

TESTIMONY FOR THE CHURCH

No. 14

BY ELLEN G. WHITE

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Publishing Personal Testimonies

In Testimony No. 13 I gave a brief sketch of our labors and trials from December 19, 1866, to October 21, 1867. In these pages I will notice the less painful experience of the past five months. During this time I have written many personal testimonies. And for many persons whom I have met in our field of labor during the past five months I have testimonies still to write as I find time and have strength, but just what my duty is in relation to these personal testimonies has long been a matter of no small anxiety to me. With a few exceptions I have sent them to the ones to whom they related and have left these persons to dispose of them as they chose. The results have been various: 1. Some have thankfully received the testimonies and have responded to them in a good spirit and have profited by them. These have been willing that their brethren should see the testimonies and have freely and fully confessed their faults.

2. Others have acknowledged that the testimonies to them were true, but after reading them have laid them away to remain in silence, while they have made but little change in their lives. These testimonies related more or less to the churches to which these persons belonged, who could also have been benefited by them. But all this was lost in consequence of these testimonies' being held private.

3. Still others have rebelled against the testimonies. Some of these have responded in a fault finding spirit. Some have shown bitterness, anger, and wrath, and in return for my toil and pains in writing the testimonies they have turned upon us to injure us all they could; while others have held me for hours in personal interviews to pour into my ears and my aching heart their complaints, murmurings, and self-justifications, perhaps appealing to their own sympathies with weeping, and losing sight of their own faults and sins. The influence of these things has been terrible upon me and has sometimes driven me nearly to distraction. That which has followed from the conduct of these unconsecrated, unthankful persons has cost me more suffering and has worn upon my courage and health ten times more than all the toil of writing the testimonies. And all this has been suffered by me, and my brethren and sisters generally have known nothing about it. They have had no just idea of the amount of wearing labor of this kind which I have had to perform, nor of the burdens and sufferings unjustly thrown upon me. I have given some personal communications in several numbers of my testimonies, and in some cases persons have been offended because I did not publish all such communications. On account of their number this would be hardly possible, and it would be improper from the fact that some of them relate to sins which need not, and should not, be made public. But I have finally decided that many of these personal testimonies should be published, as they all contain more or less reproof and instruction which apply to hundreds or thousands of others in similar condition. These should have the light which God has seen fit to give which meets their cases. It is a wrong to shut it away from them by sending it to one person or to one place, where it is kept as a light under a bushel. My convictions of duty on this point have been greatly strengthened by the following dream: A grove of evergreens was presented before me. Several, including myself, were laboring among them. I was bidden to closely inspect the trees and see if they were in a flourishing condition. I observed

that some were being bent and deformed by the wind, and needed to be supported by stakes. I was carefully removing the dirt from the feeble and dying trees to ascertain the cause of their condition. I discovered worms at the roots of some. Others had not been watered properly and were dying from drought. The roots of others had been crowded together to their injury. My work was to explain to the workmen the different reasons why these trees did not prosper. This was necessary from the fact that trees in other grounds were liable to be affected as these had been, and the cause of their not flourishing and how they should be cultivated and treated must be made known.

In this testimony I speak freely of the case of Sister Hannah More, not from a willingness to grieve the Battle Creek church, but from a sense of duty. I love that church notwithstanding their faults. I know of no church that in acts of benevolence and general duty do so well. I present the frightful facts in this case to arouse our people everywhere to a sense of their duty. Not one in twenty of those who have a good standing with Seventh-day Adventists is living out the self-sacrificing principles of the word of God. But let not their enemies, who are destitute of the first principles of the doctrine of Christ, take advantage of the fact that they are reprov'd. This is evidence that they are the children of the Lord. Those who are without chastisement, says the apostle, are bastards and not sons. Then let not these illegitimate children boast over the lawful sons and daughters of the Almighty.

The Health Institute

In former numbers of Testimonies for the Church I have spoken of the importance of Seventh-day Adventists' establishing an institution for the benefit of the sick, especially for the suffering and sick among us. I have spoken of the ability of our people, in point of means, to do this; and have urged that, in view of the importance of this branch of the great work of preparation to meet the Lord with gladness of heart, our people should feel themselves called upon, according to their ability, to put a portion of their means into such an institution. I have also pointed out, as they were shown to me, some of the dangers to which physicians, managers, and others would be exposed in the prosecution of such an enterprise; and I did hope that the dangers shown me would be avoided. In this, however, I enjoyed hope for a time, only to suffer disappointment and grief.

I had taken great interest in the health reform and had high hopes of the prosperity of the Health Institute. I felt, as no other one could feel, the responsibility of speaking to my brethren and sisters in the name of the Lord concerning this institution and their duty to furnish necessary means, and I watched the progress of the work with intense interest and anxiety. When I saw those who managed and directed, running into the dangers shown me, of which I had warned them in public and also in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped was one where sacrifice, hospitality, faith, and piety should be the ruling principles. But when unqualified calls were made for large sums of money, with the statement that stock taken would pay large per cent; when the brethren who occupied positions in the institution seemed more than willing to take larger wages than those were satisfied with who filled other and equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute, manifested in the use of Mr., Miss, and Mrs., instead of Brother and Sister, and in popular amusements, in which all could engage in a sort of comparatively innocent frolic—when I saw these things, I said: This is not that which was shown me as an institution for the sick which would share the signal blessing of God. This is another thing.

And yet calculations for more extensive buildings were made, and calls for large sums of money were urged. As it was then managed, I could but regard the Institute, on the whole, as a curse. Although some were

benefited healthwise, the influence on the church at Battle Creek and upon brethren and sisters who visited the Institute was so bad as to overbalance all the good that was done; and this influence was reaching churches in this and other states, and was terribly destructive to faith in God and in the present truth. Several who came to Battle Creek humble, devoted, confiding Christians, went away almost infidels. The general influence of these things was creating prejudice against the health reform in very many of the most humble, the most devoted, and the best of our brethren, and was destroying faith in my Testimonies and in the present truth.

It was this state of matters relative to the health reform and the Health Institute, with which other things were brought to bear, that made it my duty to speak as I did in Testimony No. 13. I well knew that that would produce a reaction and trial in many minds. I also knew that a reaction must come sooner or later, and, for the good of the Institute and the cause generally, the sooner the better. Had matters been moving in a wrong direction, to the injury of precious souls and the cause generally, the sooner this could be checked, and they be properly directed the better. The further the advance, the greater the ruin, the greater the reaction, and the greater the general discouragement. The misdirected work must have such a check; there must be time to correct errors and start again in the right direction.

The good work wrought for the church at Battle Creek last fall, the thorough reform and turning to the Lord by physicians, helpers, and managers at the Health Institute, and the general agreement of our brethren and sisters in all parts of the field relative to the great object of the Health Institute and the manner it should be conducted, to which is added the varied experience of more than one year, not only in the wrong course, but also in a right direction, give me more confidence that the health reform and the Health Institute will prove a success than I ever had before. I still fondly hope to see the Health Institute at Battle Creek prospering and in every respect the institute shown me. But it will take time to fully correct and outgrow the errors of the past. With the blessing of God this can and will be done.

The brethren who have stood at the head of this work have appealed to our people for means, on the ground that the health reform is a part of the great work connected with the third angel's message. In this they have been right. It is a branch of the great, charitable, liberal, sacrificing, benevolent work of God. Then why should these brethren say: "Stock in the Health Institute will pay a large per cent," "it is a good investment," "a paying thing"? Why not as well talk of stock in the Publishing Association paying a large per cent? If these are two branches of the same great, closing work of preparation for the coming of the Son of man, why not? Or why not make them both matters of liberality? The pen and the voice that appealed to the friends of the cause in behalf of the publishing fund held out no such inducements. Why, then, represent to wealthy, covetous Sabbathkeepers that they may do great good by investing their means in the Health Institute, and at the same time retain the principal, and also receive large per cent for the simple use of it? The brethren were called upon to donate for the Publishing Association, and they nobly and cheerfully sacrificed unto the Lord, following the example of the one who made the call, and the blessing of God has been upon that branch of the great work. But it is to be feared that His displeasure is upon the manner in which funds have been raised for the Health Institute, and that His blessing will not be upon that institution to the full, till this wrong shall be corrected. In my appeal to the brethren in behalf of such an institution, in Testimony No. 11, page 492, I said:

"I was shown that there is no lack of means among Sabbathkeeping Adventists. At present their greatest danger is in their accumulations of property. Some are continually increasing their cares and labors; they are overcharged. The result is, God and the wants of His cause are nearly forgotten by them; they are spiritually dead. They are required to make a sacrifice to God, an offering. A sacrifice does not increase, but decreases and consumes."

My view of this matter of means was that there should be “a sacrifice to God, an offering;” and I never received any other idea. But if the principal is to be held good by stockholders, and they are to draw a certain per cent, where is the decrease, or the consuming sacrifice? And how are the dangers of those Sabbathkeepers who are accumulating property decreased by the present plan of holding stock in the Institute? Their dangers are only increased. And here is an additional excuse for their covetousness. In investing in stock in the Institute, held as a matter of sale and purchase like any other property, they do not sacrifice. As a large per cent is held out as an inducement, the spirit of gain, not sacrifice, leads them to invest so largely in the stock of the Institute that they have but little if anything to give to sustain other and still more important branches of the work. God requires of these close, covetous, worldly persons a sacrifice for suffering humanity. He calls on them to let their worldly possessions decrease for the sake of the afflicted ones who believe in Jesus and the present truth. They should have a chance to act in full view of the decisions of the final judgment, as described in the following burning words of the King of kings:

Matthew 25:34-46: “Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

“Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment; but the righteous into life eternal.”

Again on page 494 of Testimony No. 11, I said: “There is a liberal supply of means among our people, and if all felt the importance of the work, this great enterprise could be carried forward without embarrassment. All should feel a special interest in sustaining it. Especially should those who have means invest in this enterprise. A suitable home should be fitted up for the reception of invalids that they may, by the use of proper means and the blessing of God, be relieved of their infirmities and learn how to take care of themselves and thus prevent sickness.

“Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. They have so much of their treasure upon the earth that their hearts are on their treasure. Much the larger share of their treasure is in this world, and but little in heaven; therefore their affections are placed on earthly possessions instead of on the heavenly inheritance. There is now a good opportunity for them to use their means for the benefit of suffering humanity and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has entrusted means should now come up to the work and use their means to His glory. To those who through covetousness withhold their means, it will prove a curse rather than a blessing.”

In what I have been shown and what I have said, I received no other idea, and designed to give no other, than that the raising of funds for this branch of the work was to be a matter of liberality, the same as for the support of other branches of the great work. And although the change from the present plan to one that

can be fully approved of the Lord may be attended with difficulties and require time and labor, yet I think that it can be made with little loss of stock already taken, and that it will result in a decided increase of capital donated to be used in a proper manner to relieve suffering humanity.

Many who have taken stock are not able to donate it. Some of these persons are suffering for the very money which they have invested in stock. As I travel from state to state, I find afflicted ones standing on the very verge of the grave, who should go to the Institute for a while, but cannot for want of the means they have in Institute stock. These should not have a dollar invested there. One case in Vermont I will mention. As early as 1850 this brother became a Sabbathkeeper, and from that date he contributed liberally to the several enterprises that have been undertaken to advance the cause, till he became reduced in property. Yet when the urgent, unqualified call came for the Institute, he took stock to the amount of one hundred dollars. At the meeting at ---- he introduced the case of his wife, who is very feeble, and who can be helped, but must be helped soon, if ever. He also stated his circumstances, and said that if he could command the one hundred dollars then in the Institute, he could send his wife there to be treated; but as it was, he could not. We replied that he should never have invested a dollar in the Institute, that there was a wrong in the matter which we could not help, and there the matter dropped. I do not hesitate to say that this sister should be treated, a few weeks at least, at the Institute free of charge. Her husband is able to do but little more than to pay her fare to and from Battle Creek.

The friends of humanity, of truth and holiness, should act in reference to the Institute on the plan of sacrifice and liberality. I have five hundred dollars in stock in the Institute, which I wish to donate, and if my husband succeeds with his anticipated book, he will give five hundred dollars more. Will those who approve this plan please address us at Greenville, Montcalm County, Michigan, and state the sums they wish to donate, or to invest in stock to be held as the stock in the Publishing Association is held. When this is done, then let the donations come in as needed; let the sums, small and large, come in. Let means be expended judiciously. Let charges for patients be as reasonable as possible. Let brethren donate to partly pay the expenses at the Institute of the suffering, worthy poor among them. Let the feeble ones be led out, as they can bear it, to cultivate the beautifully situated acres owned by the Institute. Let them not do this with the narrow idea of pay, but with the liberal idea that the expense of the purchase of them was a matter of benevolence for their good. Let their labor be a part of their prescription, as much as the taking of baths. Let benevolence, charity, humanity, sacrifice for others' good, be the ruling idea with physicians, managers, helpers, patients, and with all the friends of Jesus, far and near, instead of wages, good investment, a paying thing, stock that will pay. Let the love of Christ, love for souls, sympathy for suffering humanity, govern all we say and do relative to the Health Institute.

Why should the Christian physician, who is believing, expecting, looking, waiting, and longing for the coming and kingdom of Christ, when sickness and death will no longer have power over the saints, expect more pay for his services than the Christian editor or the Christian minister? He may say that his work is more wearing. That is yet to be proved. Let him work as he can endure it, and not violate the laws of life which he teaches to his patients. There are no good reasons why he should overwork and receive large pay for it, more than the minister or the editor. Let all who act a part in the Institute and receive pay for their services, act on the same liberal principle. No one should be suffered to remain as helper in the Institute who does it simply for pay. There are those of ability who, for the love of Christ, His cause, and the suffering followers of their Master, will fill stations in that Institute faithfully and cheerfully, and with a spirit of sacrifice. Those who have not this spirit should remove and give place to those who have it.

