

Ellen G. White 1856 – 1870 Review and Herald

Second Advent Review and Sabbath Herald, January 10, 1856

"Communication From Sister White"

Dear Brethren and Sisters:--For some months past my spirit has been much depressed. God has seen fit to use me, a feeble instrument, for a few years past by giving me visions. This place I have not desired. I have ever known that it would cause me many hours of anguish of spirit. Messages have been given me, and it has been enjoined upon me to be faithful in declaring them. My feelings have been sensitive, and while with the fear of God before me, I have been obliged to faithfully relate what God has shown me, my sufferings of mind have been intense.

And then when I have seen how little the visions have been heeded, and what little effect they have had upon others, I have been discouraged. The visions have been of late less and less frequent, and my testimony for God's children had been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family; have a good influence over my children, pray with them, and for them, that they may be saved.

I have greatly feared they might be left without a father's care. My husband's poor health has made me tremble for the future. My prospects looked dark. I have tried to bear up with good courage, but have nearly all the time carried with me an aching heart. I have seldom told my feelings, for I believed it to be wrong to talk trials and darkness to others, as it would have an effect to discourage them, and weaken their faith.

At our late Conference at Battle Creek, in Nov. God wrought for us. The minds of the servants of God were exercised as to the gifts of the Church, and if God's frown had been brought upon his people because the gifts had been slighted and neglected, there was a pleasing prospect that his smiles would again be upon us, and he would graciously and mercifully revive the gifts again, and they would live in the Church, to encourage the desponding and fainting soul, and to correct and reprove the erring.

Our trembling faith has again pierced the clouds of darkness that have been gathering over us, and is fixed upon our Eternal Sun, whose beams have again dispersed our gloom. And with hope and confidence we will do our duty to those around us; declare faithfully what God bids us, let the consequences be what they may. He that bids us speak will take care of the consequences if we do his will. Jesus will not lay upon us any greater burden than we can bear.

All have an influence, and that influence tells for God and heaven, or for Satan and hell. I cannot, I dare not hold my peace. I must warn those in danger to escape the wrath of God. A great work must be done for us. We are contented to live at too great a distance from God. Our

hearts are not right before him, or we should feel deep longings of soul for a devotedness to his cause.

Are we willing to search our own hearts, and compare our lives with our holy Pattern! We are too well satisfied with a form. We must have the power of godliness in the soul. We must have our minds running in the right channel. Our conversation is too much upon things of earth. And when we meet to worship God, it takes time to get the mind fixed upon God, or in a heavenly frame to serve him. We have had so few thoughts of God and heaven, we cannot approach him with confidence in faith; and we pray and labor in darkness, when it is our privilege to be in the light.

There must be a living to God out of meeting. Our thoughts must be upon heavenly things, and a cheerful, happy frame of mind we should cherish, and then when we meet to worship, we can pray in faith, can come right to the point without wading through so much darkness. We must possess a spirit of consecration. This poor earth seems to be like a load stone. It draws our minds and occupies them so that there is but little room for heavenly thoughts and principles. This need not be so. My own experience tells me that heaven can attract us. We can keep our thoughts upon Jesus and his lovely character, and upon our priceless treasure. We can be strong in God. We can have an increase in faith. We must hold the victory as we obtain it, and then it will be easy believing. If we continue to hold the victory, our faith will grow. This is the only way we can be overcomers, and at last come off victorious.

But how often we get a little victory, feel that God had heard us pray, and when any trial arises, and dark clouds and adversity come, we yield up what we have obtained. Our faith dies, and we again encourage unbelief to come into our souls. And when we would make another effort for freedom of soul, it is much harder for us to come up to the point, to take God at his word than before. We must first mourn about ourselves, and sorrow that we are so dark; and we have to make a greater effort for victory than before.

Let us have that faith that takes hold of the promises of God, and will not let go; faith that will live in adversity, clouds and gloom, and although trembling, will find its way through every obstacle, up within the second vail, and there grasp the desired blessing. A dead faith will do us no good. We must have a living faith, and then we shall have a living experience.

We have felt the power and blessing of God for a few weeks past. God has been very merciful. He has wrought in a wonderful manner for my husband. We have brought him to our great Physician in the arms of our faith, and like blind Bartimaeus have cried, "Jesus thou Son of David, have mercy on us;" we have been comforted. The healing power of God has been felt. All medicine has been laid aside, and we rely alone upon the arm of our great Physician. We are not yet satisfied. Our faith says, Entire restoration. We have seen the salvation of God, yet we expect to see and feel more. I believe without a doubt that my husband will yet be able to sound the last notes of warning to the world.

For weeks past our peace has been like a river. Our souls triumph in God. Gratitude, unspeakable gratitude, fills my soul for the tokens of God's love, which we have of late felt and seen. We feel like dedicating ourselves anew to God; devoting ourselves to work. We desire to be a living sacrifice to God, and to shed a holy influence. My very being longs after God. I thirst, I pant for living waters.

Our example and lives tell either for heaven, eternal life, or darkness and death. Our lives should be holy, and we should oft hold communion with God, draw nourishment from Jesus the living vine, that our souls may flourish in the Lord. Then can we exert a holy influence. How holy should those live who believe we are having the last message of mercy to the world. We should take a humble, meek stand, and yet the very truths that we profess will lead us to exalt the standard, and to occupy an elevated position, far above the low, vain, joking trifler of the world.

True christian humility will lead us to this. A sense of our own weakness and frailty will lead us to lean upon One that is mighty to save, whose delight is to impart strength and courage to the humble, self-abased suppliant. Humility is the greatest ornament a christian can wear. Jesus loves to honor such, and lift them up. There is a fullness in Jesus. We can partake of his rich grace, and abundant salvation. We can rejoice in a whole Saviour, and have unwavering trust and confidence in God. We are too faithless, too doubting. Our faith in God's precious promises should grow every day. If we hold the victory over the powers of darkness it must be by constant, persevering watchfulness and almost unceasing prayer. It must be an every day work. If we grow in grace and in knowledge of the truth, we must have the words of our mouth select, and seasoned with grace. God will help in our efforts. Angels will watch over us, and our soul will be like a watered garden. E. G. White.

Second Advent Review and Sabbath Herald, February 21, 1856

"Extracts"

Bro. Smith:--I have received a few more letters from Christian friends that have been comforting to me of which the following are a few extracts. I think all will be interested to hear often from each other, and letters that freely speak of the joys and trials, each experience, as they travel the narrow way, will often meet the cases of others. They will see that they are not alone in their experience, that others are having similar trials to themselves, and that One hope cheers all the followers of Jesus. The same arm that sustains and gives courage and strength to their fellow travelers in the self-denying way to heaven sustains them. E. G. W.

Second Advent Review and Sabbath Herald, February 21, 1856

"Brethren and Sisters"

[Brethren and Sisters, let us remember the servants of God that devote themselves to his cause, and faithfully labor for the salvation of souls. Let us not forget that they sacrifice their pleasant homes, the society of their families, and travel in the heat and cold for weeks and months together. They often feel weary and sad, and perhaps when you least realize it, are troubled about their families at home. Often they have not means to send to the relief or support of their families. The servants of God need your support and comfort. Be awake. Feel and see their wants. Look closely, and see if they are comfortably clothed. Don't wait for them to express their wants. This perhaps they will not do. It is your duty to inquire into their wants. Don't neglect your duty, and think others will attend to this. Lay aside your selfish and sensitive feelings, and enter right into their wants.

Sisters, we can do something in this matter. We can deny ourselves of articles we do not actually need--wrought collars, undersleeves, "stomachers," &c., which are expressly forbidden in God's Word. Isa. iv.

Lay by yourselves in store what is spent to gratify pride, and it will make quite a sum towards defraying the expenses of the families of the messengers. They are continually making a sacrifice. They are deprived of the society of their companions, and they should have our warm sympathy, and our fervent prayers.

Our dear Bro. and Sr. Bates deserve our prayers, sympathy and support. We will remember them in their self-denial and sacrifice, and see that their wants are well supplied.] E. G. W.

August 21, 1856

Testimony for the Church No.2- I send out quantity of this little track of 16 pages, post paid. It is free for all. Those who esteem it a pleasure can assist in the publication of such matter. E.G. White

Second Advent Review and Sabbath Herald, November 26, 1857

"He Went Away Sorrowful, for He Had Great Possessions"

At Monterey, Oct. 8th, 1857, I was shown in vision that the condition of many Sabbathkeepers was like the young man who came to Jesus to know what he should do to inherit eternal life.

"And behold, one came, and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

"And he said unto him, Why callest thou me good? There is none good but one, that is God: but, if thou wilt enter into life, keep the Commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

"The young man saith unto him, All these things have I kept from my youth up; what lack I yet?

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

"But when the young man heard that saying, he went away sorrowful; for he had great possessions.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

"But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible." Matt. xix, 16-26.

Jesus quoted five of the last six commandments to the young man, also the second great commandment on which the last six commandments hang. These mentioned, he thought he had kept. Jesus did not mention the first four commandments, containing our duty to God. In answer to the inquiry of the young man, What lack I yet? Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

Here was his lack. He failed of keeping the first four commandments, also the last six. He failed of loving his neighbor as himself. Said Jesus, "Give to the poor." Jesus touches his possessions. "Sell that thou hast, and give to the poor." In this direct reference he pointed out his idol. His love of riches was supreme, therefore it was impossible for him to love God with all his heart, with all his soul, with all his mind. And this supreme love for his riches shut his eyes to

the wants of his fellow men. He did not love his neighbor as himself, therefore he failed to keep the last six commandments. His heart is on his treasure. It is swallowed up with his earthly possessions. He loves his possessions better than God, better than the heavenly treasure. He heard the conditions from the mouth of Jesus. If he would sell and give to the poor, he should have treasure in heaven. Here was a test of how much higher he prized eternal life than his riches. Did he eagerly lay hold of the prospect of eternal life? Did he earnestly strive to remove the obstacle that was in his way of having a treasure in heaven? O, no, "he went away sorrowful, for he had great possessions."

I was pointed to these words, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Said Jesus, "with men this is impossible, but with God all things are possible." Said the angel. "Will God permit the rich men to keep their riches, and yet they enter into the kingdom of God?" Said another angel, "No, never."

I saw that it was God's plan that these riches should be used properly, and distributed to bless the needy, and to advance the work of God. I saw that if men love their riches better than their fellow men, better than God, or the truth of his word, and their hearts are on their riches, they cannot have eternal life. They would rather yield the truth, than sell and give to the poor. Here they are proved to see how much God is loved, how much the truth is loved, and like the young man in the Bible, many go away sorrowful, because they cannot have their riches and a treasure in heaven too. They cannot have both. They venture to risk their chance of eternal life for a worldly possession.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Then I saw that with God all things are possible. Truth set home to the heart by the Spirit of God, will crowd out the love of riches. The Love of Jesus and riches cannot dwell in the same heart. The love of God so far surpasses the love of riches, that the possessor breaks away from his riches and transfers his affections to God. And then he is led through his love to God, to administer to the wants of God's cause, It is his highest pleasure to make a right disposition of his Lord's goods. Love to God and his fellow men predominates, and he holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then can he keep the first four commandments, and the last six. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." In this way it is possible for a rich man to enter the kingdom of God. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first."

Here is the reward for those who sacrifice for God. They receive an hundred fold in this life, and shall inherit everlasting life. But many, I saw, that are first, shall be last, and the last shall be first. I was shown those who receive the truth, but do not live it. They cling to their possessions, and are not willing to distribute of their substance to advance the cause of God. They have no faith to venture and trust God. Their love of this world swallows up their faith. God has called

for a portion of their substance, but they heed it not. They reason thus, that they have labored hard to obtain what they have, and they cannot lend it to the Lord, for they may come to want. "O ye of little faith!" That God who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He that has numbered the hairs of their head, will care for them, and in days of famine they will be satisfied. While the wicked are perishing all around them for want of bread, their bread and water will be sure. Those who will still cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose their treasure in heaven, lose everlasting life.

