs in his humble sphere will be acceptable to God.

#130 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not, prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever_[#30p.130] heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

The reason why our people have not more power is, that they profess the truth, but do not practice it. They have but little faith and trust in God. There are but few who bear the burdens connected with his work. The Lord claims the strength of brain, bone, and muscle; but it is too often withheld from him, and given to the world. The service of God is made a secondary matter, while worldly interests receive prompt attention. Thus, things of minor consequence are made important, while the requirements of God, things spiritual and eternal, are treated in an indifferent manner, as something which may be taken up at will, and let alone at pleasure. If the mind were stayed upon God, and the truth exerted a sanctifying influence upon the heart, self would be hid

in Christ. If we realized the importance of the truth which we profess to believe, we would feel that we have a sacred commission to fulfill, a responsibility involving eternal results. All temporal interests would yield to this. [#30p.131] #131

Brethren in ----, you do not realize your obligation to God, and the individual work he has given you to perform for him. You have the theory of the truth, but do not feel its power in the soul. The barren fig-tree flaunted its pretentious branches in the face of heaven; but when the search for fruit was made by the Redeemer, lo, there was nothing but leaves. Unless there is a thorough work wrought for you as individuals and as a church, the curse of God will as surely come upon you as it fell upon that fruitless tree.

The members of the ---- church possess talents which would be valuable if put to a right use. The weak man may become strong; the timid, brave; and the irresolute and undecided may become men of quick and firm decision, when they feel that God considers them of sufficient consequence to accept their labors.

Men in this church must feel that God wishes them to become laborers in his cause in any capacity. Unless they change their course, some will be found in a position similar to that of the Pharisees when Christ addressed them, "Publicans and harlots go into the kingdom of Heaven before you." Many feel secure because they profess the truth, while they do not feel its sanctifying influence upon their hearts, and do not advance in the divine life. Brethren, while you as a people profess to have light far in advance of other denominations, your works do not correspond with your profession. Many who have been [#30p.132] in the darkness of error, gladly accept the truth when it is opened to their understanding. #132
Although they have spent their life in sin, yet

when they come to God in penitence, and with a sense of their sinfulness, they are accepted of him. Such persons are in a more favorable position for the perfection of Christian character than are those who have had great light and have failed to improve upon it. That which leaves men and women in darkness, is their neglect to improve the light and opportunities granted them. Christ hates all vain pretense. When on earth, he ever treated with tenderness the penitent, even though they had been the chief of sinners; but his denunciations fell heavily upon all hypocrisy.

God has given to every man his work, and no one else can do that work for him. Oh that you individually would apply the eyesalve, that you might see your defects of character, and realize how God regards your love of the world, which is crowding out the love of God. Nothing can give you such power, such true self-reliance and nobility of soul, as a sense of the dignity of your work, an assurance that you are co-laborers with God in doing good and saving souls.

The Son of God came to this world to leave an example of a perfect life. He sacrificed himself for the joy that was set before him, the joy of seeing souls rescued from Satan's grasp, and saved in the kingdom of God. "Follow me," was Christ's command. Those who follow his example will share in the [#30p.133] divine work of doing good, and will finally enter into the joy of their Lord.

There is many a man in the humble walks of life to-day, whom the Lord might designate as he did Abraham, "the friend of God." Such men approve that which God approves, and condemn that which he condemns. In their presence, even the sinner feels a sense of awe, a restraint; for God is with them, and they are living epistles, known and read of all men. There is a softened tenderness, a dignity, a divine propriety in their

deportment, which gives them power over the hearts of their fellow-men.

In following Christ, looking unto Him who is the author and finisher of your faith, you will feel that you are working under his eye, that you are influenced by his presence, and that he knows your motives. At every step you will humbly inquire, Will this please Jesus? Will it glorify God? Morning and evening your earnest prayers should ascend to God for his blessing and guidance. True prayer takes hold upon omnipotence, which giveth us the victory. Upon his knees the Christian obtains strength to resist temptation.

The father who is the house-band of the family, will bind his children to the throne of God by living faith. Distrusting his own strength, he hangs his helpless soul on Jesus, and takes hold of the strength of the Most High. Brethren, pray at home, in your family, night and morning; pray earnestly, in your closet; and while engaged in your daily_[#30p.134] labor, lift up the soul to God in prayer. It was thus that Enoch walked with God. The silent, fervent prayer of the soul will rise like holy incense to the throne of grace, and will be as acceptable to God as if offered in the sanctuary. To all who thus seek him, Christ becomes a present help in time of need. They will be strong in the day of trial. #134

The word of God is a lamp to our feet and a light to our path. "Thy word have I hid in mine heart, that I might not sin against thee." The heart preoccupied with the word of God is fortified against Satan. Those who make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them; and by looking unto Jesus they will become assimilated to his image. By beholding, they become changed to the divine pattern; their character is

softened, refined, and ennobled for the heavenly kingdom.

When a true, earnest zeal is manifested in your character and works, brethren of the --- church, unbelievers will see by your deportment, and feel in your presence, that you have a peace of which they have no knowledge, a serenity to which they are strangers. They will believe that you are working for God; for your works will be wrought in him. I was shown that this is the characteristic of a Christian. Satan has destroyed many souls by leading them to place themselves in the way of temptation. He comes to them as he came to Christ, tempting them to love the world.

#135 He tells them that they^[#30p.135] may invest with profit in this or that enterprise, and in good faith they follow his dictation. Soon they are tempted to swerve from their integrity in order to make as good bargains for themselves as possible. Their course may be perfectly lawful, according to the world's standard of right, and yet not bear the test of the law of God. Their motives are called in question by their brethren, and they are suspected of overreaching to serve themselves; and thus is sacrificed that precious influence which should have been sacredly guarded for the benefit of the cause of God. That business which might be a financial success in the hands of a sharper who will sell his integrity for worldly gain, would be entirely inappropriate for a follower of Christ.

All such speculations are attended with unseen trials and difficulties, and are a fearful ordeal for those who engage in them. Circumstances often occur which naturally cause reflections to be cast upon the motives of these brethren; but although some things may look decidedly wrong, these should not always be considered a true test of character. Yet they often prove to be the turning-point in one's experience and destiny.

The character becomes transformed by the force of circumstances under which the individual has placed himself.

I was shown that it is a dangerous experiment for our people to engage in speculation. They thereby place themselves on the enemy's ground, subject to great temptations, [#30p.136] disappointments, trials, and losses. Then comes a feverish unrest, a longing desire to obtain means more rapidly than present circumstances will admit. Their surroundings are accordingly changed, in hope of making more money. But frequently their expectations are not realized, and they become discouraged, and go backward rather than forward. This has been the case with some in -- -- . They are backsliding from God. Had the Lord prospered some of our dear brethren in their speculations, it would have proved their eternal ruin. God loves his people, and he loves those who have been unfortunate. If they will learn the lessons which he designs to teach them, their defeat will in the end prove a precious victory. The love of the world has crowded out the love of Christ. When the rubbish is cleared away from the door of the heart, and it is thrown open in response to the invitation of Christ, he will come in and take possession of the soul-temple. Had these words of the apostle been more carefully regarded, much trial would have been saved:--

"Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee." "But godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and [#30p.137] hurtful lusts, which drown men in de-

struction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

The present is our day of trust. To every person is committed some peculiar gift or talent which is to be used to advance the Redeemer's kingdom. All God's responsible agents, from the lowliest and most obscure to those in high positions in the church, are intrusted with the Lord's goods. It is not the minister alone who can work for the salvation of souls. Those who have the smallest gifts are not excused from using the very best gifts they have; and in so doing their talents will be increased. It is not safe to trifle with moral responsibilities, nor to despise the day of small things. God's providence proportions his trusts according to the varied capabilities of the people. None should mourn because they cannot glorify God with talents which they never possessed, and for which they are not responsible.