As nearly as I am able to judge, one half of the afflicted among our people who should spend weeks or months at the Institute are not able to pay the entire expense of the journey and a tarry there. Shall poverty

keep these friends of our Lord from the blessings which He has so bountifully provided? Shall they be left to struggle on with the double burden of feebleness and poverty? The wealthy feeble ones, who have all the comforts and conveniences of life, and are able to hire their hard work done, may, with care and rest, by informing themselves and taking home treatment, enjoy a very comfortable state of health without going to the Institute. But what can our poor, feeble brethren or sisters do to recover health? They may do something, but poverty drives them to labor beyond what they are really able. They have not even all the comforts of life; and as for conveniences in house-room, furniture, means of taking baths, and arrangements for good ventilation, they do not have them. Perhaps their only room is occupied by a cookstove, winter and summer; and it may be that all the books they have in the house, excepting the Bible, could be held between the thumb and finger. They have no money to buy books that they may read and learn how to live. These dear brethren are the very ones who need help. Many of them are humble Christians. They may have faults, and some of these may reach far back and be the cause of their present poverty and misery. And yet they may be living up to duty better than we who have the means to improve our own condition and that of others. These must be patiently taught and cheerfully helped.

But they must be willing and anxious to be taught. They must cherish a spirit of gratitude to God and their brethren for the help they receive. Such persons generally have no just ideas of the real expense of treatment, board, room, fuel, etc., at a Health Institute. They do not realize the magnitude of the great work of present truth and reform, and the many calls for the liberalities of our people. They may not be aware that the numbers of our poor are many times larger than the numbers of our rich. And they may not also feel the force of the frightful fact that a majority of these wealthy ones are holding on to their riches and are in the sure road to perdition.

These poor afflicted persons should be taught that when they murmur at their lot and against the wealthy on account of their covetousness, they commit a great sin in the sight of heaven. They should first understand that their sickness and poverty are misfortunes most generally caused by their own sins, follies, and wrongs; and if the Lord puts it into the hearts and minds of His people to help them, it should inspire in them feelings of humble gratitude to God and His people. They should do all in their power to help themselves. If they have relatives who can and will defray their expenses at the Institute, these should have the privilege.

And in view of the many poor and afflicted ones who must, to a greater or less extent, be objects of the charity of the Institute, and because of the lack of funds and the want of accommodations at the present time, the stay of such at the Institute must be brief. They should go there with the idea of obtaining, as fast and as far as possible, a practical knowledge of what they must do, and what they must not do, to recover health and to live healthfully. The lectures which they hear while at the Institute, and good books from which to learn how to live at home, must be the main reliance of such. They may find some relief during a few weeks spent at the Institute, but will realize more at home in carrying out the same principles. They must not rely on the physicians to cure them in a few weeks, but must learn so to live as to give nature a chance to work the cure. This may commence during a few weeks' stay at the Institute, and yet it may require years to complete the work by correct habits at home.

A man may spend all that he has in this world at a Health Institute, and find great relief, and may then return to his family and to his old habits of life, and in a few weeks or months be in a worse condition of health than ever before. He has gained nothing; he has spent his limited means for nothing. The object of the health reform and the Health Institute is not, like a dose of "Painkiller" or "Instant Relief," to quiet the pains of today. No, indeed! Its great object is to teach the people how to live so as to give nature a chance to remove and resist disease.

To the afflicted among our people I wish to say, Be not discouraged. God has not forsaken His people and His cause. Make known your state of health and your ability to meet the expenses of a stay at the Institute to the physicians, addressing Health Institute, Battle Creek, Michigan. Are you diseased, running down, feeble, then do not delay till your case is hopeless. Write immediately. But I must say again to the poor: At present but little can be done to help you, on account of capital already raised being invested in material and buildings. Do all you possibly can for yourselves, and others will help you some.

Sketch of Experience

From October 21, 1867 to December 22, 1867

Our labor with the Battle Creek church had just closed, and, notwithstanding we were much worn, we had been so refreshed in spirit as we witnessed the good result that we cheerfully joined Brother J. N. Andrews in the long journey to Maine. On the way we held a meeting at Roosevelt, New York. Testimony No. 13 was doing its work, and those brethren who had taken part in the general disaffection were beginning to see things in their true light. This meeting was one of hard labor, in which pointed testimonies were given. Confessions were made, followed by a general turning to the Lord on the part of backsliders and sinners.

Our labors in Maine commenced with the Conference at Norridgewock the first of November. The meeting was large. As usual, my husband and myself bore a plain and pointed testimony in favor of truth and proper discipline, and against the different forms of error, confusion, fanaticism, and disorder naturally growing out of a want of such discipline. This testimony was especially applicable to the condition of things in Maine. Disorderly spirits who professed to observe the Sabbath were in rebellion and labored to diffuse the disaffection through the Conference. Satan helped them, and they succeeded to some extent. The details are too painful and of too little general importance to be given here.

It may be enough to say at this time that in consequence of this spirit of rebellion, faultfinding, and, with some, a sort of babyish jealousy, murmuring, and complaining, our work in Maine, which might have been done in two weeks, required seven weeks of the most trying, laborious, and disagreeable toil. Five weeks were lost, yes, worse than lost, to the cause in Maine; and our people in other portions of New England, New York, and Ohio were deprived of five general meetings in consequence of our being held in Maine. But as we left that state we were comforted with the fact that all had confessed their rebellion, and that a few had been led to seek the Lord and embrace the truth. The following, relative to ministers, order, and organization, has a special application to the condition of things in Maine.

Ministers, Order, and Organization

Some ministers have fallen into the error that they cannot have liberty in speaking unless they raise their voices to a high pitch and talk loud and fast. Such should understand that noise and loud, hurried speaking are not evidence of the presence of the power of God. It is not the power of the voice that makes the lasting impression. Ministers should be Bible students, and should thoroughly furnish themselves with the reasons of our faith and hope, and then, with full control of the voice and feelings, they should present these in such a manner that the people can calmly weigh them and decide upon the evidences given. And as ministers feel the force of the arguments which they present in the form of solemn, testing truth, they will have zeal and earnestness according to knowledge. The Spirit of God will sanctify to their own souls the truths which they present to others, and they will be watered themselves while they water others.

I saw that some of our ministers do not understand how to preserve their strength so as to be able to perform the greatest amount of labor without exhaustion. Ministers should not pray so loud and long as to exhaust their strength. It is not necessary to weary the throat and lungs in prayer. God's ear is ever open to hear the heartfelt petitions of His humble servants, and He does not require them to wear out the organs of speech in addressing Him. It is the perfect trust, the firm reliance, the steady claiming of the promises of God, the simple faith that He is and that He is a rewarder of all those who diligently seek Him, that prevails with God.

Ministers should discipline themselves and learn how to perform the greatest amount of labor in the brief period allotted them, and yet preserve a good degree of strength, so that if an extra effort should be required, they may have a reserve of vital force sufficient for the occasion, which they can employ without injuring themselves. Sometimes all the strength they have is needed to put forth effort at a given point, and if they have previously exhausted their fund of strength and cannot command the power to make this effort, all they have done is lost. At times all the mental and physical energies may be drawn upon to make the very strongest stand, to array evidences in the clearest light, and set them before the people in the most pointed manner, and urge them home by the strongest appeals. As souls are on the point of leaving the enemy's ranks and coming up on the Lord's side, the contest is most severe and close. Satan and his angels are unwilling that any who have served under the banner of darkness should take their position under the bloodstained banner of Prince Immanuel.

I was shown opposing armies who had endured a painful struggle in battle. The victory was gained by neither, and at length the loyal realize that their strength and force is wearing away, and that they will be unable to silence their enemies unless they make a charge upon them and obtain their instruments of warfare. It is then, at the risk of their lives, that they summon all their powers and rush upon the foe. It is a fearful struggle; but victory is gained, the strongholds are taken. If at the critical period the army is so weak through exhaustion that it is impossible to make the last charge and batter down the enemy's fortifications, the whole struggle of days, weeks, and even months is lost; and many lives are sacrificed and nothing gained.

A similar work is before us. Many are convinced that we have the truth, and yet they are held as with iron bands; they dare not risk the consequences of taking their position on the side of truth. Many are in the valley of decision, where special, close, and pointed appeals are necessary to move them to lay down the weapons of their warfare and take their position on the Lord's side. Just at this critical period Satan throws the strongest bands around these souls. If the servants of God are all exhausted, having expended their fund of physical and mental strength, they think they can do no more, and frequently leave the field entirely, to commence operations elsewhere. And all, or nearly all, the time, means, and labor have been spent for nought. Yes, it is worse than if they had never commenced the work in that place, for after the people have been deeply convicted by the Spirit of God, and brought to the point of decision, and are left to lose their interest, and decide against these evidences, they cannot as easily be brought where their minds will again be agitated upon the subject. They have in many cases made their final decision.

If ministers would preserve a reserve force, and at the very point where everything seems to move the hardest, then make the most earnest efforts, the strongest appeals, the closest applications, and, like valiant soldiers, at the critical moment make the charge upon the enemy, they would gain the victory. Souls would have strength to break the bands of Satan and make their decisions for everlasting life. Well-directed labor at the right time will make a long-trying effort successful, when to leave the labor even for a few days will in many cases cause an entire failure. Ministers must give themselves as missionaries to the work and learn how to make their efforts to the very best advantage.

Some ministers at the very commencement of a series of meetings become very zealous, take on burdens which God does not require them to bear, exhaust their strength in singing and in long, loud praying and talking, and then are worn out and must go home to rest. What was accomplished in that effort? Literally nothing. The laborers had spirit and zeal, but lacked understanding. They manifested no wise generalship. They rode upon the chariot of feeling, but there was not one victory gained against the enemy. His stronghold was not taken.

I was shown that ministers of Christ should discipline themselves for the warfare. Greater wisdom is required in generalship in the work of God than is required of the generals engaged in national battles. Ministers of God's choosing are engaged in a great work. They are warring not merely against men, but against Satan and his angels. Wise generalship is required here. They must become Bible students and give themselves wholly to the work. When they commence labor in a place, they should be able to give the reasons of our faith, not in a boisterous manner, not with a perfect storm, but with meekness and fear. The power which will convince is strong arguments presented in meekness and in the fear of God.

Able ministers of Christ are required for the work in these last days of peril, able in word and doctrine, acquainted with the Scriptures, and understanding the reasons of our faith. I was directed to these scriptures, the meaning of which has not been realized by some ministers: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The man of God, the minister of Christ, is required to be thoroughly furnished unto all good works. A pompous minister, all dignity, is not needed for this good work. But decorum is necessary in the desk. A minister of the gospel should not be regardless of his attitude. If he is the representative of Christ, his deportment, his attitude, his gestures, should be of such a character as will not strike the beholder with disgust. Ministers should possess refinement. They should discard all uncouth manners, attitudes, and gestures, and should encourage in themselves humble dignity of bearing. They should be clothed in a manner befitting the dignity of their position. Their speech should be in every respect solemn and well chosen. I was shown that it is wrong to make coarse, irreverent expressions, relate anecdotes to amuse, or present comic illustrations to create a laugh. Sarcasm and playing upon the words of an opponent are all out of God's order. Ministers should not feel that they can make no improvement in voice or manners; much can be done. The voice can be cultivated so that quite lengthy speaking will not injure the vocal organs.

Ministers should love order and should discipline themselves, and then they can successfully discipline the church of God and teach them to work harmoniously like a well-drilled company of soldiers. If discipline and order are necessary for successful action on the battlefield, the same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character than those for which opposing forces contend upon the field of battle. In the conflict in which we are engaged, eternal interests are at stake.

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion,

distraction, and disorganization. All who desire the co-operation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and prevent successful action.

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves and choose their own course, independent of their brethren.

I was pointed back to the children of Israel. Very soon after leaving Egypt they were organized and most thoroughly disciplined. God had in His special providence qualified Moses to stand at the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians, and in generalship he could not be surpassed by any man. The Lord did not leave His holy tabernacle to be borne indiscriminately by any tribe that might choose. He was so particular as to specify the order He would have observed in bearing the sacred ark and to designate a special family of the tribe of the Levites to bear it. When it was for the good of the people and for the glory of God that they should pitch their tents in a certain place, God signified His will to them by causing the pillar of cloud to rest directly over the tabernacle, where it remained until He would have them journey again. In all their journeyings they were required to observe perfect order. Every tribe bore a standard with the sign of their father's house upon it, and each tribe was required to pitch under its own standard. When the ark moved, the armies journeyed, the different tribes marching in order, under their own standards. The Levites were designated by the Lord as the tribe in the midst of whom the sacred ark was to be borne, Moses and Aaron marching just in front of the ark, and the sons of Aaron following near them, each bearing trumpets. They were to receive directions from Moses, which they were to signify to the people by speaking through the trumpets. These trumpets gave special sounds which the people understood, and directed their movements accordingly.

A special signal was first given by the trumpeters to call the attention of the people; then all were to be attentive and obey the certain sound of the trumpets. There was no confusion of sound in the voices of the trumpets, therefore there was no excuse for confusion in movements. The head officer of each company gave definite directions in regard to the movements they were required to make, and none who gave attention were left in ignorance of what they were to do. If any failed to comply with the requirements given by the Lord to Moses, and by Moses to the people, they were punished with death. It would be no excuse to plead that they knew not the nature of these requirements, for they would only prove themselves willingly ignorant, and would receive the just punishment for their transgression. If they did not know the will of God concerning them, it was their own fault. They had the same opportunities to obtain the knowledge imparted as others of the people had, therefore their sin of not knowing, not understanding, was as great in the sight of God as if they had heard and then transgressed.