I saw that God in his providence has moved upon the hearts of some of those who have riches, and has converted them to the truth, that they with their substance may assist to keep his work moving. And if those who are wealthy will not do this, if they do not fulfill the purpose of God, he will pass them by, and raise up others to fill their place who will fulfill his purpose, and with their possessions gladly distribute to meet the necessities of the cause of God. In this they will be first. God will have those in his cause who will do this.

I saw that God could send means from heaven to carry on his work; but this is out of his order. He has ordained that men should be his instruments, that as a great sacrifice was made to redeem them, they should act a part in this work of salvation, by making a sacrifice for each other, and by thus doing show how highly they prize the sacrifice that has been made for them.

I was directed to James v. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love of the world is greater than their love of the truth, the love of their fellow men, or their love to God. He has called for their substance, but they selfishly, covetously, retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, that can feel and realize something of the value of the soul, and their means they have freely bestowed to advance the cause of God. The work is closing; the rich men have kept their riches, their large farms, their cattle, &c. Their means are not wanted then, and I saw the Lord turn to them in anger in wrath, and repeat these words: "Go to, now, ye rich men." He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, "Go to now, ye rich men."

Oh, I saw it was an awful thing thus to be let go by the Lord. A fearful thing to hold on to a perishable substance here, when he has told you, if you will sell and give alms, you can lay up treasure in heaven.

I was shown that as the work was closing up, and the truth going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God is, "Go to now, ye rich men. Your means are not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered, they have not been blessed by your means. God will not accept your riches now. Go to now, ye rich men."

Then I was directed to these words: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabbath."

I saw that God was not in all the riches that have been obtained. Satan has much more to do with it than God. It has, much of it, been obtained by oppressing the hireling in his wages. The natural, covetous, rich man has obtained these riches by grinding down the hireling, and taking advantage of individuals where he could, and adding to his treasure here, that will eat his flesh as it were fire. A strictly honest, honorable course has not been taken by some. Such must work fast and take a very different course to redeem the time.

I saw that many Sabbathkeepers are at fault here. Advantage is taken even of their poor brethren, and those who have of their abundance exact more than the real worth of things, more than they would pay for the same thing, while these same brethren are embarrassed and distressed for want of means. God knows all these things. Every selfish act, every covetous extortion, will bring its reward.

I saw it was cruel and unjust to have no consideration of a brother's situations. If he is distressed, or poor, yet doing the best he can, allowance should be made for him, and even the full value of the things he may purchase of the wealthy should not be exacted; but they should have bowels of compassion for him. God will approve of such kindly acts, and the doer will not lose his reward. But I saw a fearful account will stand against many Sabbathkeepers for close, covetous acts.

I was pointed back, and saw when there was but few that listened to, and embraced the truth, they had not much of this world's goods. The wants of the cause were divided among a very few. Then there was a necessity for houses and lands to be sold and obtain cheaper to serve them as a shelter or home, while their means were freely, and generously lent to the Lord, to publish the truth, and to otherwise aid in advancing the cause of God. As I beheld these self-sacrificing ones, I saw they had endured privation for the benefit of the cause. I saw an angel standing by them pointing them upward, and saying these words, "Ye have bags in heaven!" "Ye have bags in heaven, that wax not old! Endure unto the end, and great will be thy reward."

I saw that God had been moving on hearts. The truth that a few sacrificed so much for, in order to get it before others, has triumphed, and multitudes have laid hold of it. God has in his providence moved upon those that have means and has brought them into the truth, that as

the work of God increases, the wants of the cause may be met. Much means are brought into the ranks of Sabbathkeepers.

I saw that at present God did not call for the houses his people need to live in, unless expensive houses are exchanged for cheaper ones. But if those who have of their abundance do not hear his voice, and cut loose from the world, and dispose of a portion of their property and lands, and sacrifice for God, he will pass them by, and call for those who are willing to do anything for Jesus, even to sell their homes to meet the wants of the cause. God will have a freewill offering. Those who give must esteem it a privilege to do so.

I have seen that some give of their abundance, but yet they feel no lack. They do not particularly deny themselves of any thing for the cause of Christ. They still have all that heart can wish. They give liberally, and heartily. God regards it, and the action and motive is known, and strictly marked by him. They will not lose their reward. You that cannot bestow so liberally, must not excuse yourselves, because you cannot do as much as some others. Do what you can. Deny yourself of some article that you can do without, and sacrifice for the cause of God. Like the widow, cast in your two mites. You will actually give more than all those who have given of their abundance. And you will know how sweet it is to give to the needy, to deny self, and sacrifice for the truth, and lay up treasure in heaven.

I was shown that the young, especially, young men, who profess the truth have yet a lesson of self-denial to learn. I saw that if they made more sacrifice for the truth, they would esteem the truth more highly. It would affect their hearts, purify their lives, and they would hold it more dear and sacred.

I saw the young do not take the burden, or feel the responsibility of the cause of God. Is it because God has excused them? Oh, no. I saw that they excuse themselves. They are eased, and others are burdened. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price. A dear sacrifice was made for them, and unless they possess the spirit of self-denial, and sacrifice, they can never possess the immortal inheritance. E. G. W.

Second Advent Review and Sabbath Herald, December 31, 1857

"The Future"

Nov. 20th, I was shown the people of God, and saw them mightily shaken. I saw some with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety which expressed their internal struggle. There was firmness and great earnestness expressed in their countenances, while large drops of perspiration rose upon their

foreheads, and fell. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look settled upon them.

Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God, and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels were having the charge over the people of God, and as the poisonous atmosphere from these evil angels was pressed around these anxious ones, the angels, which had the charge over them, were continually wafting their wings over them, to scatter the thick darkness that surrounded them.

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left them, and went to the aid of those earnest, praying ones. I saw the angels of God hasten to the assistance of every one who were struggling with all their energies to resist those evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them.

As these praying ones continued their earnest cries, at times a ray of light from Jesus came to them, and encouraged their hearts, and lighted up their countenances.

I asked the meaning of the shaking I had seen. I was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. It will have its effect upon the heart of the receiver of the testimony, and it will lead him to exalt the standard and pour forth the straight truth. This straight testimony, some will not bear. They will rise up against it, and this will cause a shaking among God's people.

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the Church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it, will obey it, and be purified.

Said the angel, "List ye!" Soon I heard a voice that sounded like many musical instruments, all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen before, who were mightily shaken. I was shown those whom I had before seen weeping, and praying with agony of spirit. I saw that the company of guardian angels around them had doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firm like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features,

marked with severe internal anguish, shone now with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead for it, did not obtain it, and they were left behind in darkness, and their numbers were immediately made up by others taking hold of the truth, and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.

I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of the truth spoken. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, "It is the latter rain. The refreshing from the presence of the Lord. The loud cry of the Third Angel."

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against this company, who were having the power and light of God. Darkness thickened around them, yet there they stood, approved of God, and trusting in him. I saw them perplexed. Next I heard them crying unto God earnestly. Through the day and night their cry ceased not. I heard these words, "Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen round about us! They have appointed us unto death; but thine arm can bring salvation." These are all the words I can bring to mind. They seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God. Yet every one, without an exception, was earnestly pleading, and wrestling like Jacob for deliverance.

Soon after they had commenced their earnest cry, the angels, in sympathy would have gone to their deliverance. But a tall, commanding angel suffered them not. Said he, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism."

Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company who, as short time before were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked. All weariness and marks of care were gone. Health and beauty were seen in every countenance. Their enemies, the heathen round them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and

glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company was changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened and the saints came forth, clothed with immortality, crying victory over death and the grave, and together with the living saints, were caught up to meet their Lord in the air; while the rich, musical shouts of Glory, and Victory, were upon every immortal tongue, and proceeding from every sanctified, holy lip. E. G. W.

Second Advent Review and Sabbath Herald, March 25, 1858

I now design publishing a Book of two or three hundred pages, containing a sketch of my Christian Experience up to this time, my views, and a Bible argument on the perpetuity of Spiritual Gifts. My friends who have received letters from me containing views, exhortations, or a statement of events in my experience worthy of publication in such a work, are invited to return them to me immediately by mail to Battle Creek, Mich.

Ellen G. White.

Second Advent Review and Sabbath Herald, April 15, 1858

"A Warning"

Bro. Smith: As I consider the responsibilities and dangers of the people of God. I am led to fear for many, and I wish to set before them the following, which I consider a most solemn warning.

As it became evident a few years since that the burden of the Third Message would be in the West, a brother, who had much of this world's good, resolved to move West with his family, and thus introduce the work in the West.

He went with one intention, his wife with another. His intention was to proclaim the truth, but her intention was to have all their means laid out in house and lands, that the means not only be secured, and kept from the cause of God, but that her husband's time be also employed in building, planting, sowing &c. He was convicted of his duty to dispose of a portion of his means to advance the cause of God, but it was a great sacrifice for him to make, for he loved this world, and he was easily persuaded by his wife and daughter, to gratify their desire and love of their earthly treasure, and retain it. He disobeyed the call of God, to gratify his wife and daughter, and was too willing to excuse or cover up his love of the world, under a show of duty to his family.

At a certain time, the Lord gave me a view of their situation. I saw their worldly-mindedness, that instead of living out their faith after they went into a new country, they were getting a firmer grasp of this world, until it was a proverb to those around them. They professed to be looking for the glorious appearing of Jesus, professed to be God's peculiar people, that he was purifying unto himself a peculiar people, zealous of good works, yet purchasing their large

attractive lands, thus plainly declaring by their works, that this world was their home, that here was their treasure.

I was shown the wife of our brother, that she was engrossed in the spirit of this world, and loved and worshiped it; that she must unfasten her grasp, that she was a stumblingblock in her husband's way, she was holding him back, and was unwilling that he should sell and give alms, also unwilling that he should go out to talk the truth to others. I saw that unless she got out of her husband's way, cut loose from the world, and distributed to the necessity of God's cause, the Lord would visit the family with judgment, and move her out of the way. She heeded not the message. Her whole mind was occupied in fitting up and making improvements to stay here. In the midst of this, affliction came. She was prostrated by disease, and taken away.

A few weeks after her death we visited the place with the message to the Laodiceans. We entered the dwelling of the afflicted family, and labored and prayed for them. They were in a low, worldly-minded, discouraged state. A heavy burden rolled upon me. The father was struggling for freedom, for liberty. The Lord graciously met with us, and let a little of his light shine upon us. But still we knew there was much to be done. As our brother would come up to the point to give up the world, and get it out of his heart; as he would lay his farm upon the altar, and say he would sell a part, or all of it, then the daughter would act the same part the mother had done, to pull him back, and she would plead for their treasure here. O what agony of spirit I felt. We had a season of prayer. The sufferings of the Son of God were held up before me. His agony in the garden of Gethsemane, as the sins of the whole world were laid upon him, his shameful death upon the cross, all to save guilty man. He, for their sakes became poor, that they through his poverty might be made rich. Then to see how little those for whom this sacrifice was made, were willing to suffer for the truth, I could hardly endure the realizing sense of these things.

Before I left that place I was shown in vision that God had taken the mother away in anger, and unless the father and daughter submitted to God, unless they cut loose from this world and had their affections weaned from it, God would step over the threshold again in judgment. I was astonished at what was shown me in vision. I saw that this brother loved this world more than he ever thought he did, and that it was a snare to him, it deceived him. I saw that he was so close and snug in deal, it really carried him beyond the bounds of strict truth and honesty. Said the angel, The deceitfulness of riches causes many, many of its possessors to stumble over their riches to perdition, while only a few with the unrighteous mammon will make friends, and finally be received into everlasting habitations.

I saw that the brother did not give his hired help a decent chance to serve God. It was hurry, hurry, work, work, as though they had not a dollar at their command. There was but little chance for them to pray. I saw that God seeth not as man seeth, for God despised such snug dealing and covetousness, and without an entire reform, it was impossible for him to be saved; that he was straining every nerve to save a little means, that would be no blessing to himself or others; that he did not possess a noble generous disposition. I saw that it was right to

economize, but it had been stretched into meanness without any goodly object, only to add to their treasure which would shortly eat their flesh as it were fire, unless they, as faithful stewards, made a right disposal of their Lord's goods. I saw that he had hardly allowed himself time to pray, and that it had been a mere dry form without the power.