#138 One great cause of weakness in the — church has been that, instead of improving their talents to the glory of God, they wrap them in a napkin and bury them in the ^{the}_[#30p.138] world. Although some may be restricted to one talent, if they will exercise that one, it will increase. God values the service according to what a man hath, and not according to what he hath not. If we perform our daily duties with fidelity and love, we shall receive the approval of the Master as if we had performed a greater work. We must cease longing to do great service, and to trade on large

talents, while we have been made accountable only for small talents, and the performance of humble duties. In overlooking the small daily duties, and reaching for higher responsibilities, we utterly fail to do the very work which God has given us.

Oh that I might impress upon this church the fact that Christ has claims to their service. My brethren and sisters, have you become servants of Jesus Christ? Then if you devote the most of your time to serving yourselves, what answer will you give the Master when he shall bid you render an account of your stewardship? The talents intrusted to us are not ours, be they talents of property, of strength, or of mental ability. If we abuse any or all of these, we shall be justly condemned for our unworthy stewardship. How great are the obligations resting upon us to render to God the things that are his.

Unless this church shall arouse from their lethargy, and shake off the spirit of the world, they will mourn, when, too late, they find their opportunities and privileges lost, lost forever. The Lord sometimes tests his^[#30p.139] people with prosperity in temporal things. But he designs that they shall make a right use of his gifts. Their property, their time, their strength, and their opportunities are all of God. For all these blessings they must account to the Giver. While want and destitution are seen among our brethren, and we withhold relief from them when our own necessities are supplied, we neglect a plain duty revealed in the word of God. He gives to us liberally that we may give to others. It is beneficence that overcomes selfishness, and ennobles and purifies the soul. Some abuse the talents given them of God; they close their eyes that they may not see the necessities of his cause, and turn away their ears that they may not hear his voice showing them

#139

their duty to feed the hungry and clothe the naked. Some who profess to be children of God seem anxious to invest their means in the world, lest it shall return to the Giver in gifts and offerings. They forget their divine mission, and if they continue to follow the dictates of their selfish hearts, and expend precious time and means to gratify their pride, God will send reverses, and they will feel pinching want because of their ingratitude. He will intrust his talents to more faithful stewards, who will acknowledge his claims upon them.

Wealth is a power with which to do good or to do evil. If it be rightly used, it becomes a source of continual gratitude, because the gifts of God are appreciated and the Giver acknowledged by using them as^[#30p.140] God designed they should be used. Those who rob God by withholding from his cause and from the suffering poor, will meet his retributive justice. Our Heavenly Father, who has given us in trust every good gift, pities our ignorance, our frailty and hopeless condition. In order to save us from death, he freely gave his beloved Son. He claims from us all that we claim as our own. A neglect of his suffering poor is a neglect of Christ, for he tells us that the poor are his representatives on earth. Pity and benevolence shown to them are accepted of Christ as if shown to himself.

When the Lord's poor are neglected and forgotten, or greeted with cold looks and cruel words, let the guilty one bear in mind that he is neglecting Christ in the person of his saints. Our Saviour identifies his interest with that of suffering humanity. As the heart of the parent yearns with pitying tenderness over the suffering one of her little flock, so the heart of our Redeemer sympathizes with the poorest and lowliest of his earthly children. He has placed them among us to awaken in our hearts that love which he feels to-

ward the suffering and oppressed, and he will let his judgments fall upon any one who wrongs, slights, or abuses them.

Let us consider that Jesus took all the woes and griefs, the poverty and suffering, of man into his own heart, and made them a part of his own experience. Although he was the Prince of Life, he did not take his^[#30p.141] position with the great and honorable, but with the lowly, the oppressed, the suffering. He was the despised Nazarene. He had not where to lay his head. He became poor for our sakes, that we through his poverty might be made rich. He is now the King of glory, and should he come, crowned with majesty, millions would do him homage. All would vie with one another in bestowing honors upon him, all would plead to be found in his presence. An opportunity is now granted us to receive Christ in the person of his saints. God wants you to appreciate his gifts, and use them to his glory. I entreat you to open your hearts to true and disinterested benevolence. #141

Dear brethren, as a church you have sadly neglected your duty toward the children and youth. While rules and restrictions are laid upon them, great care should be taken to show them the Christlike side of your character, and not the Satanic side. Children need constant watchcare and, tender love. Bind them to your hearts, and keep the love as well as the fear of God before them. Fathers and mothers do not control their own spirit, and therefore are not fit to govern others. To restrain and caution your children is not all that is required. You have yet to learn to do justly and love mercy, as well as to walk humbly with God. Everything leaves its impress upon the youthful mind. The countenance is studied, the voice has its influence, and the deportment is closely imitated by them.^[#30p.142] Fretful and pee- #142

vish fathers and mothers are giving to their children lessons which, at some period in their lives, they would give all the world, were it theirs, could they, unlearn. Children must see in the lives of their parents that consistency which is in accordance with their faith. By leading a consistent life, and exercising self-control, parents may mold the characters of their children.

Too many cares and burdens are brought into our families, and too little of natural simplicity and peace and happiness is cherished. There should be less care for what the outside world will say, and more thoughtful attention to the members of the family circle. There should be less display and affectation of worldly politeness, and much more tenderness and love, and cheerfulness and Christian courtesy, among the members of the household. Many need to learn how to make home attractive, a place of enjoyment. Thankful hearts and kind looks are more valuable than wealth and luxury; and contentment with simple things will make home happy, if love is there.

Jesus, our Redeemer, walked the earth with the dignity of a king, yet he was meek and lowly of heart. He was a light and blessing in every home, because he carried cheerfulness, hope, and courage with him. Oh that we could be satisfied with less heart-longings, less striving for things difficult to obtain, wherewith to beautify our homes, while that which God values above jewels, the meek and [#30p.143] quiet spirit, is not cherished. The grace of simplicity, meekness, and true affection, would make a paradise of the humblest home. It is better to endure cheerfully every inconvenience than to part with peace and contentment.

You greatly need to humble your hearts before God, as you see the sad condition of your

children, without God, and without hope in the world. They do not appreciate and reverence sacred things, because common, worldly affairs have been placed on a level with eternal interests. There are youth among you whose service God will accept, if they will yield their hearts to him, and connect with him as did Daniel and his fellows. But few have a true idea of the peril surrounding the youth of to-day. It requires a great amount of moral courage, and a constant resistance of temptation, to reach a noble manhood. A character unsullied before God is rare. Many who have not the fear of God before them, and whose feet are in the broad road to death, are waiting to be the companions of your children. I wish I could make the youth see and feel their danger, especially the danger of making unhappy marriages.

A little time spent in sowing your wild oats, dear young friends, will produce a crop that will embitter your whole life; an hour of thoughtlessness, once^[#30p.144] yielding to temptation, may #144 turn the whole current of your life in the wrong direction. You can have but one youth; make that useful. When once you have passed over the ground, you can never return to rectify your mistakes. He who refuses to connect with God, and puts himself in the way of temptation, will surely fall. God is testing every youth. Many have excused their carelessness and irreverence because of the wrong example given them by more experienced professors. This should not deter any from right-doing. In the day of final accounts you will plead no such excuses as you plead now. You will be justly condemned, because you knew the way, but did not choose to walk in it.

Satan, that arch-deceiver, transforms himself into an angel of light, and comes to the youth with his specious temptations, and succeeds in winning them step by step from the path of duty.

He is described as an accuser, a deceiver, a liar, a tormentor, and a murderer. "He that committeth sin is of the devil." Every transgression brings the soul into condemnation, and provokes the divine displeasure. The thoughts of the heart are discerned of God. When impure thoughts are cherished, they need not be expressed by word or act to consummate the sin and bring the soul into condemnation. Its purity is defiled, and the tempter has triumphed.

#145 Every man is tempted when he is drawn away of his own lusts and enticed. He is turned away from the course of virtue and real good by following his own inclinations. If the youth possessed moral integrity, the strongest temptations might be presented in vain. It is Satan's act to tempt you, but your^[#30p.145] own act to yield. It is not in the power of all Satan's host to force the tempted to transgress. There is no excuse for sin.