The Lord designated a special family of the tribe of Levi to bear the ark; and others of the Levites were specially appointed of God to bear the tabernacle and all its furniture, and to perform the work of setting up and taking down the tabernacle. And if any man from curiosity or from lack of order got out of his place and touched any part of the sanctuary or furniture, or even came near any of the workmen, he was to be put to death. God did not leave His holy tabernacle to be borne, erected, and taken down, indiscriminately, by any tribe who might choose the office; but persons were chosen who could appreciate the sacredness of the work in which they were engaged. These men appointed of God were directed to impress upon the people the special sacredness of the ark and all that appertained thereunto, lest they should look upon these things without realizing their holiness and should be cut off from Israel. All things pertaining to the most holy place were to be looked upon with reverence.

The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God's wise arrangements—this faithful picture is hung up before us as a warning lest we follow their example of disobedience and fall like them.

“But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” Has God changed from a God of order? No; He is the same in the present dispensation as in the former. Paul says: “God is not the author of confusion, but of peace.” He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel.

Further Labors

Experiences from December 23, 1867 to February 1, 1868

I will now resume the sketch of incidents, and perhaps I cannot better give an idea of our labors up to the time of the Vermont meeting than by copying a letter which I wrote to our son at Battle Creek, December 27, 1867:

“My dear son Edson, “I am now seated at the desk of Brother D. T. Bourdeau, at West Enosburgh, Vermont. After our meeting closed at Topsham, Maine, I was exceedingly weary. While packing my trunk, I nearly fainted from weariness. The last work I did there was to call Brother Howard's family together and have a special interview with them. I spoke to this dear family, giving words of exhortation and comfort, also of correction and counsel to one connected with them. All I said was fully received and was followed by confession, weeping, and great relief to Brother and Sister Howard. This is crossing work for me and wears me much.

“After we were seated in the cars, I lay down and rested about one hour. We had an appointment that evening at West-brook, Maine, to meet the brethren from Portland and vicinity. We made our home with the kind family of Brother Martin. I was not able to sit up during the afternoon; but, being urged to attend

the meeting in the evening, I went to the schoolhouse, feeling that I had not strength to stand and address the people. The house was filled with deeply interested listeners. Brother Andrews opened the meeting, and spoke a short time; your father followed with remarks. I then arose, and had spoken but a few words, when I felt my strength renewed; all my feebleness seemed to leave me, and I spoke about one hour with perfect freedom. I felt inexpressible gratitude for this help from God at the very time when I so much needed it. On Wednesday evening I spoke with freedom nearly two hours upon the health and dress reforms. To have my strength so unexpectedly renewed, when I had felt completely exhausted before these two meetings, has been a source of great encouragement to me.

“We enjoyed our visit with the family of Brother Martin, and hope to see their dear children give their hearts to Christ, and with their parents war the Christian warfare, and wear the crown of immortality when the victory shall be gained. “Thursday we went into Portland again and took dinner with the family of Brother Gowell. We had a special interview with them, which we hope will result in their good. We feel a deep interest for the wife of Brother Gowell. This mother’s heart has been torn by seeing her children in affliction and in death, and laid in the silent grave. It is well with the sleepers. May the mother yet seek all the truth, and lay up a treasure in heaven, that when the Life-giver shall come to bring the captives from the great prison house of death, father, mother, and children may meet, and the broken links of the family chain be reunited, no more to be severed.

“Brother Gowell took us to the cars in his carriage. We had just time to get on the train before it started. We rode five hours, and found Brother A. W. Smith at the Manchester depot, waiting to take us to his home in that city. Here we expected to find rest one night; but, lo quite a number were waiting to receive us. They had come nine miles from Amherst to spend the evening with us. We had a very pleasant interview, profitable, we hope, to all. Retired about ten. Early next morning we left the comfortable, hospitable home of Brother Smith, to pursue our journey to Washington. It was a slow, tedious route. We left the cars at Hillsborough, and found a team waiting to take us twelve miles to Washington. Brother Colby had a sleigh and blankets, and we rode quite comfortably until we were within a few miles of our destination. There was not snow enough to make good sleighing; the wind arose, and during the last two miles blew the falling sleet into our faces and eyes, producing pain and chilling us almost to freezing. We found shelter at last at the good home of Brother C. K. Farnsworth. They did all they could for our comfort, and everything was arranged so that we could rest as much as possible. That was but little, I can assure you.

“Sabbath your father spoke in the forenoon, and after an intermission of about twenty minutes I spoke, bearing a testimony of reproof for several who were using tobacco, also for Brother Ball, who had been strengthening the hands of our enemies by holding the visions up to ridicule, and publishing bitter things against us in the Crisis, of Boston, and in the Hope of Israel, a paper issued in Iowa. The meeting for the evening was appointed at Brother Farnsworth’s. The church was present, and your father there requested Brother Ball to state his objections to the visions and give an opportunity to answer them. Thus the evening was spent. Brother Ball manifested much stiffness and opposition; he admitted himself satisfied upon some points, but held his position quite firmly. Brother Andrews and your father talked plainly, explaining matters which he had misunderstood, and condemning his unrighteous course toward the Sabbathkeeping Adventists. We all felt that we had done the best we could that day to weaken the forces of the enemy. Our meeting held until past ten.

“The next morning we attended meetings again in the meetinghouse. Your father spoke in the morning. But just before he spoke, the enemy made a poor, weak brother feel that he had a most astonishing burden for the church. He walked the slip, talked, and groaned, and cried, and had a terrible something upon him, which nobody seemed to understand. We were trying to bring those who professed the truth to see their

state of dreadful darkness and backsliding before God, and to make humble confessions of the same, thus returning unto the Lord with sincere repentance, that He might return unto them, and heal their backslidings. Satan sought to hinder the work by pushing in this poor, distracted soul to disgust those who wished to move understandingly. I arose and bore a plain testimony to this man. He had taken no food for two days, and Satan had deceived him, and pushed him over the mark. "Then your father preached. We had a few moments' intermission, and then I tried to speak upon the health and dress reforms, and bore a plain testimony to those who had been standing in the way of the young and of unbelievers. God helped me to say plain things to Brother Ball, and to tell him in the name of the Lord what he had been doing. He was considerably affected.

"Again we held an evening meeting at Brother Farnsworth's. The weather was stormy during the meetings, yet Brother Ball did not remain away from one of them. The same subject was resumed, the investigation of the course he had pursued. If ever the Lord helped a man talk, He helped Brother Andrews that night, as he dwelt upon the subject of suffering for Christ's sake. The case of Moses was mentioned, who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward. He showed that this is one of many instances where the reproach of Christ was esteemed above worldly riches and honor, high-sounding titles, a prospective crown, and the glory of a kingdom. The eye of faith was fixed upon the glorious future, and the recompense of the reward was regarded of such value as to cause the richest things which earth can offer to appear valueless. The children of God endured mockings, scourgings, bonds, and imprisonments; they were stoned, sawn asunder, tempted, wandering about in sheepskins and goatskins, destitute, afflicted, tormented, and, sustained by hope and faith, they could call these light afflictions; the future, the eternal life, appeared of so great value that they accounted their sufferings small in comparison with the recompense of the reward.

"Brother Andrews related an instance of a faithful Christian about to suffer martyrdom for his faith. A brother Christian had been conversing with him in regard to the power of the Christian hope—if it would be strong enough to sustain him while his flesh should be consuming with fire. He asked this Christian, about to suffer, to give him a signal if the Christian faith and hope were stronger than the raging, consuming fire. He expected his turn to come next, and this would fortify him for the fire. The former promised that the signal should be given. He was brought to the stake amid the taunts and jeers of the idle and curious crowd assembled to witness the burning of this Christian. The fagots were brought and the fire kindled, and the brother Christian fixed his eyes upon the suffering, dying martyr, feeling that much depended upon the signal. The fire burned, and burned. The flesh was blackened; but the signal came not. His eye was not taken for a moment from the painful sight. The arms were already crisped. There was no appearance of life. All thought that the fire had done its work, and that no life remained; when, lo! amid the flames, up went both arms toward heaven. The brother Christian, whose heart was becoming faint, caught sight of the joyful signal; it sent a thrill through his whole being, and renewed his faith, his hope, his courage. He wept tears of joy.

"As Brother Andrews spoke of the blackened, burned arms raised aloft amid the flames, he, too, wept like a child. Nearly the whole congregation were affected to tears. This meeting closed about ten. There had been quite a breaking away of the clouds of darkness. Brother Hemingway arose and said he had been completely backslidden, using tobacco, opposing the visions, and persecuting his wife for believing them, but said he would do so no more. He asked her forgiveness, and the forgiveness of us all. His wife spoke with feeling. His daughter and several others rose for prayers. He stated that the testimony which Sister White had borne seemed to come direct from the throne, and he would never dare to oppose it again.

“Brother Ball then said that if matters were as we viewed them, his case was very bad. He said he knew he had been backslidden for years and had stood in the way of the young. We thanked God for that admission. We designed to leave early Monday morning, and had an appointment at Braintree, Vermont, to meet about thirty Sabbathkeepers. But it was very cold, rough, blustering weather to ride twenty-five miles after such constant labor, and we finally decided to hold on, and continue the work in Washington until Brother Ball decided either for or against the truth, that the church might be relieved in his case.

“Meeting commenced Monday at 10 a.m. Brethren Rodman and Howard were present. Brother Newell Mead, who was very feeble and nervous, almost exactly like your father in his past sickness, was sent for to attend the meeting. Again the condition of the church was dwelt upon, and the severest censure was passed upon those who had stood in the way of its prosperity. With the most earnest entreaties we pleaded with them to be converted to God and face rightabout. The Lord aided us in the work; Brother Ball felt, but moved slowly. His wife felt deeply for him. Our morning meeting closed at three or four in the afternoon. All these hours we had been engaged, first one of us, then another, earnestly laboring for the unconverted youth. We appointed another meeting for the evening, to commence at six.

“Just before going into the meeting, I had a revival of some interesting scenes which had passed before me in vision, and I spoke to Brethren Andrews, Rodman, Howard, Mead, and several others who were present. It seemed to me that the angels were making a rift in the cloud and letting in the beams of light from heaven. The subject that was presented so strikingly was the case of Moses. I exclaimed: ‘Oh, that I had the skill of an artist, that I might picture the scene of Moses upon the mount!’ His strength was firm. ‘Unabated,’ is the language of the Scripture. His eye was not dimmed through age, yet he was upon that mount to die. The angels buried him, but the Son of God soon came down and raised him from the dead and took him to heaven. But God first gave him a view of the land of promise, with His blessing upon it. It was as it were a second Eden. As a panorama this passed before his vision. He was shown the appearing of Christ at His first advent, His rejection by the Jewish nation, and His death upon the cross. Moses then saw Christ’s second advent and the resurrection of the just. I also spoke of the meeting of the two Adams—Adam the first, and Christ the second Adam—when Eden shall bloom on earth again. The particulars of these interesting points I design to write out for Testimony No. 14. The brethren wished me to repeat the same in the evening meeting.

“Our meeting through the day had been most solemn. I had such a burden upon me Sunday evening that I wept aloud for about half an hour. Monday, solemn appeals had been made, and the Lord was sending them home. I went into meeting Tuesday evening a little lighter. I spoke an hour with great freedom upon subjects I had seen in vision, which I have referred to. Our meeting was very free. Brother Howard wept like a child, as did also Brother Rodman. Brother Andrews talked in an earnest, touching manner, and with weeping. Brother Ball arose and said that there seemed to be two spirits about him that evening, one saying to him: Can you doubt that this testimony from Sister White is of heaven? Another spirit would present before his mind the objections he had opened before the enemies of our faith. ‘Oh, if I could feel satisfied,’ said he, ‘in regard to all these objections, if they could be removed, I would feel that I had done Sister White a great injury. I have recently sent a piece to the Hope of Israel. If I had that piece, what would I not give!’ He felt deeply, and wept much. The Spirit of the Lord was in the meeting. Angels of God seemed drawing very near, driving back the evil angels. Minister and people wept like children. We felt that we had gained ground, and that the powers of darkness had given back. Our meeting closed well.

“We appointed still another meeting for the next day, commencing at 10 a.m. I spoke upon the humiliation and glorification of Christ. Brother Ball sat near me and wept all the time I was talking. I spoke about an hour, then we commenced our labors for the youth. Parents had come to the meeting bringing their

children with them to receive the blessing. Brother Ball arose and made humble confession that he had not lived as he should before his family. He confessed to his children and to his wife that he had been in a backslidden state, and had been no help to them, but rather a hindrance. Tears flowed freely; his strong frame shook, and sobs choked his utterance.

“Brother James Farnsworth had been influenced by Brother Ball, and had not been in full union with the Sabbathkeeping Adventists. He confessed with tears. Then we pleaded earnestly with the children, until thirteen arose and expressed a desire to be Christians. Brother Ball’s children were among the number. One or two had left the meeting, being obliged to return home. One young man, about twenty years old, walked forty miles to see us and hear the truth. He had never professed religion, but took his stand on the Lord’s side before he left. This was one of the very best of meetings. At its close, Brother Ball came to your father and confessed with tears that he had wronged him, and entreated his forgiveness. He next came to me and confessed that he had done me a great injury. ‘Can you forgive me and pray God to forgive me?’ We assured him we would forgive him as freely as we hoped to be forgiven. We parted with all with many tears, feeling the blessing of heaven resting upon us. We had no meeting in the evening.

“Thursday we arose at 4 a.m. It had rained in the night and was still raining, yet we ventured to start to ride to Bellows Falls, a distance of twenty-five miles. The first four miles was exceedingly rough, as we took a private track through the fields to escape steep hills. We rode over stones and plowed ground, nearly throwing us out of the sleigh. About sunrise the storm cleared away, and we had very good sleighing when we reached the public road. The weather was very mild; we never had a more beautiful day to travel. On arriving at Bellows Falls, we found that we were one hour too late for the express train, and one hour too early for the accommodation train. We could not get to St. Albans until nine in the evening. We took seats in a nice car, then took our dinner, and enjoyed our simple fare. We then prepared to sleep if we could.