I saw the daughter's covetousness, that her life was all wrapt up in selfishness. She had suffered no lack. Every want had been supplied. She had lived for herself, and her heart seldom beat in sympathy for other's woes or wants; that such closeness, such selfishness, covetousness, was seldom seen, and that this, without an entire reformation, would prove her ruin; and if her father left her a few thousands, whether he lived or died, it would be enough to ruin her and displease God.

I saw that the father had not been pitiful to the unfortunate, those who labored for him, not even to the poor orphan. There had been such snug dealing practised toward them, that God could not look with any pleasure, until full restitution should be made; for he regarded it with abhorrence. All this I related to him, while my soul was bowed with deep anguish.

Last Summer I was again shown this brother's case, that he was not moving fast enough, that he was not using his means to advance the cause of God as fast as he should. The next news I heard was, that he was dead, and had left his large property to his daughter. Nothing was bestowed upon the cause of God. Last Tuesday, [March 30th,] I saw that Satan's wish had been gained. While he lived, his brethren had plunged into the world beyond their means, and stood ready to hire the use of his money to advance their own interests, and thus it was kept from the cause of God. And I saw that Satan had it just as he wanted it at his death, that nothing be left to the cause of God, but his daughter be cursed with it, and placed in a situation where it is easier for a camel to go through the eye of a needle, than for her to enter the kingdom of heaven. I saw that it was the design of Satan to keep all the means from the ranks of the truth that he could and to use it as a stumblingblock for souls. He is willing that those who profess the truth, and are snug, selfish and covetous, should have means in their possession, for they idolize it. They nourish it, and it will prove their ruin; for they lay up treasure upon earth, and lose their treasure in heaven.

As I have seen that the reward of covetousness thus far upon this family should be a warning to the church, I cannot withhold from the people of God what has been shown me respecting them. Ellen G. White.

Second Advent Review and Sabbath Herald, April 28, 1859

"The Sinner's Trials"

We often hear the life of the Christian described as being filled with trials, sadness and sorrow, with but little to cheer and comfort; and the impression is too often given, that if he should give up his faith and his efforts for Eternal Life, the scene would be changed to pleasure and happiness. But I have been led to compare the life of the sinner with the life of the righteous. The sinner does not have a desire to please God; therefore can have no pleasing sense of his approbation. He does not enjoy his state of sin and worldly pleasure without trouble. He feels deeply the ills of this mortal life. O yes, at times he is fearfully troubled. He fears God, but does not love him.

Is the sinner free from disappointment, perplexity, earthly losses, poverty and distress? O no! In this respect he is no more secure than the righteous. He often suffers lingering sicknesses, yet has no strong and mighty arm to lean upon, no strengthening grace from a higher power to support him. In his weakness he must lean upon his own strength. He cannot look forward with any pleasure to the resurrection morn, for he has no cheering hope that he will then have part with the blest. He obtains no consolation by looking forward to the future. A fearful uncertainty torments him, and thus he closes his eyes in death. This is the end of the poor sinner's life of vain pleasures.

The Christian is subject to sickness, disappointment, poverty, reproach and distress. Yet amid all this he loves God, and loves to do his will, and prizes nothing so highly as his approbation. In the conflicts, trials, and changing scenes of this life, he knows that there is One who understands it all; One who will bend his ear low to the cries of the sorrowful and distressed; One who can sympathize with every sorrow and soothe the keenest anguish of every heart. He has invited the sorrowing ones to come to him and find rest. Amid all his affliction the christian has strong consolation, and if he suffers a lingering, distressing sickness, before he closes his eyes in death, he can with cheerfulness bear it all, for he holds communion with his Redeemer. You often see his countenance radiant with joy, while he contemplates the future with heavenly satisfaction--only a short rest in the grave, and the Life-giver will break the fetters of the tomb, release the captive and bring him from his dusty bed immortal, never more to know pain, sorrow or death. Let this hope of the christian be our hope, and we will ask no more.

Many speak of the life of the christian taking away from us pleasure and worldly enjoyment. I say it takes away nothing worth having. Is there perplexity, poverty and distress endured by the christian? O yes, this is expected in this life. But is the sinner of whom we speak as enjoying the pleasures of this world free from these ills of life? Do we not often see in him the pale cheek, the racking cough, indicating a fatal disease? Is he not subject to burning fevers, and contagious diseases? How often do you hear his complaints of meeting with heavy losses of worldly goods; and consider, this is his only treasure. He loses all. These troubles of the sinner are overlooked.

Christians are too apt to think they are the only ones who have a hard time, and some seem to think that it is a condescension in them to embrace unpopular truth, and profess to be Christ's followers. The road seems hard. They think they have many sacrifices to make, when in truth they make no real sacrifice. If they are adopted into the family of God, what sacrifices

have they made? Their following Christ may have broken friendship with worldly relatives; but look at the exchange--their names written in the Lamb's Book of Life--elevated, yes, greatly exalted to be partakers of salvation--heirs of God and joint heirs with Jesus Christ, to an imperishable inheritance. If the link which binds them to worldly relatives is weakened for Christ's sake, a stronger one is formed, a link which binds finite man to the Infinite God. Shall we call this a sacrifice on our part because we yield error for truth, light for darkness, weakness for strength, sin for righteousness, and a perishable name and inheritance, for honors that are lasting, and an immortal treasure? But even in this life the christian has One upon whom to lean for support who will help him bear all his trials. But the sinner has to bear his trials alone. He goes down into the grave suffering remorse, under darkness, bound by Satan, for he is his lawful prey.

It does seem to me if there is any one who should be continually grateful, it is the christian. If there is any one who enjoys happiness even in this life, it is the faithful follower of Jesus Christ. It is the duty of God's children to be cheerful. They should encourage a happy frame of mind. God cannot be glorified by his children living continually under a cloud and casting a shadow wherever they go. The christian should cast sunshine instead of a shadow. The unbeliever often receives the impression that religion is a gloomy thing, and that the life of the christian has nothing inviting in it. If the christian dwells too much upon the rough pathway, he makes it harder than it really is. If he dwells upon the bright spots in the way, and is grateful for every ray of light, and then dwells upon the rich reward that lies at the end of the race, instead of gloom, mourning and complaints, he will bear a cheerful countenance. He has carefully treasured every token for good, and God can safely bless him, and give him gladness of heart.

May the Lord ever give us a lively sense of the great sacrifice which has been made for us, and then present before us the inheritance purchased for us by that dear sacrifice, and may our vision be brightened and clear to dwell upon and appreciate the reward and excellent glory prepared for the faithful christian. E. G. White, Second Advent Review and Sabbath Herald, April 28, 1859.

Second Advent Review and Sabbath Herald, October 30, 1860

"A Request"

Dear Brethren and Sisters: The treasury in the Poor Fund, consisting of clothes, &c., for those in need, is nearly exhausted. And as there are cases of destitution continually arising, and one new one recently, I thought it would be well for those who have clothing, bedding, or money, to spare, to send on here immediately. We hope there will be no delay, for we are going to assist some that are needy as soon as we get things together. Send your donations to Sr. Uriah Smith, or myself. Ellen G. White.

Second Advent Review and Sabbath Herald, June 25, 1861

"Power of Example"

In the epistle of Paul to Titus [chap. ii, 13, 14], we read, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." This great work is to be performed for those only who are willing to be purified, willing to be peculiar, and who manifest a zeal in good works. How many shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular or peculiar in the eyes of the world. It is this mixing up with the world which destroys our spirituality, pureness and zeal. Satan's power is constantly exercised to stupefy the sensibilities of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed.

I have frequently received letters of inquiry in regard to dress, and some have not rightly understood what I have written. The very class which have been presented before me, who were imitating the fashions of the world, have been very slow, and the last to be affected or reformed. There has been another class who lacked taste and order in dress, who have taken advantage of what I have written, and taken the opposite extreme, and considered that they were free from pride, and have looked upon those who dress orderly and neat as being proud. Oddity and careless dress have been considered by some a special virtue. Such take a course which destroys their influence over unbelievers. They disgust those who might be benefitted. While the visions have reproved pride and imitating the fashions of the world, they have reproved those who were careless of their apparel and lacked cleanliness of person and dress. Especially have I been shown that those who profess present truth should have a special care to appear before God to worship him upon the Sabbath in a manner showing that we respect the Creator who has sanctified and placed special honors upon that day. All who have any regard for the Sabbath should be cleanly in person, neat and orderly in dress, for they are to appear before a jealous God who marks every token of disrespect. God is offended at uncleanness and disorder. Individuals have thought it would be wrong to wear anything upon their heads but a sun-bonnet. Such go to great extremes. It cannot be called pride to wear a neat, plain, straw or silk bonnet. Our faith, if carried out, will lead us to be so plain in dress and zealous of good works that we shall be marked as peculiar. But when we lose taste for order and neatness in dress we virtually leave the truth, for the truth never degrades, but elevates. Unbelievers look upon Sabbathkeepers as degraded, and when individuals are neglectful of their dress, and are coarse and rough, in their manners, their influence strengthens unbelievers in their conclusions.

Those who profess to be Christians in these last days which are full of peril, and do not imitate the humble, self-denying Pattern, place themselves in the enemy's ranks. He considers them his subjects, and they serve as important a purpose for Satan as any of his subjects, for

they have a name to live and are dead. Others take them for example, and by their following them, lose heaven, when if they had not professed to be Christians, they would have shunned their example. These unconsecrated professors are not aware of the weight of their influence. They make the conflict much more severe for those who would be God's peculiar people. Paul in Titus ii, 15, refers to God's people who are looking for the appearing of Christ. He says, "These things speak, and exhort, and rebuke, with all authority. Let no man despise thee." As we bear testimony against pride and following the fashions of the world, we are met with excuses and self-justification. Some urge the example of others. Such a sister wears hoops, if it is wrong for me to wear them it is wrong for her. Children urge the example of other children whose parents are Sabbathkeepers. Bro. A. is a deacon of the church. His children wear hoops, and why is it any worse for me to wear them than it is for them? Those who by their example furnish unconsecrated professors with arguments against those who would be peculiar, are laying a cause of stumbling in the way of the weak, and to God they must render an account for such example. I am often asked, "What do you think of hoops?" I reply, I have given you the light which has been given me. I was shown that hoops were a shame, and that we should not give the least countenance to a fashion carried to such ridiculous lengths. I am often surprised to hear that "sister White says it is not wrong to wear small hoops." No one has ever heard me say this. After being shown what I have in regard to hoops, nothing would induce me to give the least encouragement to any one to wear them.

A sister writes, "I cannot see the difference between small hoops and heavy rope skirts, which show off as much as hoops, or two or three heavy quilted skirts, which are worn to take the place of hoops."

I agree with the sister, if we discard hoops, it is wrong to put on heavy quilts to make it appear as near like hoops as possible. We know that it is injurious to wear heavy quilts. I contend that heavy quilts and hoops are alike unnecessary. He that framed us never designed that we should be deformed with hoops, or anything to look like them. It is the inventions and fashions of the world that have led God's people, and they are unwilling to move out independent of the fashions and customs of the world. While I study God's word, I am alarmed for the Israel of God in these last days. They are exhorted to flee from idolatry. I fear that God's people are asleep and so conformed to the world that we can hardly know them, or discern between him that serveth God and him that serveth him not. The distance is widening between Christ and his people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world, have almost disappeared. They follow after the abominations of the nations around them, as did ancient Israel. From what has been shown me, hoops are an abomination. They are indecent, and God's people err, if they follow in the least degree, or give countenance to this fashion.