While some of the youth are wasting their powers in vanity and folly, others are disciplining their minds, storing up knowledge, girding on the armor to engage in life's warfare, determined to make it a success. But they cannot make life a success, however high they may attempt to climb, unless they center their affections upon God. If they will turn to the Lord with all the heart, rejecting the flatteries of those who would in the slightest degree weaken their purpose to do right, they will have strength and confidence in God.

Those who love society frequently indulge this trait until it becomes an overruling passion. To dress, to visit places of amusement, to laugh and chat upon subjects altogether lighter than vanity, this is the object of their lives. They cannot endure to read the Bible and contemplate heavenly things. They are miserable unless there is something to excite. They have not within them the power to be happy, but they depend for happi-

ness upon the company of other youth as thoughtless and reckless as themselves. The powers which might be turned to noble purposes, they give to folly and mental dissipation.

The youth who finds joy and happiness in reading the word of God, and in the hour of prayer, is constantly refreshed by draughts from the fountain of life. He will attain a height of moral excellence, and a breadth^[#30p.146] of thought of which others cannot conceive. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect their souls with God, are acknowledged by him as his sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world. #146

Some of the youth in ---- are in a hardened state of sin; they are coarse, uncourteous, rough, and rebellious. They have had great light, and have rejected it. If they now choose the way of peace, they must do so from principle rather than from feeling. Sin and holiness can make no compromise. The Bible contains no sanction of ungodliness, no sweet words of forbearance and charity for the persistently impenitent. Jesus came to draw all men unto himself, and his followers must walk in the light of his glorious example, at whatever sacrifice of ease or reputation, at whatever peril of property or life. In this way only can they fight the good fight of faith.

A pearl of great price is offered to the youth. They may sell all and buy this pearl, or they may refuse it, to their own infinite loss. Heaven may be attained by all who will comply with the conditions laid down in the word of God. Our Redeemer was obedient unto death; he gave himself an offering for sin. "Ye are redeemed with

#147 the^[#30p.147] precious blood of Christ, as of a lamb without blemish." "The blood of Jesus Christ cleanseth us from all sin." Young friends, you may form earnest purposes in your own strength, you may flatter yourselves that you can pursue a straight-forward course without yielding the heart to the controlling influence of the Spirit of God; but you are not thus made happy. Your restless spirit needs change, and thirsts for pleasure in amusement and hilarity, and the society of your young associates. You are hewing out to yourselves broken cisterns which contain no water. A deceptive power controls your mind and actions. Happiness is to be found only in repentance toward God and faith toward our Lord Jesus Christ; for your heart is filled with rebellion; it breathes forth in your words. Your selfish prayers and religious forms may soothe the conscience, but they only increase your peril. Your nature is unrenewed.

The precious blood of Jesus is the fountain prepared to cleanse the soul from the defilement of sin. When you determine to take him as your friend, a new and enduring light will shine from the cross of Christ. A true sense of the sacrifice and intercession of the dear Saviour will break the heart that has become hardened in sin; and love, thankfulness, and humility will come into the soul. The surrender of the heart to Jesus subdues the rebel into a penitent, and then the language of the obedient soul is, "Old things have
#148 passed away, and, behold, all things^[#30p.148] have become new." This is the true religion of the Bible. Everything short of this is a deception.

The youth have not realized that freedom and light can be retained only through self-denial, constant watchfulness and prayer, with a continual reliance upon the merits of the blood of Christ. When the Holy Spirit is breathing upon

the soul, the will and the powers of the man must respond to its influence. Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips; for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but none the less felt and enjoyed. A stubborn and rebellious heart can close its doors to all the sweet influences of the grace of God, and all the joy in the Holy Ghost. But the ways of wisdom are ways of pleasantness, and all her paths are peace. The more closely we are connected with Christ, the more, will our words and actions show the subduing, transforming power of his grace.

I appeal to the youth at ---- to consider their ways, and change their course of action before it shall be too late. Some of you pride yourselves on your capabilities; but the more valuable the talents intrusted to your keeping, the greater will be your condemnation, if these gifts of Heaven are employed in the service of Satan. God can^[#30p.149] do without you; but you cannot do #149 without God. It is you who will suffer without Jesus. The commands of God are as briars and thorns to some of the youth in ----. Their knowledge of the truth makes it hard for them to indulge in sinful pleasures, for they cannot altogether put out of the mind the claims of God upon them. There is a feeling of impatience at the restraint which is thus imposed. They try to get away from this admonitory voice, but they find themselves kicking against the pricks, thrusting themselves through with many sorrows. Oh that they would come to the fountain of living waters before they shall have grieved away the Spirit of God for the last time!

A few words more to the church-members. Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We are not to make crosses for ourselves, by wearing sackcloth, by pinching our bodies, or by denying ourselves wholesome, nourishing food. We are not to shut ourselves in monasteries, away from the world, and do no good to our fellow-beings, thinking this is the cross of Christ; neither are we required to unnecessarily expose health and life, nor go mourning up the hill of Christian life, feeling it a sin to be cheerful, contented, happy, and joyful. These are all self-made crosses, but not the cross of Christ.

To bear the cross of Christ is to control our sinful passions, to practice Christian courtesy even when it is inconvenient to do so, to see the wants of the needy and [#30p.150] distressed, and to deny ourselves in order to relieve them, to open our hearts and our doors to the homeless orphan, although it may tax our means and our patience. Such children are younger members of God's family, and are to receive love and care and to be brought up in the nurture and admonition of the Lord. This is, a cross, which, if lifted and cheerfully borne for Christ, will prove a diadem of glory in the kingdom of God.

Brethren, for Christ's sake fill up your life with good works, even though the world do not appreciate your efforts, and give you no credit. This is self-denial. Selfishness is the most galling yoke the members of the church ever placed upon their necks; but there is much of it cherished by those who profess to be Christ's followers. All you have belongs to God. Be guarded, lest you selfishly hoard the bounties he has given you for the widow and the fatherless. Christ left his glory, his honor, his high command, and for our sakes became poor, that we through his poverty might be

made rich. Now the question comes home, What will we individually do for Jesus, who gave his life for a ruined world? [#30p.151] #151

Simplicity of Dress.

In his sermon on the mount, Christ exhorts his followers not to allow their minds to be absorbed in earthly things. He plainly says, "Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

These words are full of meaning. They were applicable in the days of Christ, and they are applicable in our day. Jesus here contrasts the natural simplicity of the flowers of the field with the artificial adorning of raiment. He declares that the glory of Solomon could not bear comparison with one of the flowers in natural loveliness. Here is a lesson for all who desire to know and to do the will of God. Jesus has noticed the devotion and care given to dress, and has cautioned, yea, commanded us, not to bestow too much thought upon it. It is important that we give careful heed to his words. Solomon was so engrossed with thoughts of outward display, that he failed to elevate his mind by a constant connection with the God of wisdom. Perfection and beauty of character were overlooked in his attempt to obtain outward beauty. He sold his honor and integrity [#30p.152] of character in seeking to glorify himself before the world, and finally became a despot, supporting his extravagance by a grinding taxa- #152

tion upon the people. He first became corrupt at heart, then he apostatized from God, and finally became a worshiper of idols.

As we see our sisters departing from simplicity in dress, and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction, they are separating themselves from God and neglecting the inward adorning. They should not feel at liberty to spend their God-given time in the unnecessary ornamentation of their clothing. How much better were it employed in searching the Scriptures, thus obtaining a thorough knowledge of the prophecies and of the practical lessons of Christ.

As Christians, we ought not to engage in any employment upon which we cannot conscientiously ask the blessing of the Lord. Do you, my sisters, in the needless work you put upon your garments, feel a clear conscience? Can you, while perplexing the mind over ruffles, and bows, and ribbons, be uplifting the soul to God in prayer that he will bless your efforts? The time spent in this way might be devoted to doing good to others, and to cultivating your own minds.

Many of our sisters are persons of good ability and if their talents were used to the glory of God, they would be successful in winning many souls to Christ. Will they not be responsible for the souls they might have saved had not extravagance in dress and the cares of ^[#30p.153] this world so crippled and dwarfed their God-given powers that they felt no burden of the work? Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else.