“While I was sleeping, someone shook my shoulder quite vigorously. I looked up, and saw a pleasant-looking lady bending over me. Said she: ‘Don’t you know me? I am Sister Chase. The cars are at White River. Stop only a few moments. I live just by here, and have come down every day this week and been through the cars to meet you.’ I then remembered that I took dinner at her house at Newport. She was so glad to see us. Her mother and she keep the Sabbath alone. Her husband is conductor on the cars. She talked fast. Said she prized the Review much, as she had no meeting to attend. She wanted books to distribute to her neighbors, but had to earn all the money herself which she expended for books or for the paper. We had a profitable interview, although short, for the cars started, and we had to separate.

“At St. Albans we found Brethren Gould and A.C. Bourdeau. Brother B. had a convenient covered carriage and two horses, but he drove very slowly, and we did not reach Enosburgh until past one in the morning. We were weary and chilled. We lay down to rest a little after two o’clock and slept until after seven.

“Sabbath morning. There is quite a large gathering here although the roads are bad, neither sleighing nor good wagoning. I have just been in meeting and occupied a little time in conference. Your father speaks this morning, I in the afternoon. May the Lord help us, is our prayer. You see how long a letter I have written you. Read this to those who are interested, especially to father and mother White. You see, Edson, that we have work enough to do. I hope you do not neglect to pray for us. Your father works hard, too hard for his good. He sometimes realizes the special blessing of God, and this renews him and cheers him in the work. We have allowed ourselves no rest since coming East; we have labored with all our strength. May our feeble efforts be blessed to the good of God’s dear people. “

Edson, I hope that you will adorn your profession by a wellordered life and godly conversation. Oh, be earnest! be zealous and persevering in the work. Watch unto prayer. Cultivate humility and meekness. This will meet the approval of God. Hide yourself in Jesus; let self-love and self-pride be sacrificed, and you, my

son, be fitting with a rich Christian experience, to be of use in any position that God may require you to occupy. Seek for thorough heartwork. A surface work will not stand the test of the judgment. Seek for thorough transformation from the world. Let not your hands be stained, your heart spotted, your character sullied, by its corruptions. Keep distinct. God calls: 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.' 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'

"The work rests upon us to perfect holiness. When God sees us doing all we can on our part, then He will help us. Angels will aid us, and we shall be strong through Christ strengthening us. Do not neglect secret prayer. Pray for yourself. Grow in grace. Advance. Don't stand still, don't go back. Onward to victory. Courage in the Lord, my dear boy. Battle with the great adversary only a little longer, and then release will come, and the armor will be laid off at the feet of our dear Redeemer. Press through every obstacle. If the future looks somewhat clouded, hope on, believe on. The clouds will disappear, and light again shine. Praise God, my heart says, praise God for what He has done for you, for your father, and for myself. Commence the new year right. Your mother, E.G.W."

The meeting at West Enosburgh, Vermont, was one of deep interest. It seemed good to again meet with, and speak to, our old, tried friends in this state. A great and good work was done in a short time. These friends were generally poor and toiling for the comforts of life where one dollar is earned with more labor than two in the West, yet they were liberal with us. Many particulars of this meeting have been given in the Review, and want of room in these pages alone seems to forbid their repetition. In no state have the brethren been truer to the cause than in old Vermont.

On our way from Enosburgh, we stopped for the night with the family of Brother William White. Brother C. A. White, his son, introduced to us the matter of his Combined Patent Washer and Wringer, and wished counsel. As I had written against our people engaging in patent rights, he wished to know just how I viewed his patent. I freely told him what I did not mean in what I had written, and also what I did mean. I did not mean that it was wrong to have anything to do with patent rights, for this is almost impossible, as very many things with which we have to do daily are patented. Neither did I wish to convey the idea that it was wrong to patent, manufacture, and sell any article worthy of being patented. I did mean to be understood that it is wrong for our people to suffer themselves to be so imposed upon, deceived, and cheated by those men who go about the country selling the right of territory for this or that machine or article. Many of these are of no value, as they are no real improvement. And those who are engaged in their sale, are, with few exceptions, a class of deceivers.

And, again, some of our own people have engaged in the sale of patented wares which they had reason to believe were not what they represented them to be. That so many of our people, some of them after being fully warned, will still suffer themselves to be deceived by the false statements of these vendors of patent rights, seems astonishing. Some patents are really valuable, and a few have made well on them. But it is my opinion that where one dollar has been gained, one hundred dollars have been lost. No reliance whatever can be placed on these patent-right pledges. And the fact that those engaged in them are, with few exceptions, downright deceivers and liars, makes it hard for an honest man, who has a worthy article, to obtain the credit and patronage due him.

Brother White exhibited his Combined Washer and Wringer before the company, including the Brethren Bourdeau, Brother Andrews, my husband, and myself, and we could but look with favor upon it. He has since made us a present of one, which Brother Corliss from Maine, our hired man, in a few moments put together in running order. Sister Burgess, from Gratiot County, our hired girl, is very much pleased with it. It

does the work well, and very fast. A feeble woman who has a son or husband to work this machine, can have a large washing done in a few hours, and she do but little more than oversee the work. Brother White sent circulars, which any can have by addressing us, enclosing postage.

Our next meeting was at Adams Center, New York. It was a large gathering. There were several persons in and around this place whose cases had been shown me, for whom I felt the deepest interest. They were men of moral worth. Some were in positions in life which made the cross of present truth heavy to bear, or, at least, they thought so. Others, who had reached the middle age of life, had been brought up from childhood to keep the Sabbath, but had not borne the cross of Christ. These were in a position where it seemed hard to move them. They needed to be shaken from relying on their good works and to be brought to feel their lost condition without Christ. We could not give up these souls, and labored with our might to help them. They were at last moved, and I have since been made glad to hear from some of them, and good news respecting all of them. We hope that the love of this world will not shut the love of God out of their hearts. God is converting strong men of wealth and bringing them into the ranks. If they would prosper in the Christian life, grow in grace, and at last reap a rich reward, they will have to use of their abundance to advance the cause of truth.

After leaving Adams Center, we stayed a few days at Rochester, and from that place came to Battle Creek, where we remained over Sabbath and first day. Thence we returned to our home, where we spent the next Sabbath and first day with the brethren who assembled from different places.

My husband had taken hold of the book matter at Battle Creek, and a noble example had been set by that church. At the meeting at Fairplains he presented the matter of placing in the hands of all who were not able to purchase, such works as Spiritual Gifts, Appeal to Mothers, How to Live, Appeal to Youth, Sabbath Readings, and the charts, with Key of Explanation. The plan met with general approval. But of this important work I will speak in another place.

The Case of Hannah More

The next Sabbath we met with the Orleans church, where my husband introduced the case of our much-lamented sister, Hannah More. When Brother Amadon visited us last summer, he stated that Sister More had been at Battle Creek, and not finding employment there, had gone to Leelenaw County to find a home with an old friend who had been a fellow laborer in missionary fields in Central Africa. My husband and myself felt grieved that this dear servant of Christ found it necessary to deprive herself of the society of those of like faith, and we decided to send for her to come and find a home with us. We wrote inviting her to meet us at our appointment at Wright, and come home with us. She did not meet us at Wright. I here give her response to our letter, dated August 29, 1867, which we received at Battle Creek:

“Brother White: Your kind communication reached me by this week’s mail. As the mail comes here only once a week, and is to leave tomorrow, I hasten to reply. We are here in the bush, as it were, and an Indian carries the mail Fridays on foot, and returns Tuesdays. I have consulted Brother Thompson as to the route, and he says my best and surest way will be to take a boat from here and go to Milwaukee, and thence to Grand Haven.

“As I spent all my money in coming here, and was invited to have a home in Brother Thompson’s family, I have been assisting Sister Thompson in her domestic affairs and sewing, at one dollar and fifty cents per week of five days each, as they do not wish me to work for them on Sunday, and I do not work on the Sabbath of the Lord, the only one the Bible recognizes. They are not at all anxious to have me leave them, notwithstanding our difference of belief; and he says I may have a home with them, only I must not make

my belief prominent among his people. He has even invited me to fill his appointments when on his preaching tour, and I have done so. Sister Thompson needs a governess for her children, as the influences are so very pernicious outside, and the schools so vicious that she is not willing to send her dear ones among them until they are Christians, as she says. Their eldest son, today sixteen years of age, is a pious and devoted young man. They have partially adopted the health reform, and I think will fully come into it ere long, and like it. He has ordered the Health Reformer. I showed him some copies which I brought.

“I hope and pray that he may yet embrace the holy Sabbath. Sister Thompson does believe in it already. He is wonderfully set in his own ways, and of course thinks he is right. Could I only get him to read the books I brought, the History of the Sabbath, etc., but he looks at them and calls them infidel, and says they seem to him to carry error in their front, when, if they would only read carefully each sentiment of our tenets, I can but think they would embrace them as Bible truths and see their beauty and consistency. I doubt not but that Sister T. would be glad to immediately become a Seventh-day Adventist were it not that her husband is so bitterly opposed to any such thing. It was impressed upon my mind that I had a work to do here before I came here; but the truth is present in the family, and if I can carry it no farther, it would seem that my work is done, or nearly so. I do not feel like being ashamed of Christ, or His, in this wicked generation, and would much rather cast in my lot with Sabbathkeepers and God’s chosen people. “I shall need ten dollars at least to get to Greenville. That, with the little I have earned, might be sufficient. But now I will wait for you to write me, and do what you think best about forwarding me the money. In the spring I would have enough to go, myself, and think I should like to do so. May the Lord guide and bless us in our every undertaking, is the ardent desire of my heart. And may I fill that very position my God allots for me in his moral vineyard, performing with alacrity every duty, however onerous it may seem, according to his good pleasure, is my sincere desire and heartfelt prayer.

“Hannah More.”

On receiving this letter, we decided to send the needed sum to Sister More as soon as we could find time. But before we found the spare moments we decided to go to Maine, to return in a few weeks, when we could send for her before navigation should close. And when we decided to stay and labor in Maine, New Hampshire, Vermont, and New York, we wrote to a brother in this county to see leading brethren in the vicinity and consult with them concerning sending for Sister More and making her a home until we should return. But the matter was neglected until navigation closed, and we returned and found that no one had taken interest to help Sister More to this vicinity, where she could come to us when we should reach our home. We felt grieved and distressed, and at a meeting at Orleans the second Sabbath after we came home, my husband introduced her case to the brethren. A brief report of what was said and done in relation to Sister More was given by my husband in the Review for February 18, 1868, as follows:

“At this meeting we introduced the case of Sister Hannah More, now sojourning in northwestern Michigan with friends who do not observe the Bible Sabbath. We stated that this servant of Christ embraced the Sabbath while performing missionary labor in Central Africa. When this was known, her services in that direction were no longer wanted, and she returned to America to seek a home and employment with those of like faith. We judge, from her present location, that in this she has been disappointed. No one in particular may be worthy of blame in her case; but it appears to us that there is either a lack of suitable provisions connected with our system of organization, for the encouragement of such persons and to assist them to a field of useful labor, or that those brethren and sisters who have had the pleasure of seeing Sister More have not done their duty. A unanimous vote was then given to invite her to find a home with the brethren in this vicinity until General Conference, when her case should be presented to our people. Brother Andrews, being present, fully endorsed the action of the brethren.”

From what we have since learned of the cold, indifferent treatment which Sister More met with at Battle Creek, it is evident that in stating that no one in particular was worthy of censure in her case, my husband took altogether a too charitable view of the matter. When all the facts are known, no Christian could but blame all members of that church who knew her circumstances and did not individually interest themselves in her behalf. It certainly was the duty of the officers to do this and report to the church, if others did not take up the matter before them. But individual members of that or any other church should not feel excused from taking an interest in such persons. After what has been said in the Review of this self-sacrificing servant of Christ, every reader of the Review in Battle Creek, on learning that she had come to the city, would have been excused for giving her a personal call and inquiring into her wants.

Sister Strong, the wife of Elder P. Strong, Jr., was in Battle Creek at the same time as Sister More. They both reached that city the same day, and left at the same time. Sister Strong, who is by my side, says that Sister More wished her to intercede for her, that she might get employment, so as to remain with Sabbathkeepers. Sister More said she was willing to do anything, but teaching was her choice. She also requested Elder A. S. Hutchins to introduce her case to leading brethren at the Review office and try to get a school for her. This, Brother Hutchins cheerfully did. But no encouragement was given, as there appeared to be no opening. She also stated to Sister Strong that she was destitute of means and must go to Leelenaw County unless she could get employment at Battle Creek. She frequently spoke in words of touching lamentation that she was obliged to leave the brethren.

Sister More wrote to Mr. Thompson relative to accepting his offer to make it her home with his family, and she wished to wait until she should hear from him. Sister Strong went with her to find a place for her to stay until she should hear from Mr. T. At one place she was told that she could stay from Wednesday until Friday morning, when they were to leave home. This sister made Sister More's case known to her natural sister, living near, who was also a Sabbathkeeper. When she returned she told Sister More that she could stay with her until Friday morning; that her sister said it was not convenient to take her. Sister Strong has since learned that the real excuse was that she was not acquainted with Sister More. She could have taken her, but did not want her.

Sister More then asked Sister Strong what she should do. Sister Strong was almost a stranger in Battle Creek, but thought she could get her in with the family of a poor brother of her acquaintance who had recently moved from Montcalm County. Here she succeeded. Sister More remained until Tuesday, when she left for Leelenaw County by the way of Chicago. There she borrowed money to complete her journey. Her wants were known to some, at least, in Battle Creek, for as the result of their being made known, she was charged nothing for her brief stay at the Institute.