Sabbathkeepers who profess to be God's chosen, peculiar people, should discard hoops, and their practice and example should be a living rebuke to those who wear them. Some may plead convenience. I have traveled much, and have seen a great deal of inconvenience attending the

wearing of hoops; and those who plead the necessity on account of health, wear them in the winter, which is a greater injury than quilted skirts. While traveling in the cars and stages, I have often been led to exclaim, Oh, modesty, where is thy blush! I have seen large companies crowding into the cars, and in order to make any headway, the hoops had to be raised and placed into a shape which was indecent. And the exposure of the form was ten-fold more with those who wore hoops, than with those who did not; and were it not for fashion, those who immodestly expose themselves would be hissed at; but modesty and decency must be sacrificed to the god of fashion. May the Lord deliver his people from this grievous sin. God will not pity those who will be slaves to fashion. But supposing there is some little convenience in wearing hoops, does this prove that it is right to wear them? Let the fashion change and convenience would no longer be mentioned. It is the duty of every child of God to inquire, Wherein am I separate from the world? Let them suffer a little inconvenience and be on the safe side. What crosses do God's people bear? They mingle with the world, partake of their spirit, dress, talk and act like them.

Please read 1 Tim, ii, 9,10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh godliness) with good works."

1 Pet. iii, 3-5. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands."

The power of example is great. Sister A. ventures to wear small hoops; sister B. says it is no worse for me to wear hoops than sister A., and she wears hoops a little larger. Sister C. imitates the example of sister A. and B., and wears her hoops a little larger than A. and B., but all contend that their hoops are small.

Parents who would teach their children the evil of following the fashions of the world, have a hard battle. They are met with, "Why, mother, sisters A., B. and C. wear hoops; if it is wicked for me, it is for them." What can the parents say? They should set a right example before their children, and although the example of professed followers of Christ causes the children to think that their parents are too careful and severe in their restrictions, yet God will bless the efforts of these conscientious parents. If the parents do not take a decided, firm course, their children will be borne down with the current, for Satan and his evil angels are working upon their minds, and the example of unconsecrated professors is against their efforts which makes the work of overcoming far more laborious for their children. Yet with faith in God and earnest prayer, believing parents may press on in this rugged path of duty. The way of the cross is an onward, upward way. And as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to the earth. While the world and

carnal professors are rushing downward to death, those who climb the hill will have to put forth efforts or they will be carried down in the broad road.

The children of the world are called the children of darkness. They are blinded by the god of this world, and are led by the spirit of the prince of darkness. They cannot enjoy heavenly things. The children of light have their affections set on things above. They leave behind them the things of this world. They fulfill the command, "Come out from among them and be ye separate." Here is the conditional promise, "I will receive you." Christ from the beginning has chosen his people out of the world, and required them to be separate, having no fellowship with the unfruitful works of darkness. If they love God and keep his commandments, they will be far from having the friendship, and loving the pleasures, of the world. There is no concord between Christ and Belial.

The prophet Ezra, and faithful servants of the Jewish church, were astonished when the princes came to them saying, "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold we are before thee in our trespasses, for we cannot stand before thee because of this." Ezra ix, 1, 13-15.

2 Chron. xxxvi, 14-16: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwellingplace. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against this people, till there was no remedy."

Lev. xviii, 26, 27: "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; (for all these abominations have the men of the land done which were before you, and the land is defiled.)"

Deut. xxxii, 16-22: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward

generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

We here read the warnings which God gave to ancient Israel. It was not his good pleasure that they should wander so long in the wilderness, and he would have brought them immediately to the promised land, if they had submitted, and loved to be led by him; and because they so often grieved him in the desert, he swore in his wrath that they should not enter into his rest, save two, who wholly followed him. God required his people to trust in him alone. He did not wish them to receive help of those who did not serve him. Please read Ezra iv, 1-5: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel and Jeshua and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose."

Ezra viii, 21-23: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us."

The prophet and these fathers did not consider them the worshipers of the true God, and though they professed friendship and wished to help them, they dare not unite with them in anything relating to his worship. When going up to Jerusalem, to build the temple of God and to restore his worship, they would not ask help of the king to assist them in the way, but by fasting and prayer sought the Lord for help. They believed God would defend and prosper his servants in their efforts to serve him. The Creator of all things needeth not the help of his enemies to establish his worship. He asks not the sacrifice of wickedness, nor accepts the offerings of those who have other gods before the Lord.

We often hear the remark, You are too exclusive. As a people we would make any sacrifice to save souls, or lead them to the truth. But to unite with them, to love the things that they love, and have friendship with the world, we dare not, for we should then be at enmity with God.

By reading the following scriptures we shall see how God regarded his ancient Israel:

Ps. 135: 4 "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure."

Deut. 14: 2. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

Deut. 7: 6, 7. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people."

Ex. 33:16. "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth."

How frequently ancient Israel rebelled, and how often were they visited with judgments, and thousands slain because they would not heed the commands of God who had chosen them.

The Israel of God in these last days are in constant danger of mixing with the world and losing all signs of their being the chosen people of God. Read again Titus 2: 13-15. We are brought down to the last days, when God is purifying unto himself a peculiar people. Shall we provoke God as did ancient Israel? Shall we bring his wrath upon us by departing from him and mingling with the world, and following the abominations of the nations around us?

The Lord hath set apart him that is godly for himself, and this consecration to God and separation from the world is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself. The calling and character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days are much like the travels of ancient Israel. Please read 1 Corinthians 10, especially from the 6th to the 15th verse.

"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 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. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer

you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say."

1 John 3: 1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

1 John 2: 15-17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

2 Peter 2: 2. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

James 4: 4. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

James 1: 27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Titus 2: 12-14. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Rom xii, 2. "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."

John xvii, 14, 15, 17. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth; thy word is truth."

Luke vi, 22, 23. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."

John xv, 16-19. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the

world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

1 John iv, 4, 5. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them."

1 John ii, 5, 6. "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked."

1 Pet. ii, 9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross.

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men until the warfare is finished and the victory won. The members of Christ are called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God.

The Son of God was the heir of all things, and the dominion and glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted."

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and the Son are not manifest to the world, and while they behold their humiliation and reproach, it does not appear what they are, or what they shall be. They are strangers. The world knows them not, and appreciate not the motives which actuate them.

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of

God and joint heirs with Jesus Christ to the immortal inheritance, will be peculiar. Yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor and acknowledge a people so mixed up with the world that they differ from them only in name? Read again Titus ii, 13-15. It is soon to be known who is on the Lord's side, who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world and imitate the self-denying life of Christ, are ashamed of him, and do not love his example. Ellen G. White.

Second Advent Review and Sabbath Herald, August 27, 1861

"Slavery and the War"

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in his hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influences.

All heaven beholds with indignation, human beings, the workmanship of God, reduced to the lowest depths of degradation, and placed on a level with the brute creation by their fellow men. And professed followers of that dear Saviour whose compassion was ever moved as he witnessed human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Angels have recorded it all. It is written in the book. The tears of the pious bondmen and bondwomen, of fathers, mothers and children, brothers and sisters, are all bottled up in heaven. Agony, human agony, is carried from place to place, and bought and sold. God will restrain his anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanctioned, and have themselves engaged in this terrible merchandise. Such injustice, such oppression, such sufferings, many professed followers of the meek and lowly Jesus can witness with heartless indifference. And many of them can inflict, with hateful satisfaction, all this indescribable agony themselves, and yet dare to worship God. It is solemn mockery, and Satan exults over it, and reproaches Jesus and his angels with such inconsistency, saying, with hellish triumph, Such are Christ's followers!

These professed christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever possess hearts so hardened as to practice such inhuman cruelties toward their fellow men, while at the same time they hold their fellow men in slavery. And this is not all. They sever the ties of nature, and cruelly oppress from day to day their fellow men. They can inflict most inhuman tortures with relentless cruelty, which would well compare with the cruelty papists and heathens exercised toward Christ's followers. It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men. The cries and sufferings of the oppressed have reached unto heaven, and angels stand amazed at the hardhearted, untold, agonizing suffering, man in the

image of his Maker, causes his fellow man. The names of such are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until he has caused the land of light to drink the dregs of the cup of his fury.

At the Roosevelt conference, when the brethren and sisters were assembled on the day set apart for humiliation, fasting and prayer, Sabbath, Aug. 3, the Spirit of the Lord rested upon us, and I was taken off in vision, and shown the sin of slavery. Slavery has long been a curse to this nation. The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy, that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge now is upon the North, that they have so long submitted to the advances of the slave power. The sin of Northern proslavery men is great. They have strengthened the South in their sin, and sanctioned the extension of slavery, and acted a prominent part in bringing the nation into its present distressed condition.

I was shown that many realize not the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled, and confusion and war end; but all will be convinced that there is more reality in the matter than was anticipated. Many have looked for the North to strike a blow, and the controversy be ended.

I was pointed back to ancient Israel held in bondage by the Egyptians. The Lord wrought by Moses and Aaron to deliver the children of Israel. Miracles were performed before Pharaoh to convince him that they were especially sent of God to bid him to let Israel go. But Pharaoh's heart was hardened against the messengers of God, and he reasoned away the miracles performed by them. Then the Egyptians were made to feel God's judgments. They were visited by plagues. While suffering under the effect of the several plagues, Pharaoh consented to let Israel go. But as soon as the cause of their suffering was removed, his heart was hardened. His mighty men and counselors strengthened themselves against God and endeavored to explain the plagues as the result of natural causes. Each visitation from God was more severe than the preceding one, yet they would not release the children of Israel, until the angel of the Lord slew the firstborn of the Egyptians. From the king upon the throne, down to the most humble and lowly, was there wailing and mourning. Then Pharaoh commanded to let Israel go. After the Egyptians had buried their dead, Pharaoh relented that he had let Israel go. His counselors and mighty men tried to account for their bereavement. They would not admit that the visitation or judgment was from God, and they pursued after the children of Israel. When the Israelites beheld the Egyptian host in pursuit, some upon horses and some in chariots, and equipped for war, their hearts failed them. The Red sea was before, the Egyptian host behind. They could see no way of escape. A shout of triumph burst from the Egyptians to find Israel completely in their power. The Israelites were greatly terrified. The Lord commanded Moses to bid the children of Israel go forward, to lift up the rod and stretch out his hand over the sea and divide it. He did so, and lo, the sea parted and the children of Israel passed over dry shod. Pharaoh had so long withstood God, and hardened his heart against his mighty, wondrous works, that he in blindness rushed into the path God had miraculously prepared for his people. Again Moses was

commanded to stretch forth his hand over the sea, "and the sea returned to his strength," and the waters covered the Egyptian host and they were drowned.

This scene was presented before me to illustrate the selfish love of slavery, the desperate measures the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The dreadful system of slavery has reduced and degraded human beings to the level of the brutes, and the majority of slavemasters regard them as such. Their consciences have become seared and hardened as was Pharaoh's; and if compelled to release their slaves, their principles are unchanged, and they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern men or Northern men.

The North and the South were presented before me. The North have been deceived in regard to the South. They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the power of endurance and valor that Northern men have.

I had a view of the late disastrous battle at Manassas, Va. It was a most exciting, thrilling, distressing scene. The Southern army had everything in their favor, and were prepared for a dreadful contest. The Northern army was moving on with triumph, not doubting but that they would be victorious. Many were reckless, and marched forward boastfully as though victory were already theirs. As they neared the battlefield, many were almost fainting through weariness and want of refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the North and the South suffered severely. The Southern men felt the battle, and in a little would have been driven back still further. Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in their ranks. It appeared to the Northern men that their armies were retreating, when it was not in reality so; and a precipitate retreat commenced. It seemed wonderful to me. Then it was explained, that God had this nation in his own hand, and would suffer no victories to be gained faster than he ordained, and no more losses to the Northern men than in his wisdom he saw fit, to punish the North for their sin. And in this battle had the Northern army pushed the battle still further, in their fainting, exhausted condition, a far greater struggle and destruction awaited them, which would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops was a mystery to all. They knew not that God's hand was in the matter.

The destruction of the Southern army was so great that they had no heart to boast. The sight of the dead, dying and wounded gave them but little courage to triumph. This destruction, occurring when they had every advantage, and the North great disadvantage, caused them

great perplexity. They know that if the North have an equal chance with them, victory is certain for the North. Their only hope is to occupy positions difficult of approach, and then have formidable arrangements to hurl destruction on every hand.

The South have been strengthening themselves greatly since their rebellion first commenced. Then if active measures had been taken by the North, this rebellion would have been speedily crushed out. But that which was small at first has increased in strength and numbers until it is a most powerful rebellion. Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event.