The duties devolving upon mothers to bring up their children in the nurture and admonition of the Lord cannot be discharged while they continue their present manner of dress. They

have no time to pray or to search the Scriptures that they may understand the truth and teach it to their children. It is not only the privilege, but the duty, of every one to increase daily in the knowledge of God and the truth. But Satan's object is gained if he can invent anything which shall so attract the mind that this cannot be the case. The reason why so many are not desirous of attending prayer-meeting and of engaging in religious exercises, is because their minds are devoted to other things. They are conforming to the world in the matter of dress; and while they are so doing, souls whom they might have helped by letting their light shine in good works, are strengthened in their unbelief by the inconsistent course of these professed Christians.

God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord. They are not deficient in ability, and if they would put to a right use the talents they already have, their efficiency would be greatly increased. If they would devote the time they now spend in needless work to searching the word of God and [#30p.154] explaining #154 it to others, their own minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we would see scores of souls embracing the truth through their self sacrificing endeavors alone. Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the outward man was sought, while the inward beauty of the soul was almost entirely neglected?

Have not our sisters sufficient zeal and moral courage to place themselves without excuse

upon the Bible platform? The apostle has given most explicit directions on this point: "I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Here the Lord, through his apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others.

Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as too old-fashioned #155 [#30p.155] to be worthy of notice; but He who gave them to his disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning, and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God, the giver.

The plain, neat dress of the poorer class often appears in marked contrast with the attire of their more wealthy sisters, and this difference frequently causes a feeling of embarrassment on the part of the poor. Some try to imitate their more wealthy sisters, and will frill, and ruffle, and trim goods of an inferior quality, so as to approach as near as possible to them in dress. Poor girls, receiving but two dollars a week for their work, will expend every cent to dress like others who are not obliged to earn their own living. These youth have nothing to put into the treasury

of God. And their time is so thoroughly occupied in making their dress as fashionable as that of their sisters, that they have no time for the improvement of the mind, for the study of God's word, for secret prayer, or for the prayer-meeting. The mind is entirely taken up with planning how to appear as well as their sisters. To accomplish this end, physical, mental, and moral health are sacrificed. Happiness and the favor of God are laid upon the altar of fashion. [#30p.156]

#156

Many will not attend the service of God upon the Sabbath, because their dress would appear so unlike that of their Christian sisters in style and adornment. Will my sisters consider these things as they are, and will they fully realize the weight of their influence upon others? By walking in a forbidden path themselves, they lead others in the same way of disobedience and backsliding. Christian simplicity is sacrificed to outward display. My sisters, how shall we change all this? How shall we recover ourselves from the snare of Satan, and break the chains that have bound us in slavery to fashion? How shall we recover our wasted opportunities? how bring our powers into healthful, vigorous action? There is only one way, and that is to make the Bible our rule of life. All should work earnestly to do good to others, watch unto prayer, take up the long-neglected cross, and heed the warnings and injunctions of Him who has said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

My Christian sisters, face the mirror, the law of God, and test your course of action by the first four commandments. These explicitly define our duty to God. He claims the undivided affections; and anything which tends to absorb the mind and divert it from God assumes the form of an idol. The true and living God is crowded out of

the thoughts and heart, and the soul-temple is defiled by the worship of other gods before the Lord. "Thou shalt have no other gods before me," says the commandment. Let us search the heart, #157 compare_[#30p.157] the life and character with the statutes and precepts of Jehovah, and then seek diligently to correct our errors.

The last six commandments specify the duties of man to his fellow-men. Here are brought to view solemn obligations which are trampled upon every day by professed commandment-keepers. Those who have been enlightened by the grace of God, who have been adopted into the royal family, ought not always to be children in the work of the Lord. If they wisely improve upon the grace given, their capacity will increase, and their knowledge become more extensive, and they will be intrusted with a still greater measure of divine power. In putting forth earnest, well-directed efforts to bring their fellow-men to a knowledge of the truth, they will become strong, in the Lord; and for working righteousness on the earth, they will receive the reward of eternal life in the kingdom of Heaven. This is the privilege of our sisters. And when we see them using God's time and money in needless display of dress, we can but warn them that they, are breaking, not only the first four, but the last six commandments. They do not make God the supreme object of their worship, neither do they love their neighbor as themselves.

Christ is our example. We must keep the Pattern continually before us, and contemplate the infinite sacrifice which has been made to redeem us from the thralldom of sin. As we look into the mirror, if we find ourselves condemned, let us not venture farther in_[#30p.158] transgression, #158 but face right about and wash our robes of character in the blood of the Lamb, that they may be

spotless. Let us cry as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Those to whom God has intrusted time and means that they might be a blessing to humanity, but who have squandered these gifts needlessly upon themselves and their children, will have a fearful account to meet at the bar of God.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Strong Hold. Their hearts will fail them with repining and fear. They have not made God their refuge, and he will not be their consolation. He will laugh at their calamity, and mock when their fear cometh.

Those among Sabbath-keepers who have yielded to the influence of the world, are to be tested. The perils of the last days are upon us, and a trial is before the professed people of God which many have not anticipated. The genuineness of their faith will be proved. Many have united with worldliness in pride, ^{#159} vanity, and pleasure-seeking, flattering ^{t h e m -} selves that they could do this and still be Christians. But ^[#30p.159] it is such indulgences that separate them from God, and make them children of the world. Christ has given us no such example. Those only who deny self, and live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot enjoy the society of the lovers of the world.

Many dress like the world, in order to have an influence over unbelievers; but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction plain between the Christian and the worldling. The words, the dress, the actions, should tell for God. Then a holy influence will be shed upon all around them, and even unbelievers will take knowledge of them that they have been with Jesus. If any wish to have their influence tell in favor of truth, let them live out their profession, and thus imitate the humble Pattern.

Pride, ignorance, and folly are constant companions. The Lord is displeased with the pride manifested among his professed people. He is dishonored by their conformity to the unhealthful, immodest, and expensive fashions of this degenerate age.

Fashion rules the world. And she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason, and collects without mercy. She has a fascinating power, and stands ready to criticise and ridicule the poor, if they do not follow in her wake at any cost, even the sacrifice of life itself. Satan ^[#30p.160] triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at fashion's shrine.

To protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health, the dress reform was introduced among us. It was not designed to be a yoke of bondage, but a blessing; not to increase labor, but to save labor; not to add to the expense of dress, but to save expense. It would distinguish God's people from the world, and thus

serve as a barrier against its fashions and follies. He who knows the end from the beginning, who understands our nature and our needs, our compassionate Redeemer' saw our dangers and difficulties, and condescended to give us timely warning and instruction concerning our habits of life, even in the proper selection of food and clothing.

Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented. The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become life-long invalids through their compliance with the demands of fashion. Displacements and deformities, cancers and other terrible diseases, are among the evils resulting from fashionable dress.

Many a style of dress that was inappropriate and even ridiculous has been generally adopted because it was the fashion. Among these [#30p.161] pernicious fashions were the large hoops, which frequently caused indecent exposure of the person. In contrast with this was presented a neat, modest, becoming dress, which would dispense with the hoops and the trailing skirts, and provide for the proper clothing of the limbs. But dress reform comprised more than shortening the dress and clothing the limbs. It included every article of dress upon the person. It lifted the weights from the hips, by suspending the skirts from the shoulders. It removed the tight corsets, which compress the lungs, the stomach, and other internal organs, induce curvature of the spine, and an almost countless train of diseases. Dress reform proper provided for the protection and development of every part of the body.

To those who consistently adopted the reform dress, appreciating its advantages, and

cheerfully taking their position in opposition to pride and fashion, it proved a blessing. When properly made, it was a becoming and consistent dress, and recommended itself to persons of candid mind, even among those not of our faith.