Immediately after our return from the East, my husband, learning that nothing had been done, as we had requested, to get Sister More where she could at once come to us on our return, wrote to her to come to us as soon as possible, to which she responded as follows:

"Leland, Leelenaw County, Michigan, February 20, 1868. "My dear Brother White: Yours of February 3 is received. It found me in poor health, not being accustomed to these cold northern winters, with the snow three or four feet deep on a level. Our mails are brought on snowshoes.

"It does not seem possible for me to get to you till spring opens. The roads are bad enough without snow. They tell me my best way is to wait till navigation opens, then go to Milwaukee, and thence to Grand Haven, to take the railroad to the point nearest your place. I had hoped to get among our dear people last fall, but was not permitted the privilege.

“The truths which we believe seem more and more important, and our work of making ready a people prepared for the Lord’s coming is not to be delayed. We must not only have on the wedding garment ourselves, but be faithful in recommending the preparation to others. I wish I could get to you, but it seems impossible, or at least impracticable, in my delicate state of health to set out alone on such a journey in the depth of winter. When is the General Conference to which you allude? And where? I suppose the Review will eventually inform me.

“I think my health has suffered from keeping the Sabbath alone in my chamber, in the cold; but I did not think I could keep it where all manner of work and worldly conversation was the order of the day, as with Sundaykeepers. I think it is the most laborious working day with those who keep first day. Indeed, it does not seem to me that the best of Sundaykeepers observe any day as they should. Oh, how I long to be again with Sabbathkeepers! Sister White will want to see me in the reform dress. Will she be so kind as to send me a pattern, and I will pay her when I get there. I suppose I shall need to be fitted out when I get among you. I like it much. Sister Thompson thinks she would like to wear the reform dress.

“I have had a difficulty in breathing, so that I have not been able to sleep for more than a week, occasioned, I suppose, by the stovepipe’s parting and completely filling my room with smoke and gas at bedtime, and my sleeping there without proper ventilation. I did not, at the time, suppose smoke was so unwholesome, nor consider that the impure gas which generated from the wood and coal was mingled with it. I awoke with such a sense of suffocation that I could not breathe lying down, and spent the remainder of the night sitting up. I never before knew the dreadful feeling of stifling sensations. I began to fear I should never sleep again. I therefore resigned myself into the hands of God for life or death, entreating him to spare me if he had any further need of me in his vineyard; otherwise I had no wish to live. I felt entirely reconciled to the hand of God upon me. But I also felt that satanic influences must be resisted. I therefore bade Satan get behind me and away from me, and told the Lord that I would not turn my hand over to choose either life or death, but that I would refer it implicitly to Him who knew me altogether. My future was unknown to myself, therefore said I, Thy will is best. Life is of no account to me, so far as its pleasures are concerned. All its riches, its honors, are nothing compared with usefulness. I do not crave them; they cannot satisfy or fill the aching void which unperformed duty leaves to me. I would not live uselessly, to be a mere blot or blank in life. And though it seems a martyr’s death to die thus, I am resigned, if that is God’s will.

“I had said to Sister Thompson the day previous, ‘Were I at Brother White’s, I might be prayed for, and healed.’ She inquired if we could send for you and Brother Andrews; but that seemed impracticable, as I could not, in all probability, live till you arrived. I knew that the Lord by His mighty power and with His potent arm could heal me here, were it best. To Him I felt safe in referring it. I knew He could send an angel to resist him that hath the power of death, that is, the devil, and felt sure He would, if best. I knew, also, that He could suggest measures, were they necessary, for my recovery, and I felt sure He would. I soon was better, and able to sleep some.

“Thus you see I am still a spared monument of God’s mercy and faithfulness in afflicting His children. He doth not willingly afflict nor grieve the children of men; but sometimes trials are needed as a discipline, to wean us from earth— And bid us seek substantial bliss Beyond a fleeting world like this.

“Now I can say with the poet: Lord, it belongs not to my care, Whether I die or live. If life be long, I will be glad That I may long obey; If short, yet why should I be sad? This world must pass away. Christ leads me through no darker rooms, Than He went through before. Whoe’er into His kingdom comes, Must enter by His door. Come, Lord, when grace has made me meet Thy blessed face to see; For, if Thy work on earth be sweet, What must Thy glory be? I’ll gladly end my sad complaints, And weary, sinful days, To join with the

triumphant saints That sing Jehovah's praise. My knowledge of that state is small, My eye of faith is dim; But 'tis enough that Christ knows all, And I shall be with Him. Baxter.

"I had another wakeful season last night, and feel poorly today. Pray that whatever is God's will may be accomplished in and through me, whether it be by my life or death.

"Yours in hope of eternal life,

"Hannah More.

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

She being dead yet speaketh. Her letters, which I have given, will be read with deep interest by those who have read her obituary in a recent number of the Review. She might have been a blessing to any Sabbathkeeping family who could appreciate her worth, but she sleeps. Our brethren at Battle Creek and in this vicinity could have made more than a welcome home for Jesus, in the person of this godly woman. But that opportunity is past. It was not convenient. They were not acquainted with her. She was advanced in years and might be a burden. Feelings of this kind barred her from the homes of the professed friends of Jesus, who are looking for His near advent, and drove her away from those she loved, to those who opposed her faith, to northern Michigan, in the cold of winter, to be chilled to death. She died a martyr to the selfishness and covetousness of professed commandment keepers.

Providence has administered, in this case, a terrible rebuke for the conduct of those who did not take this stranger in. She was not really a stranger. By reputation she was known, and yet she was not taken in. Many will feel sad as they think of Sister More as she stood in Battle Creek, begging a home there with the people of her choice. And as they, in imagination, follow her to Chicago, to borrow money to meet the expenses of the journey to her final resting place,—and when they think of that grave in Leelenaw County, where rests this precious outcast,—God pity those who are guilty in her case.

Poor Sister More! She sleeps, but we did what we could. When we were at Battle Creek, the last of August, we received the first of the two letters I have given, but we had no money to send her. My husband sent to Wisconsin and Iowa for means, and received seventy dollars to bear our expenses to those western convocations, held last September. We hoped to have means to send to her immediately on our return from the West, to pay her expenses to our new home in Montcalm County.

The liberal friends West had given us the needed means; but when we decided to accompany Brother Andrews to Maine, the matter was deferred until we should return. We did not expect to be in the East more than four weeks, which would have given ample time to send for Sister More after our return, and to get her to our house before navigation should close. And when we decided to remain in the East several weeks longer than we first designed, we lost no time in addressing several brethren in this vicinity, recommending that they send for Sister More and give her a home till we should return. I say: We did what we could.

But why should we feel interested in this sister, more than others? What did we want of this worn-out missionary? She could not do our housework, and we had but one child at home for her to teach. And, certainly, much could not be expected of one worn as she was, who had nearly reached three-score years. We had no use for her, in particular, only to bring the blessing of God into our house. There are many reasons why our brethren should have taken greater interest in the case of Sister More than we. We had never seen her, and had no other means of knowing her history, her devotion to the cause of Christ and humanity, than all the readers of the Review. Our brethren at Battle Creek had seen this noble woman, and

some of them knew more or less of her wishes and wants. We had no money with which to help her; they had. We were already overburdened with care and needed those persons in our house who possessed the strength and buoyancy of youth. We needed to be helped, instead of helping others. But most of our brethren in Battle Creek are so situated that Sister More would not have been the least care and burden. They have time, strength, and comparative freedom from care.

Yet no one took the interest in her case that we did. I even spoke to the large congregation before we went East last fall, of their neglect of Sister More. I spoke of the duty of giving honor to whom it is due; it appeared to me that wisdom had so far departed from the prudent that they were not capable of appreciating moral worth. I told that church that there were many among them who could find time to meet, and sing, and play their instruments of music; they could give their money to the artist to multiply their likenesses, or could spend it to attend public amusements; but they had nothing to give to a worn-out missionary who had heartily embraced the present truth and had come to live with those of like precious faith. I advised them to stop and consider what we were doing, and proposed that they shut up their instruments of music for three months and take time to humble themselves before God in self-examination, repentance, and prayer until they learned the claims which the Lord had upon them as His professed children. My soul was stirred with a sense of the wrong that had been done Jesus, in the person of Sister More, and I talked personally with several about it.

This thing was not done in a corner. And yet, notwithstanding the matter was made public, followed by the great and good work in the church at Battle Creek, no effort was made by that church to redeem the past by bringing Sister More back. And one, a wife of one of our ministers, stated afterward: "I do not see the need of Brother and Sister White's making such a fuss about Sister More. I think they do not understand the case." True, we did not understand the case. It is much worse than we then supposed. If we had understood it, we would never have left Battle Creek till we had fully set before that church the sin of suffering her to leave them as she did, and measures had been taken to call her back. A member of that church in conversation about Sister More's leaving as she did, has since said in substance: "No one feels like taking the responsibility of such cases now. Brother White always took the charge of them." Yes, he did. He would take them to his own house till every chair and bed was full, then he would go to his brethren and have them take those whom he could not. If they needed means, he would give to them and invite others to follow his example. There must be men in Battle Creek to do as he has done, or the curse of God will follow that church. Not one man only, there are fifty there who can do, more or less, as he has done.

We are told that we must come back to Battle Creek. This we are not ready to do. Probably this will never be our duty. We stood under heavy burdens there till we could stand no longer. God will have strong men and women there to divide these burdens among them. Those who move to Battle Creek, who accept positions there, who are not ready to put their hands to this kind of work, would a thousand times better be somewhere else. There are those who can see and feel, and gladly do good to Jesus in the person of His saints. Let them have room to work. Let those who cannot do this go where they will not stand in the way of the work of God.

Especially is this applicable to those who stand at the head of the work. If they go wrong, all is wrong. The greater the responsibility, the greater the ruin in the case of unfaithfulness. If leading brethren do not faithfully perform their duty, those who are led will not do theirs. Those at the head of the work at Battle Creek must be ensamples to the flock everywhere. If they do this, they will have a great reward. If they fail to do this, and yet accept such positions, they will have a fearful account to give.

We did what we could. If we could have had means at our command last summer and fall, Sister More would now be with us. When we learned our real circumstances, as set forth in Testimony No. 13, we both

took the matter joyfully and said we did not want the responsibility of means. This was wrong. God wants that we should have means that we may, as in time past, help where help is needed. Satan wants to tie our hands in this respect and lead others to be careless, unfeeling, and covetous, that such cruel work may go on as in the case of Sister More.

We see outcasts, widows, orphans, worthy poor, and ministers in want, and many chances to use means to the glory of God, the advancement of His cause, and the relief of suffering saints, and I want means to use for God. The experience of nearly a quarter of a century in extensive traveling, feeling the condition of those who need help, qualifies us to make a judicious use of our Lord's money. I have bought my own stationery, paid my own postage, and spent much of my life writing for the good of others, and all I have received for this work, which has wearied and worn me terribly, would not pay a tithe of my postage. When means has been pressed upon me, I have refused it, or appropriated it to such charitable objects as the Publishing Association. I shall do so no more. I shall do my duty in labor as ever, but my fears of receiving means to use for the Lord are gone. This case of Sister More has fully aroused me to see the work of Satan in depriving us of means.

Poor Sister More! When we heard that she was dead, my husband felt terrible. We both felt as though a dear mother, for whose society our very hearts yearned, was no more. Some may say, If we had stood in the place of those who knew something of this sister's wishes and wants, we would not have done as they did. I hope you will never have to suffer the stings of conscience which some must feel who were so interested in their own affairs as to be unwilling to bear any responsibility in her case. May God pity those who are so afraid of deception as to neglect a worthy, self-sacrificing servant of Christ. The remark was made as an excuse for this neglect: We have been bitten so many times that we are afraid of strangers. Did our Lord and His disciples instruct us to be very cautious and not entertain strangers, lest we should possibly make some mistake and get bitten by having the trouble of caring for an unworthy person?

Paul exhorts the Hebrews: "Let brotherly love continue." Do not flatter yourselves that there is a time when this exhortation will not be needed; when brotherly love may cease. He continues: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Please read Matthew 25:31 and onward. Read it, brethren, the next time you take the Bible at your morning or evening family devotions. The good works performed by those who are to be welcomed to the kingdom were done to Christ in the person of His suffering people. Those who had done these good works did not see that they had done anything for Christ. They had done no more than their duty to suffering humanity. Those on the left hand could not see that they had abused Christ in neglecting the wants of His people. But they had neglected to do for Jesus in the person of His saints, and for this neglect they were to go away into everlasting punishment. And one definite point of their neglect is thus stated: "I was a stranger, and ye took Me not in."

These things do not belong alone to Battle Creek. I am grieved at the selfishness among professed Sabbathkeepers everywhere. Christ has gone to prepare eternal mansions for us, and shall we refuse Him a home for only a few days, in the person of His saints who are cast out? He left His home in glory, His majesty and high command, to save lost man. He became poor that we through His poverty might become rich. He submitted to insult, that man might be exalted, and provided a home that would be matchless for loveliness, and enduring as the throne of God. Those who finally overcome and sit down with Christ upon His throne will follow the example of Jesus, and from a willing, happy choice will sacrifice for Him in the person of His saints. Those who cannot do this from choice will go away into everlasting punishment.

Healthful Cookery

During the last seven months we have been at home but about four weeks. In our travels we have sat at many different tables, from Iowa to Maine. Some whom we have visited live up to the best light they have. Others, who have the same opportunities of learning to live healthfully and well, have hardly taken the first steps in reform. They will tell you that they do not know how to cook in this new way. But they are without excuse in this matter of cooking; for in the work, *How to Live*, are many excellent recipes, and this work is within the reach of all. I do not say that the system of cookery taught in that book is perfect. I may soon furnish a small work more to my mind in some respects. But *How to Live* teaches cookery almost infinitely in advance of what the traveler will often meet, even among some Seventh-day Adventists.