The greatest anxiety now exists among our national men. They are in great perplexity. Proslavery men and traitors are in their very midst, and while they are professedly in favor of the Union, they have an influence in decisions, some of which even favor the South.

I was shown the inhabitants of the earth in the utmost confusion. There was war, bloodshed, want, privation, famine and pestilence, in the land; and as these things were without, God's people began to press together, and cast aside their little difficulties. Self-dignity no longer controlled them. Deep humility took its place. Suffering, perplexity and privation, caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

My attention was then called from the scene. There seemed to be a little time of peace. Then the inhabitants of the earth were again presented before me, and everything was in the utmost confusion again. Strife, war and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this confusion and war. War caused famine. Want and bloodshed caused pestilence. And then men's hearts will fail them for fear, "and for looking after those things which are coming on the earth."

The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the "Strong Hold." Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind, they must reap the whirlwind.

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon.

Second Advent Review and Sabbath Herald, August 27, 1861

"Perilous Times"

Those among Sabbathkeepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of these last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaged in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God and make them children of the world. God owns not the pleasure or amusement seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in and enjoy the frivolous, empty conversation of the lovers of the world.

Isa. iii, was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword and thy mighty in the war." I was shown that this portion of Scripture will be strictly fulfilled. Young men and women professing to be christians, yet having no christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God, which they failed to obtain. "War lifts his helmet to his brow, O God, protect thy people now."

A day of heart-rending anguish is before us. I was shown that pointed testimonies should be borne, and those who will come up to the help of the Lord, will receive his blessing. But Sabbathkeepers have a work to do. Hoops, I was shown, were an abomination, and every Sabbathkeeper's influence should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. It arose from a house of ill-fame in Paris.

Individuals were shown me who will despise instruction, even if it comes from heaven, and they will frame some excuse to avoid the most pointed testimony, and in defiance of all the light given, and testimony borne, will put on hoops because it is the fashion, and risk the consequences.

Second Advent Review and Sabbath Herald, August 27, 1861

"Organization"

I was shown that some have been fearing they should become Babylon if they organize; but the churches in Central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future. They must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like two drops of water. Then there would be power and strength in the ranks of Sabbathkeepers far exceeding anything we have yet witnessed. The hearts of God's servants are made sad by meeting, as they journey from church to church, the opposing influence of other ministering brethren. Individuals have stood ready to oppose every step of advance God's people have made. Those who have dared to venture out have their hearts saddened and distressed by the lack of union of action on the part of their fellow laborers. We are living in solemn times. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. Their influence is recorded as those who retard the work of advance and reform among God's people.

The agitation of the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some who were convinced that organization was right failed to stand up boldly and advocate it. They let some few understand that they favored it. Was this all God required of them? No: he was displeased with their cowardly silence, and lack of action. They feared blame and opposition. They watched the brethren generally to see how their pulse beat before standing manfully for what they believed to be right. The people waited for the voice of their favorite minister in the truth, and because they could hear no response in favor from them, decided that the subject of organization was wrong. Thus the influence of some of the ministers was against this matter while they professed to be in favor. They were afraid of losing their influence. Some one must move here and bear responsibility, and venture his influence; and as he has become inured to censure and blame, he is suffered to bear it. His fellow laborers who should stand by his side and take their share of the burden, are looking on to see how he succeeds in fighting the battle alone. But God marks his distress, his anguish, his tears, his discouragements and despair, while his mind is taxed almost beyond endurance; and as he is ready to sink, God lifts him up and points him to the rest for the weary, the reward for the faithful; and again he puts his shoulder under the heavy burden. I saw that all will be rewarded according as their works shall be. Those who shun responsibility will meet

with loss in the end. The time for ministers to stand together is when the battle goes hard. Ellen G. White. Grass River, St. Law. Co., N.Y., Aug. 16, 1861.

Second Advent Review and Sabbath Herald, November 19, 1861

"Our Duty to the Poor"

Inquiries are often made in regard to our duty to the poor who embrace the third message; and we have long been anxious to know, ourselves, how to manage with discretion the cases of poor families who embrace the Sabbath. But while at Roosevelt, N.Y., Aug. 3, 1861, I was shown some things in regard to the poor.

God does not require our brethren to take charge of every poor family that shall embrace this message. If they should do this, the work of the messengers to enter new fields must cease, for the fund would be exhausted. Many are poor from their own lack of diligence and economy, and they know not how to use means aright. If they should be helped it would hurt them. Some will always be poor. If they should have the very best advantages, their case would not be helped. They have not good calculation, and would use all the means they could obtain, be it much or little. Some know nothing of denying self and economizing to keep out of debt, and get a little ahead for a time of need. If the church should help such individuals instead of leaving them to rely upon their own resources, they would injure them in the end; for they look to the church, and expect to receive help from them, and do not practice self-denial and economy when they are well provided for. And if they do not receive help every time, Satan tempts them, and they become jealous, and very conscientious for their brethren, fearing that they do not do all their duty to them. The mistake is on their own part. They are deceived. They are not the Lord's poor.

The instructions given in the word of God in regard to helping the poor do not touch such cases. The instructions given in God's word are for the unfortunate and afflicted. God in his providence has afflicted individuals to test and prove others. Widows and invalids are in the church to prove a blessing to the church. They are part of the means God has chosen to develop the true character of Christ's professed followers, and to call into exercise the precious traits of character manifested by our compassionate Redeemer.

Many who are single, and can but barely live, choose to marry and raise a family, when they know they have nothing to support them. And worse than this, they have no family government. Their whole course in their family is marked with their loose, slack habits. They have but little control of themselves, are passionate, impatient, and fretful. Such embrace the message, and then feel that they are entitled to assistance from their more wealthy brethren; and if their expectations are not met, they complain of the church and accuse them of not living out their faith. Who must be the sufferers in this case? Must the cause of God be sapped, and the treasury in different places exhausted, to take care of these large families of poor? No. The

parents must be the sufferers. They will not as a general thing suffer any greater lack after they embrace the Sabbath than they did before.

There is an evil among some of the poor which will certainly prove their ruin unless they overcome it. They have embraced the truth with their coarse, rough, uncultivated habits, and it takes some time for them to see and realize their coarseness, and that it is not in accordance with the character of Christ. They look upon others who are more orderly and refined as being proud, and you may hear them say, "The truth brings us all down upon a level." Here is an entire mistake in thinking that the truth brings the receiver down. It brings him up, refines his taste, sanctifies his judgment, and if lived out is continually fitting him for the society of holy angels in the city of God. The truth is designed to bring us all up upon a level.

The more able should ever act a noble, generous part in their deal with their poorer brethren, and also give them good advice, and then leave them to fight life's battles through. I was shown that a most solemn duty rests upon the church to have an especial care for the destitute widows, orphans, and invalids. Ellen G. White.

Second Advent Review and Sabbath Herald, November 26, 1861

"Testimony to the Church"

When at Roosevelt, N.Y., Aug. 3, 1861, the condition of God's people was presented before me. Many failed in coming up to the standard set up by our Saviour. They are in an alarming condition, not careful to examine the foundation of their hope, but are indifferent to their state, and self-deceived. Some, I saw, had departed from God, and were united with the spirit of the world. As different fashions are introduced, one after another have fallen back from their steadfastness, and have lost their peculiarity. It is crossing to come out from the world and be separate. As soon as individuals cease warring against the spirit of the world they are Satan's easy prey. Our efforts are too feeble to resist an influence which leads us from God, and which brings us in union with the world.

Those who separate from God and lose their spirituality, do not fall back all at once into a state which the true Witness calls lukewarm. They conform to the world little by little. As its influence steals upon them, they fail to resist it and maintain the warfare. After the first step is taken to have friendship with the world, darkness follows and they are prepared for the next. At every step they take in the downward course darkness gathers about them, until they are enshrouded. As they conform to the world they lose the transforming influence of the Spirit of God. They do not realize their distance from God. They think themselves in good case because they profess to believe the truth. They grow weaker and weaker, until the Spirit of God is withdrawn, and God bids his angels, Let them alone! Jesus spues them out of his mouth. He has borne their names to his Father; he has interceded for them, but he ceases his pleadings. Their

names are dropped, and they are left with the world. They realize no change. Their profession is the same. There has not been so glaring a departure from the appearance of right. They had become so assimilated to the world that when heaven's light was withdrawn they did not miss it.

Truths have been committed to our trust more sacred than were ever imparted to mortals upon earth, yet we have not as a people been faithful to our trust. Unfaithful Sabbathkeepers are the worst enemies the truth can have. If those who profess the truth would live it out, then the Lord would magnify his name among them, and make them a powerful people.

The inhabitants of the earth are given to idolatry. They are filling the cup of their iniquity. Fashion is a tyrant, and nearly all are slaves to it. Travel in the cars, steamboats, or where you will, and you will see the human frame covered with extravagant decorations, and deformed with hoops. Modesty is rare; it seems to have departed from this enlightened age. Sodom and Gomorrah will rise up in the judgment and condemn this generation, for if they had been privileged with the light which now shines upon the inhabitants of the earth, they would have repented long ago.

God will have a separate and peculiar people. Their faith is peculiar. Their prospects are peculiar and glorious, and if they do not consider the heavenly inducement offered them of sufficient value to lead them to renounce the fashions of the world, when God rises up to punish the inhabitants of the earth for their iniquity, they must perish with them. Please read Isa. 26: 21: James 4: 4. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." 1 John ii, 15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We are called upon in these perilous times to elevate the standard. It has been left to trail in the dust. The fashions of the world hold God's people in bondage.

Those who have really chosen God and heaven as their portion will be peculiar. The sanctifying influence of the truth has separated them from the world, and they will have moral courage to carry out their faith, and by their simple plainness of dress and holy living condemn the idolatry and extravagance of this age. Professed Sabbathkeepers who would advocate the wearing of hoops and useless ornaments, no matter how high their profession, the truth has not had its sanctifying influence upon the heart. They are not dead to the world. When the tree dies the leaves fall off. There is just as wide a difference between the follower of Jesus Christ and the worldling, as there is between a tree clothed with its green foliage and a dead and leafless tree. The truth accomplishes a work for the receivers. It causes them to die to the world, and live unto God. Such can receive no satisfaction in adorning their heads with flowers, while they have a true sense of the sufferings of their Redeemer on account of their sins. His sacred brow was encircled with cruel thorns, which bruised his holy temples. This thought should be enough to cause every true follower of Jesus to discard any useless ornaments to decorate their bodies.

Some Sabbathkeepers so earnestly desire to have friendship with the world, that they mangle their feelings and make wretched work of following Christ. They desire the approval of God and the friendship of the world too. Such, I saw, would certainly lose heaven. They do not enjoy this world, therefore they lose both. In these hours of probation all can choose life if they will. Their fruits will show their choice. For a life of humble obedience here, God will grant the rich reward hereafter. He will accept of nothing but entire consecration. A dreadful deception is upon many minds, even of Sabbathkeepers. They have neglected to cherish and follow the light God has given them, and have been left completely deceived. Please read Matt. vii, 21-23. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Souls will come up to the day of God's visitation under a perfect deception. They had marked out a course for themselves. They did not let the Bible place the bounds for them. They did not heed the exhortation, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you."

I was shown that God is not slack concerning his promises, if his people will obey his requirements. He is faithful who hath promised. The condition of our being received of God is, to separate ourselves from the world. The followers of Jesus and the world can not unite. Please read John 17:14. "I have given them thy word; and the world hath hated them, because they are not of the world." John 15: 18, 19. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

There is a disposition among some Sabbathkeepers to rejoice that they have truths that can be sustained by the word of God, and that the unbeliever can not gainsay, and they rest satisfied. They make no advancement in the divine life; their faith is not made perfect by works; they do not feel their lack of spirituality, but boast that they have the truth, and they sometimes advocate it in an unbecoming manner. They feel rich and increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked. What stronger delusion can deceive the human mind than that which makes us believe we are on the right foundation, and God accepts our works, when we are not conforming to his will, and when we mistake the form of godliness for the spirit and power thereof, supposing we need nothing when we need all things. Please read James 1:27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

What a work is before us! Self-denial and the cross were shown me as standing all along in the way of life. Can we persevere in such a warfare as this? Grace is against nature, and the whole strength of self is opposed to the victory. Can we take up the cross and bear it after

Jesus, and consent to be like him who was tempted in all points like as we are, yet without sin? When the pleasures of the world come before us, we must renounce them instantly, and prefer before these the favor of God and the cross of Christ. And in this self-denying course we shall obtain victories, and in the end win eternal glory. The unbelieving world were shown me, unwilling to submit to the claims and order of God's government. They refuse obedience to his will; they are at variance with their Maker, and their words and works are opposed to the principles and laws of his government. Therefore we can not enjoy, and be in harmony with, the friendship of the world, and not become estranged from God.