The questions may be asked, "Why has this dress been laid aside? and for what reason has dress reform ceased to be advocated?" The reasons for this change I will here briefly state. While many of our sisters accepted this reform from principle, others opposed the simple, healthful style of dress which it advocated. It required much labor to introduce this reform among our people. It was not enough to present before our sisters the advantages of such a dress, and to convince them that it would [#30p.162] meet the approval of God. Fashion had so strong a hold upon them that they were slow to break away from its control, even to obey the dictates of reason and conscience. And many who professed to accept the reform made no change in their wrong habits of dress, except in shortening the skirts and clothing the limbs.

Nor was this all. Some who adopted the reform were not content to show by example the advantages of the dress, giving, when asked, their reasons for adopting it, and letting the matter rest there. They sought to control others' conscience by their own. If they wore it, others must put it on. They forgot that none were to be compelled to wear the reform dress.

It was not my duty to urge the subject upon my sisters. After presenting it before them as it had been shown me, I left them to their own conscience. Reformatory action is always attended with sacrifice. It demands that love of ease, selfish interests, and the lust of ambition be held in subjection to the principles of right. Whoever has the courage to reform must encounter obstacles. He

will be opposed by the conservatism of those whose business or pleasure brings them in contact with the votaries of fashion, and who will lose caste by the change.

Much unhappy feeling was created by those who were constantly urging the reform dress upon their sisters. With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. They failed to cherish the spirit ^[#30p.163] of Christ, and manifested a great lack of true courtesy. Instead of prizing the dress for its real advantages, they seemed to be proud of its singularity. Perhaps no question has ever come up among us which has caused such a development of character as has the dress reform. #163

While many of the young adopted this dress, some endeavored to shun the cross by indulging in extra trimmings, thus making it a curse rather than a blessing. To those who put it on reluctantly, from a sense of duty, it became a grievous yoke. Still others, who were apparently the most zealous reformers, manifested a sad lack of order and neatness in their dress. It was not made according to the approved pattern. Some would have a variety, suit, dress of one material, sacque of another, and pants of still another. Others wore the skirt very long, so that only about an inch of the pants could be seen, thus making the dress ill-proportioned and out of taste. These grotesque and untidy costumes disgusted many who would have been pleased with the reform dress proper.

Some were greatly troubled that I did not make the dress a test question, and still others, because I advised those who had unbelieving husbands or children not to adopt the reform dress,

as it might lead to unhappiness that would counteract all the good to be derived from its use. For years I carried the burden of this work, and labored to establish uniformity of dress among our sisters.

#164 In a vision given me at Battle Creek, Jan. 3, 1875, I was shown the state of things which I have here represented, and that the wide [#30p.164] diversity in dress was an injury to the cause of truth. That which would have proved a blessing, if uniformly adopted and properly worn, had been made a reproach, and in some cases, even a disgrace.

Some who wore the dress sighed over it as a heavy burden. The language of their hearts was, "Anything but this. If we felt free to lay off this peculiar style, we would willingly adopt a plain, untrimmed dress of ordinary length. The limbs could be as warmly clothed as before, and we could secure all the physical benefits, with less effort. It requires much labor to prepare the reform dress in a proper manner. "Murmuring and complaining were fast destroying vital godliness.

I had no burden of testimony on the subject of dress. I made no reference to it in any way, either to advocate or to condemn. It was the Lord's purpose to prove his professed people, and reveal the motives of their hearts. At the camp-meetings, I seldom had anything to say upon the subject. I avoided all questions, and answered no letters.

One year ago the subject of dress was presented before me. I saw that our sisters were departing from the simplicity of the gospel. The very ones who had felt that the reform dress required unnecessary labor, and who claimed that they would not be influenced by the spirit of the world, had now taken up the fashions they once condemned. Their dresses were arranged with all the

unnecessary adornments of worldlings, in a manner unbecoming to Christians, and entirely at variance with our faith. [#30p.165] #165

Thus has been developed the pride of heart indulged by a people who profess to have come out from the world, and to be separate. Inspiration declares that the friendship of the world is enmity with God. Yet his professed people have expended their God-given time and means upon the altar of fashion.

Our people have been steadily retrograding in the work of reform. Wisdom and judgment have seemed paralyzed. Selfishness and love of display have been corrupting the heart and deteriorating the character. There is a growing disposition to sacrifice health and the favor of God upon the altar of ever-changing, never-satisfying fashion.

There is no style of dress more appropriate to be worn at the Sanitarium than the reform dress. The idea entertained by some, that it would detract from the dignity or usefulness of that institution is a mistake. It is just such a dress as one would expect to find there, and should not have been discarded. In this suit, the helpers could perform their work with far less effort than is now required. Such a dress would preach its own sermon to the devotees of fashion. The contrast between their own unhealthful, be-ruffled, trailing garments and the reform dress, properly represented, suggestive as it is of convenience and ease in using the limbs, would have been most instructive. Many of the patients would have made greater improvement, had they accepted the dress reform.

We regret that any influence should have been brought to bear against this neat, modest, [#30p.166] healthful dress. The natural heart is ever pleading in favor of worldly customs, and any in- #166

fluence tells with tenfold power when exerted in the wrong direction.

While none were compelled to adopt the reform dress, our people could and should have appreciated its advantages, and accepted it as a blessing. The evil results of an opposite course may now be seen. At the Sanitarium, physicians and helpers have greatly departed from the Lord's instructions in regard to dress. Simplicity is now rare. Instead of neat, unadorned apparel, which the pen of Inspiration has prescribed, almost every style of fashionable dress may be seen. Here, as elsewhere, the very ones who complained of the labor required to prepare the reform dress, have now gone to great extremes in needless adornment. All this involves so much time and labor that many are obliged to hire their work done, at twice what it would have cost had the garments been made in simplicity, as becometh women professing godliness. The making of these fashionable dresses frequently costs more than the dress itself. And double the value of the material is often expended for the trimmings. Here pride and vanity are displayed; and a great lack of true principle is seen. If they would be content with plain, simple clothing, many who are dependent on their weekly earnings could do the most of their own sewing. But this is now impossible, and the dress-maker's bill takes from their small wages a considerable sum.

#167 [30p.167] God designed the reform dress as a barrier to prevent the hearts of our sisters from becoming alienated from him by following the fashions of the world. Those who removed that barrier did not take upon themselves the burden to avert the dangers which must follow. Some in responsible positions have exerted an influence in favor of worldly customs, and entirely at variance with the Bible standard. They have done their

part in bringing about the present state of worldliness and backsliding.

God has been testing his people. He allowed the testimony concerning dress to become silent, that our sisters might follow their own inclination, and thus develop the real pride existing in their hearts. It was to prevent the present state of worldliness that the reform dress was recommended. Many scorned the idea that this dress was necessary to preserve them from following the fashions. The Lord has permitted them to prove that pride was cherished in their hearts, and that this was just what they would do. And it is now shown that they needed the restriction which the reform dress imposed.

If all our sisters would adopt a simple, unadorned dress, of modest length, the uniformity thus established would be far more pleasing to God, and would exert a more salutary influence on the world, than the diversity presented four years since. As our sisters would not generally accept the reform dress as it should be worn, another, less objectionable style is now presented. It is free from needless trimmings, free from the looped-up, tied-back over-skirts. It consists of a plain sacque or loose-fitting basque,^[#30p.168] and #168 skirt, the latter short enough to avoid the mud and filth of the streets. The material should be free from large plaids and figures, and plain in color. The same attention should be given to the clothing of the limbs as with the short dress.

Will my sisters accept this style of dress, and refuse to imitate the fashions that are devised by Satan, and continually changing? No one can tell what freak fashion will take next. Worldlings whose only care is, what shall we eat? and what shall we wear? should not be our criterion.

Some have said, "After I wear out this dress, I will make the next more plain." Now, if

conformity to the fashions of the world is right and pleasing to God, where is the need of making a change at all? But if it is wrong, is it best to continue in the wrong any longer than is positively necessary to make the change? Right here we would remind you of the zeal and earnestness, the skill and perseverance, you manifested in preparing your dress according to the fashion. Would it not be praiseworthy to manifest at least an equal earnestness to make it conform to the Bible standard? Precious, God-given time and means were used in fashioning those garments; and now what are you willing to sacrifice, to correct the wrong example you have been giving to others?