Many do not feel that this is a matter of duty, hence they do not try to prepare food properly. This can be done in a simple, healthful, and easy manner, without the use of lard, butter, or flesh meats. Skill must be united with simplicity. To do this, women must read, and then patiently reduce what they read to practice. Many are suffering because they will not take the trouble to do this. I say to such: It is time for you to rouse your dormant energies and read up. Learn how to cook with simplicity, and yet in a manner to secure the most palatable and healthful food.

Because it is wrong to cook merely to please the taste, or to suit the appetite, no one should entertain the idea that an impoverished diet is right. Many are debilitated with disease, and need a nourishing, plentiful, well-cooked diet. We frequently find graham bread heavy, sour, and but partially baked. This is for want of interest to learn, and care to perform, the important duty of cook. Sometimes we find gem cakes, or soft biscuit, dried, not baked, and other things after the same order. And then cooks will tell you they can do very well in the old style of cooking, but, to tell the truth, their families do not like graham bread; that they would starve to live in this way.

I have said to myself: I do not wonder at it. It is your manner of preparing food that makes it so unpalatable. To eat such food would certainly give one the dyspepsia. These poor cooks, and those who have to eat their food, will gravely tell you that the health reform does not agree with them. The stomach has not power to convert poor, heavy, sour bread into good; but this poor bread will convert a healthy stomach into a diseased one. Those who eat such food know that they are failing in strength. Is there not a cause? Some of these persons call themselves health reformers, but they are not. They do not know how to cook. They prepare cakes, potatoes, and graham bread, but there is the same round, with scarcely a variation, and the system is not strengthened. They seem to think the time wasted which is devoted to obtaining a thorough experience in the preparation of healthful, palatable food. Some act as though that which they eat were lost, and anything they could toss into the stomach to fill it would do as well as food prepared with so much painstaking. It is important that we relish the food we eat. If we cannot do this, but eat mechanically, we fail to be nourished and built up as we would be if we could enjoy the food we take into the stomach. We are composed of what we eat. In order to make a good quality of blood, we must have the right kind of food, prepared in a right manner.

It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood by weakening the blood-making organs. It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. Knowledge of how to prepare food healthfully, especially bread, is no mean science.

In many families we find dyspeptics, and frequently the reason of this is the poor bread. The mistress of the house decides that it must not be thrown away, and they eat it. Is this the way to dispose of poor bread? Will you put it into the stomach to be converted into blood? Has the stomach power to make sour bread sweet? heavy bread light? moldy bread fresh?

Mothers neglect this branch in the education of their daughters. They take the burden of care and labor, and are fast wearing out, while the daughter is excused, to visit, to crochet, or study her own pleasure. This is mistaken love, mistaken kindness. The mother is doing an injury to her child, which frequently lasts her lifetime. At the age when she should be capable of bearing some of life's burdens, she is unqualified to do so. Such will not take care and burdens. They go light-loaded, excusing themselves from responsibilities, while the mother is pressed down under her burden of care, as a cart beneath sheaves. The daughter does not mean to be unkind; but she is careless and heedless, or she would notice the tired look and mark the expression of pain upon the countenance of the mother, and would seek to do her part to bear the heavier part of the burden and relieve the mother, who must have freedom from care or be brought upon a bed of suffering and, it may be, of death.

Why will mothers be so blind and negligent in the education of their daughters? I have been distressed, as I have visited different families, to see the mother bearing the heavy burden, while the daughter, who manifested buoyancy of spirit and had a good degree of health and vigor, felt no care, no burden. When there are large gatherings, and families are burdened with company, I have seen the mother bearing the burden, with the care of everything upon her, while the daughters are sitting down chatting with young friends, having a social visit. These things seem so wrong to me that I can hardly forbear speaking to the thoughtless youth and telling them to go to work. Release your tired mother. Lead her to a seat in the parlor and urge her to rest and enjoy the society of her friends.

But the daughters are not the ones to be blamed wholly in this matter. The mother is at fault. She has not patiently taught her daughters how to cook. She knows that they lack knowledge in the cooking department, and therefore feels no release from the labor. She must attend to everything that requires care, thought, and attention. Young ladies should be thoroughly instructed in cooking. Whatever be their circumstances in life, here is knowledge which may be put to a practical use. It is a branch of education which has the most direct influence upon human life, especially the lives of those held most dear. Many a wife and mother who has not had the right education and lacks skill in the cooking department is daily presenting her family with ill-prepared food which is steadily and surely destroying the digestive organs, making a poor quality of blood, and frequently bringing on acute attacks of inflammatory disease and causing premature death. Many have been brought to their death by eating heavy, sour bread. An instance was related to me of a hired girl who made a batch of sour, heavy bread. In order to get rid of it and conceal the matter, she threw it to a couple of very large hogs. Next morning the man of the house found his swine dead, and, upon examining the trough, found pieces of this heavy bread. He made inquiries, and the girl acknowledged what she had done. She had not a thought of the effect of such bread upon the swine. If heavy, sour bread will kill swine, which can devour rattlesnakes and almost every detestable thing, what effect will it have upon that tender organ, the human stomach?

It is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour. Mothers should take their daughters into the kitchen with them when very young and teach them the art of cooking. The mother cannot expect her daughters to understand the mysteries of housekeeping without education. She should instruct them patiently, lovingly, and make the work as agreeable as she can by her cheerful countenance and encouraging words of approval. If they fail once, twice, or thrice, censure not. Already discouragement is doing its work and tempting them to say: "It

is of no use; I can't do it." This is not the time for censure. The will is becoming weakened. It needs the spur of encouraging, cheerful, hopeful words, as: "Never mind the mistakes you have made. You are but a learner and must expect to make blunders. Try again. Put your mind on what you are doing. Be very careful, and you will certainly succeed."

Many mothers do not realize the importance of this branch of knowledge, and rather than have the trouble and care of instructing their children and bearing with their failings and errors while learning, they prefer to do all themselves. And when their daughters make a failure in their efforts, they send them away with: "It is no use; you can't do this or that. You perplex and trouble me more than you help me."

Thus the first efforts of the learners are repulsed, and the first failure so cools their interest and ardor to learn that they dread another trial, and will propose to sew, knit, clean house—anything but cook. Here the mother was greatly at fault. She should have patiently instructed them that they might by practice obtain an experience which would remove the awkwardness and remedy the unskillful movements of the inexperienced worker. Here I will add extracts from Testimony, No. 10, page 392, published in 1864:

"Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.

"Mistaken parents are teaching their children lessons which will prove ruinous to them, and are also planting thorns for their own feet. They think that by gratifying the wishes of their children, and letting them follow their own inclinations, they can gain their love. What an error! Children thus indulged grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, a curse to themselves and to all around them. To a great extent, parents hold in their own hands the future happiness of their children. Upon them rests the important work of forming the character of these children. The instructions given in childhood will follow them all through life. Parents sow the seed which will spring up and bear fruit either for good or evil. They can fit their sons and daughters for happiness or for misery.

"Children should be taught very young to be useful, to help themselves, and to help others. Many daughters of this age can, without remorse of conscience, see their mothers toiling, cooking, washing, or ironing, while they sit in the parlor and read stories, knit edging, crochet, or embroider. Their hearts are as unfeeling as a stone. But where does this wrong originate? Who are the ones usually most to blame in this matter? The poor, deceived parents. They overlook the future good of their children, and in their mistaken fondness, let them sit in idleness, or do that which is of but little account, which requires no exercise of the mind or muscles, and then excuse their indolent daughters because they are weakly. What has made them weakly? In many cases it has been the wrong course of the parents. A proper amount of exercise about the house would improve both mind and body. But children are deprived of this through false ideas, until they are averse to work. It is disagreeable and does not accord with their ideas of gentility. It is thought to be unladylike and even coarse to wash dishes, iron, or stand over the washtub. This is the fashionable instruction which is given children in this unfortunate age.

"God's people should be governed by higher principles than worldlings, who seek to gauge all their course of action according to fashion. God-fearing parents should train their children for a life of usefulness.... Prepare them to bear burdens while young. If your children have been unaccustomed to labor, they will soon become weary. They will complain of side ache, pain in the shoulders, and tired limbs; and you will be

in danger, through sympathy, of doing the work yourselves, rather than have them suffer a little. Let the burden upon the children be very light at first, and then increase it a little every day, until they can do a proper amount of labor without becoming so weary. Inactivity is the greatest cause of side ache and shoulder ache among children....

“Mothers should take their daughters with them into the kitchen and patiently educate them. Their constitution will be better for such labor, their muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after a proper amount of labor. Sleep, nature’s sweet restorer, invigorates the weary body, and prepares it for the next day’s duties. Do not intimate to your children that it is no matter whether they labor or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor.

Books and Tracts

The proper circulation and distribution of our publications is one of the most important branches of the present work. But little can be done without this. And our ministers can do more in this work than any other class of persons. It is true that a few years ago many of our preachers were carrying the matter of the sale of books too far. Some of them added to the stock which they held for sale, not only publications of little real value, but also articles of merchandise equally valueless.

But some of our ministers now take an extreme view of what I said in Testimony No. 11 upon the sale of our publications. One in the State of New York, upon whom the burdens of labor do not rest heavily, who had acted as agent, holding a good assortment of publications, decided to sell no more, and wrote to the office, stating that the publications were subject to their order. This is wrong. Here I will give an extract from Testimony No. 11, page 472:

“The burden of selling our publications should not rest upon ministers who labor in word and doctrine. Their time and strength should be held in reserve, that their efforts may be thorough in a series of meetings. Their time and strength should not be drawn upon to sell our books when they can be properly brought before the public by those who have not the burden of preaching the word. In entering new fields it may be necessary for the minister to take publications with him to offer for sale to the people, and it may be necessary in some other circumstances also to sell books and transact business for the office of publication. But such work should be avoided whenever it can be done by others.”

The first portion of this extract is qualified by the last part. To be a little more definite, my views of this matter are, that such ministers as Elders Andrews, Waggoner, White, and Loughborough, who have the oversight of the work, and consequently have an extra amount of care, burden, and labor, should not add to their burdens by the sale of our publications, especially at tent meetings and at General Conferences. The view was given to correct those who at such meetings so far came down from the dignity of their work as to spread out before the crowd merchandise which had no connection with the work.

Our ministers who enjoy a comfortable state of health may, with the greatest propriety, engage at proper times in the sale of our important publications. Especially do the sale and circulation of such works as have recently been urged upon the attention of our people, claim vigorous efforts for them at this time. In four weeks, on our tour in the counties of Gratiot, Saginaw, and Tuscola, my husband sold, and gave to the poor, four hundred dollars’ worth. He first set the importance of the books before the people; then they were ready to take them as fast as he, with several to help him, could wait upon them.

Why do not our brethren send in their pledges on the book and tract fund more liberally? And why do not our ministers take hold of this work in earnest? Our people should see that these works are just what is

needed to help those who need help. Here is a chance to invest means according to the blessed plan of liberality. We can sometimes read men nearly as plainly as we read books. There are those among us who put from one hundred to one thousand dollars or more into the Health Institute, who have pledged only from five to twenty-five dollars in the great enterprise of publishing books, pamphlets, and tracts, setting forth truths which have to do with eternal life. One was supposed to be a paying investment. The other, as we might judge from the littleness of the pledges, is supposed to be a dead loss.

We shall not hold our peace upon this subject. Our people will come up to the work. The means will come. And we would say to those who are poor and want books: Send in your orders, with a statement of your condition as to this world's goods. We will send you a package of books containing four volumes of Spiritual Gifts, How to Live, Appeal to Youth, Appeal to Mothers, Sabbath Readings, and the two large charts, with Key of Explanation. If you have a part of these, state what you have, and we will send other books in their places, or send only such of these as you have not. Send fifty cents to pay the postage, and we will send you the five-dollar package and charge the fund four dollars.

In this charitable book matter, all must act upon the great plan of liberality, such as is carried out in the publication and sale of the American Bibles and tracts. In many respects the course of these mammoth societies is worthy of imitation. Liberality is seen in wills and donations, and it is carried out in sales and donations of Bibles and tracts. Seventh-day Adventists should be as far ahead of these in the book matter as in other things. May God help us. Our tracts should be offered by the hundred at what they cost, leaving a little margin to pay for packing, or wrapping for the mail, and directing. And ministers and people should engage in the circulation of books, pamphlets, and tracts, as never before. Sell where people are able and willing to purchase, and where they are not, give them the books.

The Christian's Watchword

Dear Brother B, I was shown that you move much from feeling instead of from firm principle. You lack a deep and thorough experience in the things of God. You need to be wholly converted to the truth. When a man's heart is fully converted, all that he possesses is consecrated to the Lord. This consecration you have not yet experienced. You love the truth in word, but do not manifest that love in your deeds and by your fruits. Your acts, your deeds, are evidences of the sincerity of your love, or of your indifference to God, His cause, and your fellow men.

How did Christ manifest His love for poor mortals? By the sacrifice of His own glory, His own riches, and even His most precious life. Christ consented to a life of humiliation and great suffering. He submitted to the cruel mockings of an infuriated, murderous multitude, and to the most agonizing death upon the cross. Said Christ: "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you." We give evidence of being the friends of Christ when we manifest implicit obedience to His will. It is no evidence to say, and do not; but in doing, in obeying, is the evidence. Who are obeying the commandment to love one another as Christ has loved them? Brother B, you must have a firmer, deeper, and more unselfish love than you have ever yet possessed, if you obey the commandment of Christ.

You lack benevolence. You labor to save yourself from care, trouble, or expense for the cause of God. You have invested but little in the cause. The enterprise which man values the most will be seen by his investments. If he places a higher estimate upon eternal things than upon temporal things, he will show this by his works; he will invest the most, and venture the most, in that which he values the highest and which in the end brings him the greatest profit.