Amos 9: 9, 10, was presented before me. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

God's people will be tested and proved. The plain and pointed testimony must act a prominent part in this work. In these days of darkness and peril who is able to stand and speak the whole truth? Multitudes of teachers prophesy smooth things. They see no special cause of alarm in the present condition of the professed people of God. The people are asleep, and the teachers are asleep. They cry, Peace, peace, and the multitude that hear believe their report and are at ease. This makes the necessity greater for faithful teachers to bear the pointed, faithful testimony. The present is a time of scouring and purifying, a time of warfare and trial. The house of Israel is being sifted, even as corn is sifted in a sieve. The chaff must be removed, and it will require close work to separate the chaff from the kernels of grain. God's discerning eye will detect the smallest particle of chaff, and yet he will not cause to fall upon the ground the least kernel of grain. Ellen G. White.

Second Advent Review and Sabbath Herald, February 18, 1862

"Consecration"

Sabbathkeepers will be tested and proved. A close and searching work must go on among the people of God. How soon, like ancient Israel we forget God and his wondrous works, and rebel against him. Some look to the world, and desire to follow its fashions, and participate in its pleasures in the same manner that the children of Israel looked back into Egypt, and lusted for the good things they had enjoyed there, which God chose to withhold from them to prove them, and thereby test their fidelity to him. He wished to see if his people valued more highly his service, and the freedom he had so miraculously given them, than the indulgences they enjoyed in Egypt while in servitude to a tyrannical, idolatrous people.

Every true follower of Jesus will have sacrifices to make. God will prove them, and test the genuineness of their faith. I have been shown that picnics, donations, shows, and other

gatherings of pleasure, the true followers of Jesus will discard. They can find no Jesus there, and no influence which will make them heavenly minded, and increase their growth in grace. The word of God obeyed, leads us to come out from all these things and be separate. The things of the world are sought for, and considered worthy to be admired and enjoyed by all those who are not devoted lovers of the cross, and are not spiritual worshipers of a crucified Jesus.

There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take a part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain pointed testimony which reproves individual wrongs. In this refining time, these persons will either be converted wholly, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them.

"By their fruits ye shall know them." All of Christ's followers bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their life is unto holiness. It is elevated and pure. Those who bear no fruit, have no experience in the things of God. They are not in the vine. Read John xv, 4, 5. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

If we would be spiritual worshipers of Jesus Christ we must sacrifice every idol, and fully obey the first four commandments. Matt. xxii, 37, 38. "Jesus said unto him, 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."

The first four commandments allow us no separation of the affections from God. Nor is anything allowed to divide, or share, our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, takes the form of an idol. Our carnal hearts would cling to, and seek to carry along, our idols; but we cannot advance until we put them away; for they separate from God. The Great Head of the church has chosen his people out of the world, and required them to be separate. He designs that the spirit and life of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is to be far from loving the world's pleasures and friendship. There is no concord between Christ or Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience. E. G. W.

Second Advent Review and Sabbath Herald, February 18, 1862

"Phrenology, Psychology, Mesmerism, and Spiritualism"

I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving and leading thousands captive. The advantages he takes of the science of the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ, he makes all human. If Satan should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony at the feet of his Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism, have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation.

Read 2 Thess. ii, 8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Satan has come unperceived through these sciences, and poisoned the minds of thousands and led them to infidelity. He is well pleased to have them spread wide. It is his own plan, laid out by himself, that he may have access to minds, and influence them as he pleases. And while it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself, and works on the right hand and on the left. And while those devoted to these sciences laud them to the heavens because of the great and good works they affirm are wrought by them, they are cherishing and glorifying Satan himself who steps in and works with all power and signs and lying wonders,--with all deceivableness of unrighteousness.

Said the angel, "Mark its influence. The controversy between Christ and Satan is not yet ended." This entering in of Satan through the sciences, is well devised by his Satanic majesty, and will eventually root out of the minds of thousands true faith in Christ's being the Messiah, the Son of God.

I was directed to the power of God manifested through Moses, when the Lord sent him in before Pharaoh. Satan understood his business and was upon the ground. He well knew that Moses was chosen of God to break the yoke of bondage upon the children of Israel; and that he in his work prefigured Christ's first advent to break Satan's power over the human family, and

deliver those who were made captives by his power. Satan knew that when Christ should appear, mighty works and miracles would be wrought by him, that the world might know that the Father had sent him. He trembled, for his power. He consults with his angels to accomplish a work which shall answer a twofold purpose: (1) To destroy the influence of the work wrought by God through his servant Moses, by working through his agents, and thus counterfeiting the true work of God. (2) The influence of his work through the magicians would reach down through all ages, and would destroy in the minds of many true faith in the mighty miracles and works of Christ, which would be performed by him when he should come to this world. He knew that his kingdom would suffer, for the power which he held over mankind would be subject to Christ. It was no human influence or power Moses possessed, which wrought on the minds, that produced those miracles before Pharaoh. It was the power of God. These signs and wonders were wrought through Moses, to convince Pharaoh that the great "I AM" sent him to command Pharaoh to let Israel go, that they might serve him.

Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders, for Satan came to their aid, to work through them. Yet even here, the work of God was shown superior to the power of Satan, for the magicians could not perform all those miracles God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed up theirs. After the magicians sought to produce the lice, and could not, then they were compelled by the power of God to acknowledge even to Pharaoh, saying, "This is the finger of God." Satan wrought through the magicians in a manner calculated to harden the heart of the tyrant Pharaoh against the miraculous manifestations of God's power. Satan thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments, the magicians, would prevail. Satan was unwilling to have the people of Israel released from Egyptian servitude, that they might serve God. The magicians failed to produce the miracle of the lice, and could no more imitate Moses and Aaron. God would not suffer Satan to proceed further, and the magicians could not save themselves from the plagues. "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Ex. ix, 11.

God's controlling power here cut off the channel through which Satan worked, and caused even those through whom Satan wrought so wonderfully to feel his wrath. Sufficient evidence was given to Pharaoh to believe, if he would. Moses wrought by the power of God. The magicians wrought not by their own science alone, but by the power of their god,--the Devil. Satan has ingeniously carried out his deceptive work in counterfeiting the work of God.

As we near the close of time, the human mind is more readily affected by Satan's devices. He leads deceived mortals to account for the works and miracles of Christ upon general principles. Satan has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He does not generally do this openly and boldly. He is artful, and knows that the most effectual way for him to accomplish his work, is to come to poor fallen man in the form of

an angel of light. Satan came to Christ in the wilderness in the form of a beautiful young man,--more like a monarch than a fallen angel. He came with scripture in his mouth. Said he, "It is written," &c. Our suffering Saviour meets him with scripture, saying, "It is written." Satan takes the advantage of the weak, suffering condition of Christ. He took upon him our human nature.

Read Matt. iv, 8-11. "Again the Devil taketh him up into a exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him."

Here Satan spread the world before Christ in the most attractive light, and intimates to him that he need not endure so much suffering to obtain the kingdoms of earth. He will yield all his claims if he will but worship him. Satan's dissatisfaction first commenced in heaven because he could not be first and highest in command,--equal with God, exalted above Christ. He rebelled and lost his estate, and he, and those who sympathized with him, were turned out of heaven. In the wilderness he hoped to gain advantage through the weak and suffering condition of Christ, and obtain from him that homage he could not obtain in heaven. Jesus, even in his faint and exhausted condition, yields not to the temptation of Satan for a moment, but shows his superiority and exercises his authority by bidding Satan, "Get thee hence"--or, depart from me. Satan was baffled, and then studied how he could accomplish his purpose and receive the honor from the human race which was refused him in heaven, and by Jesus upon earth. Could he have succeeded in tempting Jesus Christ, then the plan of salvation would have failed, and he would have succeeded in bringing hopeless misery upon mankind. That which Satan failed to effect in coming to Christ, he has accomplished in coming to man.

If Satan can so befog and deceive the human mind, and lead mortals to think there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do that for them which they think exists in themselves to do. They acknowledge not a superior power. They give not God the glory he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished. He exults that fallen man presumptuously exalts himself, as he exalted himself in heaven, and was thrust out. He knows that the ruin of man is just as sure if he exalts himself as his was certain. He has failed in his temptations to Christ in the wilderness. The plan of salvation has been carried out. The dear price has been paid for man's redemption. And now Satan seeks to tear away the foundation of the Christian's hope, and turn the minds of men in a channel that they may not be benefited or saved by the great sacrifice offered. He leads fallen man, through his "all deceivableness of unrighteousness," to believe that he can do very well without an atonement; that he need not depend upon a crucified and risen Saviour; that man's own merits will entitle him to God's favor, and then he destroys man's confidence in the Bible, well knowing if he succeeds here, and the detector which places a mark upon himself is destroyed, he is safe. And he fastens the delusion upon minds that there is no personal Devil, and those who believe this make no effort

to resist and war against that which does not exist, and poor blind mortals finally adopt the maxim--"Whatever is is right." They acknowledge no rule to measure their course. Satan leads many to believe that prayer to God is useless, and but a form. He well knows how needful is meditation and prayer, to keep Christ's followers aroused to resist his cunning and deceptions. Satan's devices will divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength from him to resist his attacks.

I was pointed to the fervent, effectual prayers of his people anciently. "Elijah was a man subject to like passions as we are, and he prayed earnestly." Daniel prayed unto his God three times a day. Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss. Daniel was preferred above the presidents and princes because an excellent spirit was in him. Fallen angels feared his influence would weaken their control over the rulers of the kingdom, for Daniel was high in command. The accusing host of evil angels stirred up the presidents and princes to envy and jealousy, and they watched Daniel closely to find some occasion against him that they might report him to the king, but they failed. Then these agents of Satan sought to make his faithfulness to God the cause of his destruction. Evil angels laid out the plan for them, and these agents readily carried it into effect. The king was ignorant of the subtle mischief purposed against Daniel. With the full knowledge of the king's decree he still bows before his God, "his windows being open." He considers supplication to God of sufficient importance to sacrifice his life rather than to relinquish it. On account of his praying to God he was cast into the lion's den. Evil angels accomplished their purpose thus far. But Daniel continues to pray, even in the den of lions. Was Daniel suffered to be consumed? Did God forget him there? O, no; Jesus, the mighty Commander of the host of heaven, sent his angel to close the mouths of those hungry lions that they should not hurt the praying man of God, and all was peace in that terrible den. The king witnessed his preservation, and brought him out with honors. Satan and his angels were defeated and enraged. The agents Satan had employed were doomed to perish in the terrible manner they had plotted to destroy Daniel. The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus our advocate he detests, and when we earnestly come to him for help, Satan's host is alarmed.

It will serve his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. Satan accomplishes his object in setting his deceitful temptations before man, that which he failed to accomplish in tempting Christ. He sometimes come in the form of a lovely young person, or in a beautiful shadow. He works cures, and is worshiped by deceived mortals as a benefactor of our race. Phrenology and mesmerism are very much exalted. They are good in their place, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls. The detector, the Bible, is destroyed in the minds of thousands, and Satan uses his arts and devices, which are received as from heaven. And Satan here receives the worship which suits his satanic majesty. Thousands are conversing with and receiving instructions from this demon-god, and acting according to his teachings. The world,

which is considered to be benefited so much by phrenology and animal magnetism, never was so corrupt. Satan uses these very things to destroy virtue and lay the foundation of Spiritualism.