It is a shame to our sisters to so forget their holy character and their duty to God as to imitate the fashions of the world. There is no excuse for us except the perversity of our own hearts. We do not extend our influence by such a course. It is so inconsistent with our profession of faith that it makes us ridiculous in the eyes of worldlings.

Many a soul who was convinced of the truth has been led to decide against it by the pride and love of the world displayed by our sisters. The doctrine preached seemed clear and harmonious, and the hearers felt that a heavy cross must be lifted by them in taking the truth. When these persons have seen our sisters making so much display in dress, they have said, "This people dress fully as much as we do. They cannot really believe what they profess; and after all, they must be deceived. If they really thought that Christ was soon coming, and the case of every soul to be decided for eternal life or death, they could not devote time and money to dress according to the existing fashions." How little did those professedly believing sisters know of the sermon their dress was preaching!

Our words, our actions, our dress, are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when, they see some who make a high profession of godliness dressing, as worldlings dress, enjoying trivial society, they decide that there can be no wrong in such a course.

"We are," said the inspired apostle, "made a spectacle unto the world, and to angels, and [#30p.170] to men." All Heaven is marking the daily influence which the professed followers of Christ exert upon the world. My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember we must all answer to God for the influence we exert. #170

We would not by any means encourage carelessness in dress. Let the attire be appropriate and becoming. If only a ten-cent calico is worn, it should be kept neat and cleanly. If there are no ruffles, the wearer can not only save something in making it herself, but she can save quite a little sum in washing and ironing it herself. Families bind heavy burdens upon themselves by dressing their children in accordance with the fashion. What a waste of time! The little ones would look very inviting if clothed in a dress without a ruffle or ornament, but kept sweet and cleanly. It is such a trifle to wash and iron this style of dress that it is not felt to be a burden.

Why will our sisters rob God of the service due him, rob his treasury of money which they should give to his cause, to serve the fashions of this age? The first and best thoughts are given to dress, time is squandered, and money wasted.

The culture of the mind and heart is neglected. The character is considered of less importance than the dress. The ornament of a meek and quiet spirit is of infinite value; and it is the wickedest of folly to waste in frivolous pursuits our opportunities to secure this precious adorning of the soul.

#171 Sisters, we may do a noble work for God if [#30p.171] we will. Woman does not know her power. God did not design that her capabilities should be all absorbed upon the questions of what shall I eat? and what shall I drink? and wherewithal shall I be clothed? There is a higher purpose for woman, a grander destiny. She should develop and cultivate her powers; for God can employ them in the great work of saving souls from eternal ruin.

Upon Sunday the popular churches appear more like a theater than a place for the worship of God. Every style of fashionable dress is displayed there. The poor have not courage to enter those houses of worship. The following remarks were made in my hearing by an attendant at one of those fashionable churches: "It affords such a fine opportunity for studying the fashions. I can see the effect of different styles of dress; and, do you know, I gain great benefit in my business by watching the effect of various dresses on different forms and different complexions. Did you notice that grand trail and that lovely hat? I know just how they were made. I have been taking lessons all day, which I shall put to a practical use."

Not one word was said of Christ or of the sermon preached. How, thought I, can Jesus regard that company, with their display of ornaments and extravagant dress? What dishonor is shown to the house of God? Were Christ upon earth, and should he visit such churches, would he not drive out those desecrators of his Father's house?

But the greatest evil is the influence upon #172
 [#30p.172] the children and youth. Almost as soon as they come into the world, they are subjected to fashion's demands. Little children hear more of dress than of their salvation. They see their mothers more earnestly consulting the fashion-plates than the Bible. More visits are made to the dry-goods dealer and the milliner than to the church. The outward display of dress is made of greater consequence than the adornment of the character. Sharp reprimands are called forth for soiling the fine clothing, and the mind becomes peevish and irritable under continual restraint.

A deformed character does not disturb the mother as much as a soiled dress. The child hears more of dress than of virtue; for the mother is more familiar with fashion than with her Saviour. Her example too often surrounds the young with a poisonous atmosphere. Vice, disguised in fashion's garb, intrudes itself among the children.

Simplicity of dress will make a sensible woman appear to the best advantage. We judge of an individual's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire.

There is an ornament that will never perish, that will promote the happiness of all around us in this life, and will shine with undimmed lustre in the immortal future. It is the adorning of a meek and lowly spirit. God has bidden us to wear the richest dress upon the soul.[#30p.173] By every #173
 look into the mirror, the worshipers of fashion should be reminded of the neglected soul. Every hour squandered over the toilet should reprove them for leaving the intellect to lie waste. Then there might be a reformation that would elevate and ennoble all the aims and purposes of life. In-

stead of seeking golden ornaments for the exterior, an earnest effort would be put forth to secure that wisdom which is of more value than fine gold, yea, which is more precious than rubies.

Those who worship at fashion's altar have but little force of character and but little physical energy. They live for no great purpose, and their lives accomplish no worthy end. We meet everywhere women whose whole mind and heart are absorbed in their love of dress and display. The soul of womanhood is dwarfed and belittled, and her thoughts are centered upon her poor, despicable self. As a fashionably dressed young lady was passing several gentlemen on the street, one of them made some inquiries in regard to her. The answer was, "She makes a pretty ornament in her father's house, but otherwise she is of no use." It is deplorable that those who profess to be Christ's disciples should think it a fine thing to imitate the dress and manners of these useless ornaments.

#174 Peter gives valuable instruction concerning the dress of Christian women: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not ^[#30p.174]corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." All that we urge is compliance with the injunctions of God's word. Are we Bible readers, and followers of Bible teachings? Will we obey God, or conform to the customs of the world? Will we serve God or mammon? Can we expect to enjoy peace of mind and the approval of God, while walking directly contrary to the teachings of his word?

The apostle Paul exhorts Christians not to be conformed to the world, but to be transformed by the renewing of the mind, "that ye may prove what is that good, and acceptable, and perfect will of God." Many who profess to be children of God feel no scruples against conforming to the customs of the world in the wearing of gold and pearls and costly array. Those who are too conscientious to wear these things are regarded as narrow-minded, superstitious, and even fanatical. But it is God who condescends to give us these instructions; they are the declarations of Infinite Wisdom; and those who disregard them, do so at their own peril and loss. Those who cling to the ornaments forbidden in God's word, cherish pride and vanity in the heart. They desire to attract attention. Their dress says, Look at me; admire me. Thus the vanity inherent in human nature is steadily increasing by indulgence. When the mind is fixed upon pleasing God alone, all the needless embellishments of the person disappear. [#30p.175] #175

The apostle places the outward adorning in direct contrast with a meek and quiet spirit, and then testifies of the comparative value of the latter. "in the sight of God of great price." There is a decided contradiction between the love of outward adorning and the grace of meekness, the quiet spirit. It is only when we seek in all things to conform to the will of God that peace and joy will reign in the soul.

The love of dress endangers the morals, and makes woman the opposite of the Christian lady characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer, and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in

dress. He sees that the costly apparel stifles the desire to do good.

The more means persons expend in dress, the less they can have to feed the hungry and clothe the naked; and the streams of beneficence which should be constantly flowing are dried up. Every dollar saved by denying one's self of useless ornaments, may be given to the needy, or may be placed in the Lord's treasury, to sustain the gospel, to send missionaries to foreign countries, to multiply publications to carry rays of light to souls in the darkness of error. Every dollar used unnecessarily deprives the spender of a precious opportunity to do good.

#176 My sister, how much time have you spent on needless trimming, time for which you must render an account to God? [#30p.176] How much money expended to please your fancy, and win the admiration of hearts as vain as your own? It was God's money. How much good you might have done with it? And what a loss have you sustained in this life, and in the future, immortal life, by not doing this! Every soul will be judged according to the deeds done in the body. God reads purposes and motives. Every work and every secret thing is open to his all-seeing eye. No thought, word, or action escapes his notice. He knows whether we love and glorify him, or please and exalt ourselves. He knows whether we set our affections upon things above, where Christ sitteth at the right hand of God, or upon things earthly, sensual, and devilish.