Men who profess the truth will engage in worldly enterprises, and invest much, and run great risks. If they lose nearly all they possess, they are deeply aggrieved, because they feel the inconvenience of the losses they have sustained; yet they do not feel that their unwise course has deprived the cause of God of means, and that as His stewards they must render an account for this squandering of the Lord's money. Should they be required to venture something for the cause of God, to invest a quarter even of that which they have lost by their investment in earthly things, they would feel that heaven costs too much.

Eternal things are not appreciated. You are not a rich man, yet your heart may be just as much placed upon the little you have, and you may cling to it just as closely as the millionaire to his treasures. Small, very small, will be the profits realized by you in your investments in worldly enterprises; while, on the other hand, if you invest in the cause of God, make that cause a part of you, and love it as you love yourself, and are willing to sacrifice for its advancement, showing your confidence and faith in its ultimate triumph, you will reap a precious harvest, if not in this life, in the better life than this. You will reap an eternal reward which is of as much higher value than any common, earthly gains as the immortal is higher than the perishable.

Brother B, you seemed anxious to find out what had been said in regard to your position in the church and what was our mind in regard to it. It was just this that I have written. I feared for you because of what I have been shown of your peculiarities. You moved by impulse. You would pray if you felt like it, and speak if you felt like it. You would go to meeting if so disposed, or stay at home if not. You greatly lacked the spirit of self-sacrifice. You have consulted your own wishes and ease, and pleased yourself, instead of feeling that you should please God. Duty, duty! at your post every time. Have you enlisted as a soldier of the cross of Christ? If so, your feelings do not excuse you from duty. You must be willing to endure hardness as a good soldier. Go without the camp, bearing the reproach; for thus did the Captain of your salvation. The qualifications of a bishop, or of an elder or deacon, are, to be "blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Paul enumerates the precious gifts to be desired, and exhorts the brethren: "He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Here is a wise and perfectly safe investment; good works are here specified and recommended for our practice, for your practice. Here are profits that are valuable. There will be no danger of a failure here. A treasure may be secured in heaven, a constant accumulation which will give to the investor a title to eternal life. And when his life here shall close, and probation end, he may lay hold on eternal life.

Brother B, you are not a lover of hospitality, you shun burdens. You feel that it is a task to feed the saints and look after their wants, and that all you do in this direction is lost. Please read the above scriptures, and may God give you understanding and discernment, is my earnest prayer. As a family you need to cultivate liberality and to be less self-caring. Love to invite God's people to your house, and, as occasion may require, share with them cheerfully, gladly, that of which the Lord has made you stewards. Do not give grudgingly

these little favors. As you do these things to Christ's disciples, you do it unto Him; just so, as you grudge the saints of God your hospitality, you grudge Jesus the same.

The health reform is essential for you both. Sister B has been backward in this good work and has suffered opposition to arise when she knew not what she was opposing. She has resisted the counsel of God against her own soul. Intemperate appetite has brought debility and disease, weakening the moral powers, and unfitting her to appreciate the sacred truth, the value of the atonement, which is essential to salvation. Sister B loves this world. She has not separated, in her affections, from the world, and given herself unreservedly to God, as He requires. He will not accept half a sacrifice. All, all, all, is God's, and we are required to render perfect service. Says Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living [not dying] sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." What a privilege is thus allowed us, to prove for ourselves, experimentally, the mind of the Lord and His will toward us. Praise His dear name for this precious gift! I have been shown that Sister B's grasp must be broken from this world before she can have a true, safe hold of the better world.

Brother B, you should move carefully and keep self under; be patient, meek, and lowly. A meek and quiet spirit is in the sight of God of great price. You should cherish that which God esteems of worth. A work must be accomplished for you both before you can meet the measurement of God. Work while the day lasts, for the night cometh in which no man can work. Stand in the clear light yourselves, then can you let your light so shine that others by seeing your good works will be led to glorify your heavenly Father. Greenville, Michigan, January 23, 1868.

Sympathy at Home

Dear Brother and Sister C,

Your cases have been brought before me in vision. As I viewed your lives, they appeared to be a terrible mistake. Brother C, you have not a happy temperament. And not being happy yourself, you fail to make others happy. You have not cultivated affection, tenderness, and love. Your wife has suffered all through her married life for sympathy. Your married life has been very much like a desert—but very few green spots to look back upon with grateful remembrance. It need not have been thus.

Love can no more exist without revealing itself in outward acts than fire can be kept alive without fuel. You, Brother C, have felt that it was beneath your dignity to manifest tenderness by kindly acts, and to watch for an opportunity to evince affection for your wife by words of tenderness and kind regard. You are changeable in your feelings, and are very much affected by surrounding circumstances. You have not felt that it was wrong, displeasing to God, to allow your mind to be fully engrossed with the world, and then bring your worldly perplexities into your family, thus letting the adversary into your home. It is very easy for you thus to open the door, but you will find it not so easy to close; it will be very difficult to turn out the enemy when once you have brought him in. Leave your business cares and perplexities and annoyances when you leave your business. Come to your family with a cheerful countenance, with sympathy, tenderness, and love. This will be better than expending money for medicines or physicians for your wife. It will be health to the body and strength to the soul. Your lives have been very wretched. You have both acted a part in making them so. God is not pleased with your misery; you have brought it upon yourselves by want of self-control.

You let feelings bear sway. You think it beneath your dignity, Brother C, to manifest love, to speak kindly and affectionately. All these tender words, you think, savor of softness and weakness, and are unnecessary. But in their place come fretful words, words of discord, strife, and censure. Do you account these as manly and noble? as an exhibition of the sterner virtues of your sex? However you may consider them, God looks upon them with displeasure and marks them in His book. Angels flee from the dwelling where words of discord are exchanged, where gratitude is almost a stranger to the heart, and censure leaps like black balls to the lips, spotting the garments, defiling the Christian character.

When you married your wife, she loved you. She was extremely sensitive, yet with painstaking on your part, and fortitude on hers, her health need not have been what it is. But your stern coldness made you like an iceberg, freezing up the channel of love and affection. Your censure and faultfinding has been like desolating hail to a sensitive plant. It has chilled and nearly destroyed the life of the plant. Your love of the world is eating out the good traits of your character. Your wife is of a different turn and more generous. But when she has, even in small matters, exercised her generous instincts, you have felt a drawback in your feelings and have censured her. You indulge a close and grudging spirit. You make your wife feel that she is a tax, a burden, and that she has no right to exercise her generosity at your expense. All these things are of such a discouraging nature that she feels hopeless and helpless, and has not stamina to bear up against it, but bends to the force of the blast. Her disease is pain of the nerves. Were her married life agreeable, she would possess a good degree of health. But all through your married life the demon has been a guest in your family to exult over your misery.

Disappointed hopes have made you both completely wretched. You will have no reward for your suffering, for you have caused it yourselves. Your own words have been like deadly poison upon nerve and brain, upon bone and muscle. You reap that which you sow. You do not appreciate the feelings and sufferings of each other. God is displeased with the hard, unfeeling, world-loving spirit you possess. Brother C, the love of money is the root of all evil. You have loved money, loved the world; you have looked at the illness of your wife as a severe, a terrible, tax, not realizing that it is your fault in a great measure that she is sick. You have not the elements of a contented spirit. You dwell upon your troubles; imaginary want and poverty far ahead stare you in the face; you feel afflicted, distressed, agonized; your brain seems on fire, your spirits depressed. You do not cherish love to God and gratitude of heart for all the blessings which your kind heavenly Father has bestowed upon you. You see only the discomforts of life. A worldly insanity shuts you in like heavy clouds of thick darkness. Satan exults over you because you will have misery when peace and happiness are at your command.

You listen to a discourse; the truth affects you, and the nobler powers of your mind arouse to control your actions. You see how little you have sacrificed for God, how closely self has been cherished, and you are swayed to the right by the influence of the truth; but when you pass from under this sacred, sanctifying, soothing influence, you do not possess it in your own heart, and you soon fall into the same barren, ungenial state of feeling. Work, work, you must work; brain, bone, and muscle are taxed to the utmost to get means which your imagination tells you must be obtained, or want and starvation will be your lot. This is a delusion of Satan, one of his wily snares to lead you to perdition. "Sufficient unto the day is the evil thereof." But you make for yourself a time of trouble beforehand.

You have not faith and love and confidence in God. If you had, you would trust in Him. You worry yourself out of the arms of Christ, fearing that He will not care for you. Health is sacrificed. God is not glorified in your body and spirit, which are His. There is not a sweet, cheering home influence to soothe and counteract the evil which is predominant in your nature. The high, noble powers of your mind are overpowered by the lower organs; the evil traits of your character are developed.

You are selfish, exacting, and overbearing. This ought not to be. Your salvation depends on your acting from principle—serving God from principle, not from feeling, not from impulse. God will help you when you feel your need of help and set about the work with resolution, trusting in Him with all your heart. You are often discouraged without sufficient reason. You indulge feelings akin to hatred. Your likes and dislikes are strong. These you must restrain. Control the tongue. “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” Help has been laid upon One that is mighty. He will be your strength and support, your front guard and rearward.

What preparation are you making for the better life? It is Satan who makes you think that all your powers must be exercised to get along in this world. You are fearing and trembling for the future of this life, while you are neglecting the future, eternal life. Where is the anxiety, the earnestness, the zeal, lest you make a failure there and sustain an immense loss? To lose a little of this world seems to you a terrible calamity which would cost your life. But the thought of losing heaven does not cause half the fears to be manifested. Through your careful efforts to save this life, you are in danger of losing eternal life. You cannot afford to lose heaven, lose eternal life, lose the eternal weight of glory. You cannot afford to lose all these riches, this exceedingly precious, immeasurable happiness. Why do you not act like a sane man, and be as earnest, as zealous, and as persevering in your efforts for the better life, the immortal crown, the eternal, imperishable treasure, as you are for this poor, miserable life and these poor perishable, earthly treasures?

Your heart is on your earthly treasures, therefore you have no heart for the heavenly. These poor things which are seen—the earthly—eclipse the glory of the heavenly. Where your treasure is, there will your heart be also. Your words will declare, your acts will show, where your treasure is. If it is in this world, the little gain of earth, your anxieties will be manifested in that direction. If you are striving for the immortal inheritance with an earnestness, energy, and zeal proportionate to its value, then can you be a fair candidate for everlasting life, and heir of glory. You need a fresh conversion every day. Die daily to self, keep your tongue as with a bridle, control your words, cease your murmurings and complaints, let not one word of censure escape your lips. If this requires a great effort, make it; you will be repaid in so doing.

Your life is now miserable, full of evil forebodings. Gloomy pictures loom up before you; dark unbelief has enclosed you. By talking on the side of unbelief you have grown darker and darker; you take satisfaction in dwelling upon unpleasant themes. If others try to talk hopefully, you crush out in them every hopeful feeling by talking all the more earnestly and severely. Your trials and afflictions are ever keeping before your wife the soul-harrowing thought that you consider her a burden because of her illness. If you love darkness and despair, talk of them, dwell upon them, and harrow up your soul by conjuring up in your imagination everything you can to cause you to murmur against your family and against God, and make your own heart like a field which the fire has passed over, destroying all verdure, and leaving it dry, blackened, and crisped.

You have a diseased imagination and deserve pity. Yet no one can help you as well as yourself. If you want faith, talk faith; talk hopefully, cheerfully. May God help you to see the sinfulness of your course. You need help in this matter, the help of your daughter and your wife. If you suffer Satan to control your thoughts as you have done, you will become a special subject for him to use and will ruin your own soul and the happiness of your family. What a terrible influence has your daughter had! The mother, not receiving love and sympathy from you, has centered her affections upon the daughter and has idolized her. She has been a petted, indulged, and nearly spoiled child through the exercise of injudicious affection. Her education has been sadly neglected. Had she been instructed in household duties, taught to bear her share of the family burdens, she would now be more healthy and happy. It is the duty of every mother to teach her children to act their part in life, to share her burdens, and not be useless machines.

Your daughter's health would have been better had she been educated to physical labor. Her muscles and nerves are weak, lax, and feeble. How can they be otherwise when they have so little use? This child has but little power of endurance. A small amount of physical exercise wearies her and endangers health. There is not elasticity in muscles and nerves. Her physical powers have so long lain dormant that her life is nearly useless. Mistaken mother! know you not that in giving your daughter so many privileges of learning the sciences, and not educating her to usefulness and household labor, you do her a great injury? This exercise would have hardened, or confirmed, her constitution and improved her health. Instead of this tenderness proving a blessing, it will prove a terrible curse. Had the family burdens been shared with the daughter, the mother would not have overdone, and might have saved herself much suffering and benefited the daughter all the time. She should not now commence to labor all at once and bear the burdens which one at her age could bear, but she can educate herself to perform physical labor to a much greater extent than she has ever done in her life.

Sister C has a diseased imagination. She has secluded herself from the air until she cannot endure it without inconvenience. The heat of her room is very injurious to health. Her circulation is depressed. She has lived in the hot air so much that she cannot endure the exposure of a ride out of doors without realizing a change. Her poor health is owing somewhat to the exclusion of air, and she has become so tender that she cannot have air without making her sick. If she continues to indulge this diseased imagination, she will be able to bear scarcely a breath of air. She ought to have the windows lowered in her room all through the day, that there may be a circulation of air. God is not pleased with her for thus murdering herself. It is unnecessary. She has become thus sensitive through indulging a diseased mind. Air she needs, air she must have. She is destroying not only her own vitality, but that of her husband and daughter, and of all who visit her. The air in her room is decidedly impure and dead; none can have health who accustom themselves to such an atmosphere. She has petted herself in this matter until she cannot visit the houses of her brethren without taking cold. For her own sake and for the sake of those around her, she must change this; she should accustom herself to the air, increasing it a little every day, until she can breathe the pure, vitalizing air without injury. The surface of the skin is nearly dead, because it has no air to breathe. Its million little mouths are closed, because they are clogged by the impurities of the system, and for want of air. It would be presumption to let in a free draft of air at once from out of doors, all through the day. Let it in by degrees; change gradually. In a week she can have the windows down two or three inches day and night.

Lungs and liver are diseased because she deprives herself of vital air. Air is the free blessing of heaven, calculated to electrify the whole system. Without it the system will be filled with disease and become dormant, languid, feeble. Yet you have all been for years living with a very limited amount of air. In thus doing, your wife drags others into the same poisonous atmosphere with herself. None of you can possess clear, unclouded brains while breathing a poisonous atmosphere. Sister C dreads to stir out to go anywhere because she must feel the change in the atmosphere and take cold. She can yet be brought into a much better condition of health if she rightly treats herself. Twice a week she should take a general bath, as cool as will be agreeable, a little cooler every time, until the skin is toned up.

She need not linger along as she does, always sick, if you will all as a family heed the instructions given of the Lord. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil." A contented mind, a cheerful spirit, is health to the body and strength to the soul. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness. Mental depression is terrible. You all suffer from it. The daughter is fretful, partaking of the spirit of the father; and then the heated, oppressed atmosphere, deprived of vitality, benumbs the sensitive brain. The lungs contract, the liver is inactive.

Air, air, the precious boon of heaven which all may have, will bless you with its invigorating influence if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be in constant circulation to be kept pure. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound and sweet sleep.

The effects produced by living in close, ill-ventilated rooms are these: The system becomes weak and unhealthy, the circulation is depressed, the blood moves sluggishly through the system because it is not purified and vitalized by the pure, invigorating air of heaven. The mind becomes depressed and gloomy, while the whole system is enervated; and fevers and other acute diseases are liable to be generated. Your careful exclusion of external air and fear of free ventilation leave you to breathe the corrupt, unwholesome air which is exhaled from the lungs of those staying in these rooms, and which is poisonous, unfit for the support of life. The body becomes relaxed, the skin becomes sallow, digestion is retarded, and the system is peculiarly sensitive to the influence of cold. A slight exposure produces serious diseases. Great care should be exercised not to sit in a draft or in a cold room when weary, or when in a perspiration. You should so accustom yourself to the air that you will not be under the necessity of having the mercury higher than sixty-five degrees.

You can be a happy family if you will do what God has given you to do and has enjoined upon you as a duty. But the Lord will not do for you that which He has left for you to do. Brother C deserves pity. He has so long felt unhappy that life has become a burden to him. It need not be thus. His imagination is diseased, and he has so long kept his eyes on the dark picture that if he meets with adversity or disappointment, he imagines that everything is going to ruin, that he will come to want, that everything is against him, that he has the hardest time of anyone; and thus his life is made wretched. The more he thinks thus, the more miserable he makes his life and the lives of all around him. He has no reason to feel as he does; it is all the work of Satan. He must not suffer the enemy thus to control his mind. He should turn away from the dark and gloomy picture to that of the loving Saviour, the glory of heaven, and the rich inheritance prepared for all who are humble and obedient, and who possess grateful hearts and abiding faith in the promises of God. This will cost him an effort, a struggle; but it must be done. Your present happiness and your future, eternal happiness depend upon your fixing your mind upon cheerful things, looking away from the dark picture, which is imaginary, to the benefits which God has strewn in your pathway, and beyond these, to the unseen and eternal.

You belong to a family who possess minds not well balanced, gloomy and depressed, affected by surroundings, and susceptible to influences. Unless you cultivate a cheerful, happy, grateful frame of mind, Satan will eventually lead you captive at his will. You can be a help, a strength to the church where you reside, if you will obey the instructions of the Lord and not move by feeling, but be controlled by principle. Never allow censure to escape your lips, for it is like desolating hail to those around you. Let cheerful, happy, loving words fall from your lips.

Brother C, your organism is not the best for your spiritual advancement, yet the grace of God can do much to correct the defects in your character and strengthen and more perfectly develop those powers of mind which are now weak and need force. In so doing you will bring into control those lower qualities which have overpowered the higher. You are like a man whose sensibilities are benumbed. You need to have the truth take hold of you and work a thorough reformation in your life. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and

perfect, will of God.” This is what you need, and what you must experience—the transformation which a sanctification through the truth will effect for you.

Do you believe that the end of all things is at hand, that the scenes of this earth’s history are fast closing? If so, show your faith by your works. A man will show all the faith he has. Some think they have a good degree of faith, when if they have any, it is dead, for it is not sustained by works. “Faith if it hath not works, is dead, being alone.” Few have that genuine faith which works by love and purifies the soul. But all who are accounted worthy of everlasting life must obtain a moral fitness for the same. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.” This is the work before you, and you have none too much time if you engage in the work with all your soul.

You must experience a death to self, and must live unto God. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” Self is not to be consulted. Pride, self-love, selfishness, avarice, covetousness, love of the world, hatred, suspicion, jealousy, evil surmisings, must all be subdued and sacrificed forever. When Christ shall appear, it will not be to correct these evils and then give a moral fitness for His coming. This preparation must all be made before He comes. It should be a subject of thought, of study, and earnest inquiry, What shall we do to be saved? What shall be our conduct that we may show ourselves approved unto God?

When tempted to murmur, censure, and indulge in fretfulness, wounding those around you, and in so doing wounding your own soul, oh! let the deep, earnest, anxious inquiry come from your soul, Shall I stand without fault before the throne of God? Only the faultless will be there. None will be translated to heaven while their hearts are filled with the rubbish of earth. Every defect in the moral character must first be remedied, every stain removed by the cleansing blood of Christ, and all the unlovely, unlovable traits of character overcome.

How long a time are you designing to take to prepare to be introduced into the society of heavenly angels in glory? In the state which you and your family are in at present, all heaven would be marred should you be introduced therein. The work for you must be done here. This earth is the fitting-up place. You have not one moment to lose. All is harmony, peace, and love in heaven. No discord, no strife, no censuring, no unloving words, no clouded brows, no jars there; and no one will be introduced there who possesses any of these elements so destructive to peace and happiness. Study to be rich in good works, ready to distribute, willing to communicate, laying up for yourselves a good foundation against the time to come, that you may lay hold on everlasting life.

Forever cease your murmurings in regard to this poor life, but let your soul’s burden be, how to secure the better life than this, a title to the mansions prepared for those who are true and faithful to the end. If you make a mistake here, everything is lost. If you devote your lifetime to securing earthly treasures, and lose the heavenly, you will find that you have made a terrible mistake. You cannot have both worlds. “What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” Says the inspired Paul: “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

These trials of life are God’s workmen to remove the impurities, infirmities, and roughness from our characters, and fit us for the society of pure, heavenly angels in glory. But as we pass through these trials, as

the fires of affliction kindle upon us, we must not keep the eye on the fire which is seen, but let the eye of faith fasten upon the things unseen, the eternal inheritance, the immortal life, the eternal weight of glory; and while we do this the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine. Greenville, Michigan, March 7, 1868

The Husband's Position

Dear Brother and Sister D,

While speaking in meeting Sunday afternoon, I could scarcely refrain from calling your names and relating some things which had been shown me. I saw that Brother D did not occupy that position in his family which God would have him. Sister D takes the lead; she possesses a strong will, which has not been subdued as God requires; and in order to please his wife and keep her from despondency, Brother D has yielded to her. Her judgment has swayed him, and he has not been a free man for years.

When Brother D first engaged in the work of teaching the truth, he was little in his own eyes, and God used him as His instrument. But I saw that for some time in the past he has not humbled himself under the hand of God. He has trusted to his own wisdom and weak judgment, and Satan has been obtaining an advantage over him. Instead of relying solely upon God, and staying himself upon His strength, he has had his judgment perverted by the influence of his wife. She has stood in a position to see, to hear, to understand, all that was going on around her. Did she possess a sanctified judgment and heavenly wisdom, then would she see through sanctified eyes, and hear through sanctified ears. She would make a right use of her eyes and ears. She has not done this. "Who is blind, but My servant? or deaf, as My messenger that I sent?" God does not wish us to hear all that is to be heard, or to see all that is to be seen. It is a great blessing to close the ears, that we hear not, and the eyes, that we see not. The greatest anxiety should be to have clear eyesight to discern our own shortcomings, and a quick ear to catch all needed reproof and instruction, lest by our inattention and carelessness we let them slip and become forgetful hearers and not doers of the work.

Brother D, for some time in the past your labors have not been as wisely and successfully directed as formerly. Your course of action has not borne the impress of God. Your wife has managed your temporal matters and borne burdens which were too heavy for her to bear, while you have been absent. This has excited your sympathy, and had a tendency to pervert your judgment, so that you have placed too high an estimate upon her qualifications because of her capability in managing your temporal matters. Satan has been watching his opportunity to make as much as possible to his own advantage of your confidence in your wife. He has purposed to trammel you and destroy you both. You have to a great degree thrown off your stewardship upon your wife. This is wrong; she will have all she can do to bear her share of the responsibility, without bearing that which comes upon you and for which God will hold you accountable.

Sister D has been deceived in some things. She has thought that God instructed her in a special sense, and you both have believed and acted accordingly. The discernment which she has thought she possessed in a special sense, is a deception of the enemy. She is naturally quick to see, quick to understand, quick to anticipate, and is of an extremely sensitive nature. Satan has taken advantage of these traits of character and has led you both astray. Brother D, you have been a bondman for quite a length of time. Much of that which Sister D has thought was discernment has been jealousy. She has been disposed to regard everything with a jealous eye, to be suspicious, surmising evil, distrustful of almost everything. This causes unhappiness of mind, despondency, and doubt, where faith and confidence should exist. These unhappy traits of character turn her thoughts into a gloomy channel, where she indulges a foreboding of evil, while a highly sensitive temperament leads her to imagine neglect, slight, and injury, when it does not exist. All these

things stand in the way of the spiritual advancement of you both, and affect others to just that extent that you are connected with the cause and work of God. There is a work for you to do: Humble yourselves under the mighty hand of God, that you may be exalted in due time. These unhappy traits of character, with a strong, set will, must be corrected and reformed, or they will eventually cause you both to make shipwreck of your faith.

Brother D, you have a duty to do. Assume the stewardship you have resigned, and in the fear of God take your place at the head of your family. You must be shaken from the influence of your wife, and rely more fully upon God, and look to Him to lead you and guide you. God has not specially instructed Sister D, or given her light to teach others their duty. Neither you nor your wife can occupy the position God would have you, while things remain as they now are. You will never be established, strengthened, and settled until you allow your wife to take the position a wife should. While she occupies her proper place, respect her judgment, consult with her in regard to your plans, but be very cautious about taking it for granted that her judgment is as the judgment of God. Consult with your brethren upon whom God has seen fit to lay the burden of the work. Had you thus advised with those whose counsel you should have sought, you would not have committed so great an error, so sad a blunder, as you did in the case of E. God's cause was wounded and reproached in this case. Your wife thought she had light in this case; but her impressions were not of God, but of the enemy, because he saw that you could be affected in this direction. Your trusting so completely to your wife's judgment is contrary to heaven's arrangement. Satan has designed in this way to cut you off, in a great measure, from the influence of your fellow laborers and your brethren in general.

You have had trials that you would not have had if you had not considered your wife in a position where God has not placed her. You have too implicit confidence in her judgment and wisdom. She has not been consecrated to God, therefore her judgment has not been consecrated. She is not a happy woman, and the unhappy train her mind has taken has greatly injured her physical and mental health. Satan has designed to unsettle you and cause your brethren to lose confidence in your judgment. Satan is seeking to overthrow you. When God specially calls your wife to the work of teaching the truth, then should you lean to her counsel and advice, and confide in her instructions. God may give you both, as possessing an equal interest in and devotion to the work, equal qualifications to act a prominent part in the most solemn work of saving souls. The great work before her is to be diligent in making her calling and election sure, to cease watching others, and now begin the work to be very jealous of herself. She should seek to bless others by her godly example, her cheerfulness, fortitude, courage, faith, hopefulness, joy, in that perfect trust, that confidence in God, which will be the result of sanctification through the truth. An entire conformity to the will of God she must have. Christ says to her: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The above was written at Mount Pleasant, Iowa, October 4, 1867. I could not find time to finish the testimony and copy it, so laid it by, and did not have time to finish it until I returned from the East to Greenville, Michigan, when I took it in hand, January 30, 1868.

Dear Brother and Sister D: You should have had this long ago, but our labors have been so hard that I could not possibly get the time to write. Every place that we visited brought before my mind much that I had been shown of individual cases, and I have written in meeting, even while my husband was preaching.

The vision was given me about two years ago. The enemy has hindered me in every way he could to keep souls from having the light which God had given me for them. First, my husband's case was so perplexing, so distressing, that I could not write. Then the discouragements brought upon me by my brethren kept me in a condition of sadness and distress, unfitting me for labor of any description. When we started to travel last

summer, I commenced to write, but we have traveled from place to place so rapidly that all we could do was to attend the meetings. There was much work to be done. I practice rising at four o'clock in the morning, to take hold of my writing. Yet constant, exciting labor in meeting so taxes the brain that I am unprepared for writing, my head is so weary.

I regret that you could not have had this before, but even now may God make it a blessing to you, is my sincere prayer. You, my dear brother, may have seen these things and corrected them ere this. I hope so, at least. You and also your wife have our sympathy and prayers. We have an interest for her as well as for yourself. Her soul is precious. We beseech her in Christ's stead to seek for a meek and quiet spirit, which in the sight of God is of great price. An angel pointed me to Sister D and repeated these words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Here is the healthful train of thought for the mind to follow. When it would go in a different channel, bring it back. Control the mind. Educate it to dwell only on those things which bring peace and love.

I commit this to you, hoping and praying that God may bless it to you, and that you both may obtain a fitness to be counted worthy of eternal life.