When you place a useless or extravagant article of clothing upon your person, you are withholding from the naked. When you spread your tables with a needless variety of costly food, you are neglecting to feed the hungry. How stands your record, professed Christian? Do not, I beseech you, lay out in foolish and hurtful indul-

gences that which God requires in his treasury, and the portion which should be given to the poor. Let us not clothe ourselves with costly apparel, but, like women professing godliness, with good works. Let not the cry of the widow and the fatherless go up to Heaven against us. Let not the blood of souls be found on our garments. Let not precious probationary time be squandered in cherishing pride of heart. Are there no poor to be visited? no dim eyes for whom you can read the word of God? no desponding, discouraged^[#30p.177] ones that need your words of comfort and your prayers? #177

As God has prospered you, has not the indulgence of pride and vanity been steadily increasing? While you are devoting precious time to the study of dress, the inward adorning is neglected; there is no growth in grace. Instead of becoming more heavenly-minded, you are becoming more and more earthly-minded. Foolish and hurtful lusts, groveling appetites, becloud your sense of sacred things. Why will not every one who professes to love Jesus flee from those soul-destroying indulgences? The world is crazy after show and fashion and pleasure. Licentiousness is steadily and fearfully on the increase. Why will not Christians be true to their high profession?

Christ is ashamed of his professed followers. Wherein do we bear any resemblance to him? Wherein does our dress conform to the Bible requirements? I do not want the sins of the people upon me, and I will give the trumpet a certain sound. For years I have borne a plain and decided testimony upon this subject, in print and upon the speaker's stand. I have not shunned to declare the whole counsel of God. I must be clear of the blood of all. The fact that worldliness and pride bear almost universal sway, is no excuse for

one Christian to do as others do. God hath said, "Thou shalt not follow a multitude to do evil."

#178 Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. This leads to the neglect of grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts. Without delay, renounce the cause of your backsliding, because it is sin against your own soul and against God. Be not hardened by the deceitfulness of sin. Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God. I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline. If there is a continuance, in face of warnings and appeals and entreaties, to still follow the perverse will, it may be regarded as proof that the heart is in no way assimilated to Christ. Self and only self is the object of adoration, and one such professed Christian will lead many away from God.

#179 There is a terrible sin upon us as a people, that we have permitted our church-members to dress in a manner inconsistent with their faith. We must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized. [#30p.179]

Pure Education.

EDUCATION comprises more than a knowledge of books. Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment. We have had many fears that those

who take students into their houses, will not realize their responsibility, and will neglect to exert a proper influence over these youth. Thus students will fail to obtain all the benefit which they might receive at the College. The question too often arises, "Am I my brother's keeper? "What care, what burden or responsibility should I have for the students who occupy rooms in our house? I answer, The very same interest that you have for your own children.

Says Christ, "Love one another as I have loved you." The souls of the youth that are brought under your roof are as precious in the eyes of the Lord as are the souls of your own dear children. When young men and young women are separated from the softening, subduing influences of the home circle, it is the duty of those who have the care of them to make home influences for them. In this they would supply a great lack, and would be doing a work for God as verily as the minister in the desk. To throw around these students an influence which would preserve them from temptations to immorality, and lead them to Jesus, is a work which Heaven would approve. Grave responsibilities rest upon those who reside at the great center of the work, where [#30p.180] are #180 important interests to be sustained. Those who choose their homes at Battle Creek should be men and women of faith, of wisdom, and of prayer.

Hundreds of youth of various dispositions and of different education are associated in the school, and great care as well as much patience is required to balance in the right direction minds that have been warped by bad management. Some have never been disciplined, and others have been governed too much, and have felt, when away from the vigilant hands that held the reins of control, perhaps too tightly, that they

were free to do as they pleased. They despise the very thought of restraint. These varying elements brought together in our College, bring care, burdens and weighty responsibility, not only upon teachers, but on the entire church.

The students at our College are exposed to manifold temptations. They will be brought in contact with individuals of almost every stamp of mind and morals. Those who have any religious experience are censurable if they do not place themselves in a position to resist every evil influence. But many choose to follow inclination. They do not consider that they must make or mar their own happiness. It is in their own power to so improve their time and opportunities as to develop a character that will make them happy and useful.

#181 The youth who reside at Battle Creek are in constant danger, because they do not connect with Heaven. If they would be true to^[#30p.181] their profession, they might be living missionaries for God. By manifesting Christian interest, sympathy, and love, they might greatly benefit the youth who come to Battle Creek from other places. An earnest effort should be made to keep these strangers from choosing superficial, frivolous, pleasure-seeking associates. This class exert a demoralizing influence upon the College, upon the Sanitarium, and upon the Office of publication. Our numbers are constantly increasing, and vigilance and zeal to keep the fort are steadily decreasing. If they will open their eyes, all may see where these things are tending.

Many move to Battle Creek to give their children the advantages of the College, and at the same time do not feel their own responsibility in making this move. They do not realize that something more is to be considered than their own selfish interest; that they may be a hindrance instead of a blessing, unless they come with the full

purpose to do good as well as to get good. None need to lose their spirituality in coming to Battle Creek. It is not in the power of any to lead us astray from the path cast up for the ransomed of the Lord to walk in, if we will follow Christ. No one is compelled to copy the errors of professed Christians. If he sees the mistakes and faults of others, he will be responsible before God and before his fellow-men if he does not set a better example. But some make the faults of others an excuse for their own defects of character, and even copy the very objectionable traits which they condemn. Such persons^[#30p.182] strengthen those of whom they complain as pursuing an unchristian course. #182 With their eyes open, they walk into the enemy's snare. Not a few in Battle Creek have pursued this course. Some have come to the place where our institutions are located, with the selfish motive of making money. This class will be no help to the youth, either by precept or example.

The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than to redouble their own efforts to guard and control their children. Thus they cast upon those who feel the responsibility a tremendous burden. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work at Battle Creek, when the evils have been caused by just such a course as these parents themselves have pursued.

Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My

children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended, and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen^[#30p.183] by indulgence. If parents would do their duty, we would see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from him to perceive the devices of Satan and to resist his snares.

In this age of the world, children should have strict watch-care. They should be advised and restrained. Eli was cursed of God, because he did not promptly and decidedly restrain his wicked sons. There are parents at Battle Creek who are doing no better than did Eli. They are afraid to control their children. They see them serving Satan with a high hand, and pass it by as a disagreeable necessity, which must be endured because it cannot be cured.

Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in, and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions, and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard-rooms, and who engage in card-playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.

The young should be controlled by firm principle, that they may rightly improve the powers_[#30p.184] which God has given them. But youth #184 follow impulse so much and so blindly, without reference to principle, that they are constantly in danger. Since they cannot always have the guidance and protection of parents and guardians they need to be trained to self-reliance and self-control. They must be taught to think and act from conscientious principle.

Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise. There is the greatest need of temperance in amusements, as in every other pursuit. The character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? shall I cease to have his glory before me?

Card-playing should be prohibited. The associations and tendencies are dangerous. The prince of the powers of darkness presides in the gaming-room and wherever there is card-playing. Evil angels are familiar guests in these places. There is nothing in such amusements beneficial to soul or body. There is nothing to strengthen the intellect, nothing to store it with valuable ideas for future use. The conversation is upon trivial and degrading subjects. There is heard the unseemly jest, the low, vile talk, which demeans and destroys the true dignity of manhood. These games are the most senseless, useless, unprofitable, and dangerous_[#30p.185] employments the #185 youth can have. Those who engage in card-playing become intensely excited, and soon lose

all relish for useful and elevating occupations. Expertness in handling cards will soon lead to a desire to put this knowledge and tact to some use for personal benefit. A small sum is staked, and then a larger, until a thirst for gaming is acquired, which leads to certain ruin. How many has this pernicious amusement led to every sinful practice, to poverty, to prison, to murder, and to the gallows! And yet many parents do not see the terrible gulf of ruin that is yawning for our youth.

Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hot-bed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes, deprave the imagination, and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life, than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement.

There are modes of recreation which are highly beneficial to both mind and body. An
#186 [#30p.186] enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit.

The great God, whose glory shines from the heavens, and whose divine hand upholds mil-

lions of worlds, is our Father. We have only to love him, trust in him, as little children in faith and confidence, and he will accept us as his sons and daughters, and we shall be heirs to all the inexpressible glory of the eternal world. All the meek will he guide in judgment, the meek will he teach his way. If we will walk in obedience to his will, learn cheerfully and diligently the lessons of his providence, by-and-by he will say, Child, come home to the heavenly mansions I have prepared for you.

Accountable to God.

We are accountable to God for the wise improvement of every mental faculty and every physical power. Who can measure his responsibility? We must render an account for the influence which we exert. That which seems to us to be a small defect in our character, will be reproduced in others in a greater degree and thus the influence we have exerted for evil may be increased and perpetuated.

Let none venture to speak lightly of the cautions given by those whose duty it is to guard [#30p.187] their moral and spiritual welfare. The words may seem to be of little consequence, producing only a momentary impression on the minds of the hearers. But this is not all. In many cases, these words find a response in the unsanctified hearts of youth who have never submitted to caution or restraint. The influence of a thoughtless word may affect a soul's eternal destiny. Every person is exerting an influence upon the lives of others. We must be either as a light to brighten and cheer their path, or as a desolating tempest to destroy. We are either leading our associates upward to, happiness and immortal life, or downward to sorrow and eternal ruin. No man will perish alone in his iniquity. However con-

#187

tracted may be one's sphere of influence, it is exerted either for good or for evil. One man upon his death-bed exclaimed, "Gather up my influence, and bury it with me." Could this be done? No, no; like the thistle-seed it had been borne everywhere, and had taken root and yielded an abundant harvest.

There are few who form evil habits deliberately. By frequent repetition of wrong acts, habits are formed unconsciously, and become so firmly established that the most persistent effort is required to effect a change. We should never be slow in breaking up a sinful habit. Unless evil habits are conquered, they will conquer us, and destroy our happiness. There are many poor creatures, now miserable, disappointed, and degraded, a curse to all around them, who might have been useful and happy men, had they but improved their opportunities.^[#30p.188] Many youth waste the precious hours of life in idle daydreaming. Such persons have not much force of character, or strength of principle. Many drift about, the sport of every changing circumstance. They are ever looking to others for sympathy, vainly depending upon others for happiness. All who pursue this, course will wreck their hopes, both for this life and for the life to come.

Young persons who are thrown into one another's society may make their association a blessing or a curse. They may edify, bless, and strengthen one another, improving in deportment in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence.

Jesus will be the helper of all who put their trust in him. Those who are connected with Christ have happiness at their command. They follow in the path where their Saviour leads, for his sake crucifying self, with the affections and

lusts. These persons have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.

It rests with yourselves, young men and young women, whether you will become persons of truth of integrity and real usefulness. You should be ready and resolute to take your stand for the right, under all circumstances. Our wrong habits cannot be taken to Heaven with us and unless overcome here, they will shut us out of the abode of the righteous. Bad habits, when opposed, will offer the most vigorous resistance; but if the warfare is kept up, with [#30p.189]energy, and perseverance, they may be conquered. #189

In order to form correct habits, we should seek the company of persons of sound moral and religious influence. We should constantly bear in mind that we may be fitting to inhabit the heavenly courts. The precious hours of probation are granted that we may remove every defect from the character; and we should seek to do this, not only that we may obtain the future life, but that we may be useful here. Young men and young women should regard a good character as a capital of more value than gold or silver or stocks. It will be unaffected by panics and failures, and will bring rich returns when earthly possessions are swept away. The youth need a higher, nobler view of the value of Christian character. Sin blinds the eyes and defiles the heart. Integrity, firmness, perseverance, are qualities which all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible, a power which makes him strong to do good, strong to resist evil, strong to bear adversity. It is here that true excellence of character shines forth with the greatest luster.

Strength of character consists of two things, power of will, and power of self-control.

Many youth mistake strong, uncontrolled passions for strength of character. But the truth is, that he who is mastered by his passions is a weak man. The real greatness and nobility of the man is measured by the strong feelings which he subdues, not by the power of the feelings that subdue him. The strongest man^[#30p.190] is he who, while sensitive to abuse, will yet restrain passion and forgive his enemies. Such men are true heroes.

Many have such meager ideas of what they may become, that they will ever remain dwarfed and narrow, when, if they would improve the powers which God has given them, they might develop a noble character, and exert an influence that would win souls to Christ. Knowledge is power; but intellectual ability, without goodness of heart, is a power for evil.

God has given us our intellectual and moral powers: but to a great extent every person is the architect of his own character. Every day the structure is going up. The word of God warns us to take heed how we build, to see that our building is founded upon the Eternal Rock. The time is coming when our work will stand revealed just as it is. Now is the time for all to cultivate the powers which God has given them, that they may form characters for usefulness here, and for the higher life hereafter.

Every act of life, however unimportant, has its influence in forming the character. A good character is more precious than worldly possessions; and the work of forming it is the noblest in which men can engage.

Characters formed by circumstance are changeable and discordant, a mass of contraries. Their possessors have no high aim or purpose in life. They have no ennobling influence upon the character of others. They are purposeless and powerless.^[#30p.191]

The little span of life allotted us here should be wisely improved. God would have his church a living, devoted, working church. But our people as a body are far from this now. God calls for strong, brave souls, for active, living Christians, who are following the true Pattern, and who will exert a decided influence for God and the right. The Lord has committed to us, as a sacred trust, most important and solemn truths and we should show their influence upon our lives and characters. E.G.W.

The Facts in the Case.

We call attention to the article, commencing on page 99, headed, The Tract Societies. We wish to particularly notice the point in the article treated on page 100, relative to the brethren and sisters taking stock in the Seventh-day Adventist Publishing Association located at Battle Creek, Michigan. May the article be read with care, and may all those who have taken but little or no stock in the Association, who are able to do so, come nobly and liberally up to the work, and thus relieve the REVIEW Office from its present embarrassment. The facts in the case are here given:--

1. The value of all the property of the Association, including real estate, personal, and the value of its lists of subscribers and copyrights of books, is not less than \$180,000. 2. The Association owes not less than \$65,000. 3. This leaves, after debts are paid, \$115,000. 4. The entire sum given in stock and donations is \$35,000.^[#30p.192] 5. This showing proves the faithfulness and sacrifices of those who have toiled at the REVIEW Office for limited pay. For each dollar taken in stock, or donated to the Association, we can show two dollars earned. #192

The publishing houses of other young and small denominations are never self-staining, and large sums are raised, annually by their patrons and friends, to make up the deficiency. But this Office, notwithstanding it has borne burdens for all our other institutions, and has been a succorer of the Health Institute, the College, the Pacific Press, and the Tract Society,

can now show three dollars for one raised by its patrons and friends.

But it is a shame that our oldest publishing house should pay interest on \$65,000. This interest money, amounting to about \$4,000 annually, is needed to do justice to the faithful men and women who toil early and late, by being properly divided among them in raising their wages to living rates.

We appeal to those of our brethren who have taken but little or no stock in the Association to now come forward to our help. You are a large class compared with the devoted and self-sacrificing few who took stock liberally at an early day in our history, before calls were made for other institutions. Not one-fifth of our brethren and sisters, who are able to take shares at \$10.00 each, all the way from one to twenty; have taken as much as one share. There are no reasons why stock to the amount of \$75,000 should not be taken during the year 1881.

Read carefully and prayerfully pages 99-124, and in the fear of God act a liberal part for the benefit of our publishing houses, which are the right arm of our strength. J.W.