I was directed to this scripture as especially applying to modern Spiritualism. Col. ii, 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. If the mind commences to run in this channel it is almost sure to lose its balance and be controlled by a demon. "Vain deceit" fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. Their principles and faith are "after the traditions of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this philosophy. Nothing of the kind can be found in his teachings. He did not direct the minds of poor mortals to themselves to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom. Especial warning is given in verse 18. "Let no men beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." The teachers of Spiritualism will come in a pleasing, bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness, and will surely lose your reward. When once the fascinating influence of the arch deceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and you cease to rely on the merits of his blood. Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. They rely upon their own merits, exercise voluntary humility, are willing to even make sacrifices, and debase themselves, and yield their minds to the belief of supreme nonsense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes and perverted their judgment that they perceive not the evil. They follow out the instructions purporting to be from their dead friends, now angels in a higher sphere. Satan has chosen the most certain, fascinating delusion, calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels assume the form of these loved ones, and relate incidents connected with their lives, and perform acts which their friends performed while living. In this way they deceive and lead the relatives of the dead to believe their deceased friends are angels hovering about them, and communing with them, which they regard with a certain idolatry. What they may say has greater influence over them than the word of God. These evil angels who assume to be dead friends will either utterly reject God's word as idle tales, or if it suits their purpose best will select the vital portions which testify of Christ and point out the way to heaven, and change the plain statements of the word of God to suit their own corrupt nature, and ruin souls. All may, with due attention to the word of God, be convinced if they will of this soul destroying delusion. The word of God declares in positive terms that "the dead know not anything." Eccl. ix, 5, 6. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred,

and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

Deceived mortals are worshipping evil angels, believing them to be the spirits of their dead friends. The word of God expressly declares that "the dead have no more a portion in anything done under the sun." Spiritualists say the dead know everything that is done under the sun, that they communicate to their friends on earth, give valuable information, and perform wonders. Ps. cxv, 17. "The dead praise not the Lord, neither any that go down into silence." I have been shown that Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, who was made a little lower than the angels, and place him upon a pinnacle of the temple, and take him up into an exceeding high mountain to present before him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to the Son of God, even after he had taken upon himself man's nature. In this degenerate age Satan holds control over mortals who depart from the right, and venture upon his ground. He exercises his power upon such in an alarming manner. I was directed to these words, "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Some, I was shown, gratify their curiosity, and tamper with the Devil. They have no real faith in Spiritualism, and would start back with horror at the idea of being a medium. Yet they venture, and place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work, but such know not what they are doing. They are venturing on the Devil's ground, and are tempting him to control them. This powerful destroyer considers such his lawful prey, and will exercise his power upon them, and that against their will. When they wish to control themselves they cannot. They yielded their mind to Satan and he holds them captive, and he will not release his claims. No power can deliver the ensnared soul but the power of God, in answer to the earnest prayers of his faithful followers.

The only safety now is to search for the truth as revealed in the word of God as for hid treasure. The Sabbath question and man not immortal and the testimony of Jesus are the great and important truths to be understood, which will prove as an anchor to hold God's people in these perilous times. But the mass despise the truths of God's word, and prefer fables. 2 Thess. ii, 11, 12." Because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusions that they should believe a lie."

The most licentious and corrupt are highly flattered by these Satanic spirits, which they believe to be the spirits of their dead friends, and they are "vainly puffed up in their fleshly minds." Col. ii, 19. "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," they deny Him who ministers strength to the body, that every member may increase with the increase of God.

"Vain philosophy." The members of the body are controlled by the head. Spiritualists lay aside the Head, and every member of the body they believe must act themselves, and fixed

laws will lead them on in a state of progression to perfection without a head. Jno. xv, 1-6. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Christ is the source of our strength. He is the vine, we the branches. We must receive nourishment from the living vine. Deprived of the strength and nourishment of the vine, we are as members of the body without a head, and are in the very position Satan wishes us to be in, that he may control these members as pleases himself. He works "with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie." Spiritualism is a lie. It is founded upon the great original lie, "Thou shalt not surely die." Thousands cut off the Head, and the members act without Jesus for their head, and the result is, another guides the body. Satan controls them.

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God and from the watchcare of the angels of God, and Satan, ever upon the watch to destroy souls, begins to present to such his deceptions, and they are in the utmost peril. And if they see and try to resist the powers of darkness and to free themselves from Satan's snare, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host to wrest a single human being from the hand of Christ. And those who have tempted the Devil to tempt them will have to make desperate efforts to free themselves from his power. When they begin to work for themselves, then angels of God whom they have grieved will come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. And if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail and wrench them from the power of the evil angels.

As the curtain was lifted and I was shown the corruption of this age, my heart sickened, my spirit nearly fainted within me. I saw that the inhabitants of the earth were filling up the measure of the cup of their iniquity. God's anger is kindled, and will be no more appeased until the sinners are destroyed out of the earth.

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in heaven and earth. His rage increases, and we do not realize his power. If our eyes could be opened to discern the fallen angels at their work with those who feel at ease and consider themselves safe, we should not feel so secure. Evil angels are upon our track every moment.

We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against Satan's invisible agents, they will assume new ground, and will work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully? Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? Forms of error, and departure from the plain precepts and commandments of God and giving heed to fables is fitting minds for these lying wonders of Satan. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ. E. G. W.

Second Advent Review and Sabbath Herald, April 22, 1862

"Testimony for the Church"

I have been shown the high and responsible position God's people should occupy. They are the salt of the earth and the light of the world, and must walk even as Christ walked. They will come up through much tribulation. The present is a time of warfare and trial. Our Saviour says in Rev. iii, 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The reward is not given to all who profess to be followers of Christ, but to those who overcome, even as he overcame. We must study the life of Christ, and learn what it is to confess him before the world. No one can confess Christ unless the mind and Spirit of Christ are in him. The fruits of the Spirit are manifested outwardly, and these are a confession of Christ.

In order to confess Christ, we must have Christ to confess. No one can truly confess Christ unless the mind and Spirit of Christ live in him. If a form of godliness, or an acknowledgment of the truth, were always a confession of Christ, we might say, Broad is the way that leadeth unto life, and many there be that find it. We must understand what it is to confess Christ, and wherein we deny him. It is possible with our lips to confess Christ, yet in our works to deny him. If we have forsaken all for Christ, we shall manifest in our lives humility, our conversation will be heavenly, our conduct blameless. The powerful purifying influence of truth in the soul, and the character of Christ exemplified in the life, are a confession of Christ. If the words of eternal life are sown in our hearts, the fruit is righteousness and peace. We may deny Christ in our life by the love of ease, love of self, jesting and joking, and by seeking the honor of the world. We may deny him in our outward appearance, by a proud look or costly apparel, or by conformity to the world. We shall not be able to exhibit in our character the life of Christ, or the sanctifying

influence of the truth, only by constant watchfulness, and persevering and almost unceasing prayer.

I was shown that many drive Christ from their families by an impatient, passionate spirit. Such have something to overcome in this respect. The human family was presented before me, enfeebled. Every generation has been growing weaker; and disease of every form visits the human race. Thousands of poor mortals are dragging out a miserable existence. Some with deformed, sickly bodies, shattered nerves, and gloomy minds. Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would soon be depopulated.

I was shown that Satan's power is especially exercised upon the people of God. Many were presented before me in a doubting, despairing condition. The infirmities of the body affect the mind. A cunning and powerful enemy attends our steps, and employs his strength and skill in trying to turn us out of the right way. And it is too often the case that the people of God are not on their watch; therefore are ignorant of his devices. He works by means which will best conceal himself from view. And he often gains his object.

Brethren have engaged in patent rights and other enterprises, and have induced others to interest themselves, who could not bear the perplexity and care of such business. Their anxiety and overtaxed minds seriously affect their already diseased bodies, and they then become desponding, which increases to despair. They lose all confidence in themselves, and think God has forsaken them, and they dare not believe that God will be merciful to them. These poor souls will not be left to the control of Satan. They will make their way through the gloom, and their trembling faith will again fasten upon the promises of God, and he will deliver them, and turn their sorrow and mourning into peace and gladness. But such, I was shown, must learn by the things they suffer, to let patent rights and these various enterprises alone. They should not suffer even their brethren to flatter them to entangle themselves with any such enterprise, for their anticipations will not be realized, and then they are thrown upon the enemy's battlefield unarmed for the conflict. Means, which was shown me should be put into the treasury of God to advance his cause, is worse than lost by being invested in some of these modern improvements. Those who profess the truth, and feel at liberty to engage, and capable of engaging, in these patent rights and inventions, should not go among their brethren and make that their field of operation, but go among unbelievers. Let not your name and profession as an Adventist decoy your brethren who wish to consecrate their means to God. But go out into the world, and let that class invest their means who care not for the advancement of the cause of God.

I was shown the necessity of opening the doors of our houses and hearts to the Lord. When we begin to work in earnest for ourselves, and for our families, then we shall have help from God. I was shown that merely observing the Sabbath and praying morning and evening are not positive evidences that we are Christians. These outward forms may all be strictly observed, and yet true godliness be lacking. Titus ii, 14: "Who gave himself for us, that he might redeem

us from all iniquity, and purify unto himself a peculiar people, zealous of good works. " All who profess to be Christ's followers should have command of their own spirit, and not speak fretfully or impatiently. The husband and father should check that impatient word he is about to utter. He should study the effect of his words, lest they leave sadness and a blight.

I was shown that infirmities and disease especially affect females. The happiness of the family depends much upon the wife and mother. If she is nervous and weak, and is suffered to be overtaxed with labor, the mind is depressed, for it sympathizes with the weariness of the body; and then she too often meets with cold reserve from the husband. If every thing does not move off just as pleasantly as he could wish, he blames the wife and mother. He does not always seem to know how to sympathize with her, and is almost wholly unacquainted with her cares and burdens. He realizes not that he is aiding the great enemy in his work of tearing down. He should by faith in God lift up a standard against Satan, but he seems blinded to his own interest and hers. He treats her with indifference. He knows not what he is doing. He is working directly against his own happiness, and is destroying the happiness of his family. The wife becomes desponding, discouraged. Hope and cheerfulness are gone. She goes her daily rounds mechanically, because she sees her work must be done. Her lack of cheerfulness and courage is felt through the family circle. There are many miserable families like this, all through the ranks of Sabbathkeepers. And angels bear the shameful tidings to heaven, and the recording angel makes a record of it all. The husband should manifest great interest in his family.

Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, and encouraging words will prove more effective than the most healing medicines. This will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into your family by kind acts and encouraging words, will pay you tenfold. The husband should remember that much of the burden of training his children rests upon the mother. She has much to do with moulding their minds. This should call into exercise the tenderest feelings of the father, and with care should he lighten the burdens of the wife. He should encourage her to lean upon his large affections, and direct her mind to heaven, where there is strength and peace, and a final rest for the weary. He should not come to his home with a clouded brow, but should with his presence bring sunlight into the family, and should encourage his wife to look up and believe in God. Unitedly can they claim the promises of God, and bring his rich blessing into the family. Unkindness, complaining, and anger, shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness and strife.

I have also been shown that there is often a great failure upon the part of the wife. She does not make strong efforts to control her own spirit, and make home happy. There is often fretfulness and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed, and often meets a clouded brow; instead of cheerful, encouraging words. He is mortal, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his courage gone. He yields his self respect and that dignity which

God requires him to maintain. The husband is the head of the family, as Christ is the head of the church, and any course which the wife may pursue to lessen his influence and lead him to come down from the dignified, responsible position God would have him occupy, displeases God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but preference is given in the word of God to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him who she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. Some have asked the question, Must I be on my guard, and feel a restraint upon me continually? I have been shown that we have a great work before us to watch ourselves with jealous care, and search our own hearts, and know wherein we fail, and then guard ourselves upon that point. We must have perfect control of our own spirit. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body." The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy, or sanctify and transform, the soul. We live too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must be more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ.

Our efforts must be earnest and persevering to resist the attacks of Satan. He employs his strength and skill in trying to turn us out of the right way. He watches our going out and coming in, and intends to hurt or destroy us. He works most successfully in darkness, injuring those who are ignorant of his devices. He could not gain advantage if his method of attack was understood. The instruments he employs to effect his purposes, and transmit his fiery darts, are often the members of our own families.

Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this, but Satan magnifies their words and acts before the mind in a manner by which he hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and thus we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." In thus doing, we allow Satan a double advantage. We act out our aggrieved feelings, and by taking this course Satan uses us as his agents to wound and distress those who did not intend to injure us. The requirements of the husband may sometimes seem unreasonable to the wife, when if she should take the second view of the matter, in as favorable a light for him as possible, if she would calmly, candidly consider, she would see that to yield her own way, and submit to the judgment of her husband, even if it conflicted with her feelings, would save them both from unhappiness, and would give them great victory over the temptations of Satan.

I saw that the enemy would either contend for the usefulness or the life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause

the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan, can have no power to destroy or hurt the true metal. It is important to close every door possible, against the entrance of Satan. It is the privilege of every family to so live that Satan cannot take advantage of anything they may say or do, to tear each other down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, they must rely upon the merits of the blood of Christ, and claim his saving strength. The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this-- never! When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope, when all is dark, when clouds envelope us, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure, and grace to overcome.

Without faith it is impossible to please God. We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All this jangling, and unpleasant, impatient, fretful words, are an offering presented to his satanic majesty. And it is a costly offering, more costly than any offering we can make to God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint God's word imposes upon us is for our own interest. It increases the happiness of our families, and all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen every hour. Ministering angels will linger in our dwellings, and with joy carry the tidings of our advance in the divine life heavenward, and the angel will make a cheerful, happy record. Ellen G. White.

Second Advent Review and Sabbath Herald, May 6, 1862

"The Cause in Northern Wisconsin"

A blighting influence is upon the cause of present truth in Northern Wisconsin. If all had felt that attachment for the Review which God designed they should, they would have been benefited and instructed by the truths it advocates. They would have had a correct faith, a settled position upon the truths applicable for this time, and would have been guarded and saved from this fanaticism. The sensibilities of many are blunted; false excitement has destroyed their discernment and spiritual eyesight. It is of the highest importance now for them to move understandingly, that Satan's design may not be fully carried out and his object accomplished in overthrowing those whom he has had power to deceive.

When those who have witnessed and experienced false exercises, are convinced of their mistake, then Satan takes advantage of their error, and holds it constantly before them, to make them afraid of any spiritual exercises, and in this way he seeks to destroy their faith in true godliness. A fear rests upon the mind, of making any effort by earnest, fervent prayer to God for special aid and victory, because they were once deceived. Such must not let Satan gain his object, and drive them to cold formality and unbelief. They must remember that the foundation of God standeth sure. Let God be true, and every man a liar. Their only safety is to plant their feet upon the platform of truth, to see and understand the third angel's message, prize, love, and obey the truth.

God is leading out a people, and bringing them into the unity of the faith, that they may be one, as he is one with the Father. Various views and differences of opinion must be yielded, that all may come in union with the body, that they may have one mind and one judgment.

1 Cor. i, 10: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Rom. xv, 5, 6: Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Phil. ii, 2: Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

There should be a mutual interest in the cause of God. There has been a lack of interest in the cause in Wisconsin. There has been a lack of energy. Some think it no sin to idle away their time, while others who have a love for, and interest in the precious cause of truth, economize their time, and in the strength of God exert themselves and labor hard that their families may be made neat and comfortable, and they have something besides to invest in the cause, that they may do their part to keep the work of God moving, and lay up a treasure in heaven. One is not to be eased and others burdened. God requires of those who have health and strength of

body, to do what they can, and use their strength to his glory, for they are not their own. They are accountable to God for the use they make of their time and strength, which is granted them of Heaven.

The duty to help in the advancement of truth does not rest alone upon the wealthy. All have a part to act. The man who has employed his time and strength to accumulate property is accountable for the disposition he makes of that property. If one has health and strength, that is his capital, and he must make a right use of it. If he spends hours in idleness and needless visiting and talking, he is slothful in business, which God's word forbids. Such have a work to do to provide for their own families, and then lay by them in store for charitable purposes as God has prospered them.

We are not placed in this world merely to care for ourselves, but we are required to aid in the great work of salvation, and imitate the self-denying, self-sacrificing, useful life of Christ. Those who love their own case better than they love the truth of God, will not be anxious to use their time and strength wisely and well, that they may act a part in spreading the truth.

Many of the young in Wisconsin have not felt the weight of the cause or the necessity of their making any sacrifice to advance it. They can never gain strength until they change their course and make special efforts to advance the truth, that souls may be saved.

Some deny themselves and manifest an interest and have double labor, because of their untiring effort to sustain the cause they love. They make the cause of God a part of them, and if it suffers they suffer with it; when it prospers, they are happy.

Prov. iii,9, 10: Honor the Lord with thy substance, and with the firstfruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Those who are slothful may quiet themselves and think that God requires nothing of them because they have no increase. This will be no excuse for them, for if they had diligently employed their time, if they had not been slothful in business, they would have increase. If their heart was fixed to exert themselves to cast into the treasury of God, ways would be opened for them, and they would have some increase to devote to the cause of God, and lay up in heaven a treasure.

Sanctification.--There is no Bible sanctification for those who cast a part of the truth behind them. There is light enough given in the word of God, so that none need to err. The truth is so elevated as to be admired by the greatest minds, and yet it is so simple that the humblest feeblest child of God can comprehend it, and be instructed by it. Those who see not the beauty that there is in the truth, who attach no importance to the third angel's message, will be without excuse; for the truth is plain.

2 Cor. iv, 3, 4: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

John xvii, 17, 19: "Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

1 Pet. i, 22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

2 Cor. vii, 1: "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."

Phil. ii, 12-15: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

John xv, 3: "Now ye are clean through the word which I have spoken unto you."

Eph. v, 25-27: "Husbands, love your wives even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life.

Jesus considered as a man was perfect. Yet he grew in grace.

Luke ii, 52: "And Jesus increased in wisdom and stature, and in favor with God and man." Even the most perfect Christian may increase continually in the knowledge and love of God.

2 Pet. iii, 14, 18: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place. There is no point to which we can come and say we have fully attained.

Phil. iii, 12: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

It is constantly an onward march. Jesus sits as a refiner and purifier of his people, and when his image is reflected in them perfectly, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is a constant work for the Christian. Every branch in the parent vine must derive life and strength from that vine, in order to yield fruit. Ellen G. White.

Second Advent Review and Sabbath Herald, May 13, 1862

"The Power of Satan"

Fallen man is Satan's lawful captive. The mission of Jesus Christ was to rescue him from his power. Man is naturally inclined to follow Satan's suggestions, and he cannot of himself successfully resist so terrible a foe, unless Christ, the mighty conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. He is going to and from in the earth, and walking up and down in it. He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions that in his last campaign against the people of God, they may not understand that it is he. 2 Cor. xi, 14: "And no marvel, for Satan himself is transformed into an angel of light." While some deceived souls are advocating that he does not exist, he is taking them captive, and is working through them to a great extent. Satan knows better than God's people the power that they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations, for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But Satan comes in unperceived, and in disguise he works through the children of disobedience, who profess godliness. Satan will go to the extent of his power to harass, tempt, and mislead God's people.

He who dared to face, and tempt, and taunt our Lord, and who had power to take him in his arms and carry him to a pinnacle of the temple, and up into an exceeding high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of his subtlety and strength.

In a marvelous manner will he affect the bodies of those who are naturally inclined to do his bidding. Satan exults for his own sake that he is regarded as a fiction. When he is made light of, and is represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that minds are wholly unprepared for his wisely laid plans, and he almost

always succeeds well. If his power and subtlety were understood, minds would be prepared to successfully resist him.

All should understand that Satan was once an exalted angel. His rebellion shut him out of heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of heaven. He has been growing more artful, and has learned the most successful manner to come to the children of men with his temptations.

Satan has originated fables with which to deceive. He commenced in heaven to war against the foundation of God's government, and since his fall has carried on his rebellion against the law of God, and has brought the mass of professed Christians to trample under their feet the fourth commandment, which brings to view the living God. He has torn down the original Sabbath of the decalogue, and instituted in its place one of the laboring days of the week.

The great original lie which he told to Eve in Eden, "Thou shalt not surely die," was the first sermon ever preached on the immortality of the soul. This sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. No literal Devil, and probation after the coming of Christ, are fast becoming popular fables. The Scriptures plainly declare every person's destiny forever fixed at the coming of the Lord. Rev. xxii, 11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Satan has taken advantage of these popular fables to hide himself. He comes to poor deceived mortals through modern Spiritualism, which places no bounds to the carnally minded, and, if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensities. People know but little yet of the corrupting influence of Spiritualism. The curtain was lifted, and much of its dreadful work was revealed to me. I was shown some who have had an experience in Spiritualism, and have since renounced it, who shudder as they reflect upon how near they came to utter ruin. They had lost control of themselves, and Satan made them do that which they detested. But even they have but a faint idea of Spiritualism as it is.

Ministers inspired of Satan can eloquently dress up this hideous monster, hide its deformity and make it appear beautiful to many. But it comes so direct from his satanic majesty, that all who have to do with it, he claims as his control, for they have ventured upon forbidden ground, and have forfeited the protection of their Maker.

When poor souls have been fascinated with the eloquent words of the teachers of Spiritualism, and they have yielded to its influence, and afterward find out its deadly character, and would renounce and flee from it, some cannot. Satan holds them by his power, and he is not willing to let them go free. He knows that they are surely his while he has them under his special control. But if they once free themselves from his power, he can never bring them again

to believe in Spiritualism, and so directly under his control. The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables. As they acknowledge the claims of truth, they place themselves where they can be helped. They should entreat those who are experienced, and have faith, to plead with the mighty Deliverer in their behalf. It will be a close conflict. Satan will reinforce his evil angels who have controlled the individuals; but if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back and his power broken from off the afflicted ones. Mark ix, 29. "And he said unto them, This kind can come forth by nothing, but by prayer and fasting."

The popular ministry cannot successfully resist Spiritualism. They have nothing to shield their flocks from its baleful influence. Much of the sad result of Spiritualism will rest upon ministers of this age; for they have trampled under their feet the truth, and in its stead have preferred fables.

The sermon Satan preached to Eve upon the immortality of the soul--"Thou shalt not surely die"--they have reiterated from the pulpit, and the people receive it as pure Bible truth. It is the foundation of Spiritualism. The word of God nowhere teaches the soul of man immortal. Immortality is an attribute of God alone. 1 Tim. vi, 16. "Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."

God's word, rightly understood and applied, is a safeguard against Spiritualism. An eternally burning hell preached from the pulpit, and kept before the people, does injustice to the benevolent character of God. It presents him as the veriest tyrant in the universe. This wide spread dogma has turned thousands to universalism, infidelity, and atheism.

The word of God is plain. It is a straight chain of truth. It will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times.

Satan has led the minds of the ministers of different churches to adhere as tenaciously to their popular errors, as he led the Jews in their blindness to cling to their sacrifices, and crucify Christ. The rejection of light and truth leaves men captives, and subjects of Satan's deception. The greater the light they reject, the greater will be the power of deception and darkness which will come upon them.

I was shown that God's true people are the salt of the earth, and the light of the world. God requires of them continual advancement in the knowledge of the truth, and in the way holiness. Then will they understand the coming in of Satan, and in the strength of Jesus will resist him. Satan will call to his aid legions of his angels to oppose the advance of even one soul, and, if possible, wrest it from the hand of Christ.

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light be given to those in peril, to move them to arouse and look to heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves.

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and, with distress and fervor, looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a re-enforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus listens to the earnest prayer of faith, and sends a re-enforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before his strength and majesty. At the sound of fervent prayer, Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost.

The willing subjects of Satan are faithful and active, united in one object. And although they will hate, and war with each other, yet they will improve every opportunity to advance their common interest. But the Great Commander in heaven and earth has limited Satan's power.

My experience has been singular, and for years I have suffered peculiar trials of mind. The condition of God's people, and my connection with the work of God, has often brought upon me a weight of sadness and discouragement which cannot be expressed. For years I have looked to the grave as a sweet resting place.

In my last vision I inquired of my attending angel why I was left to suffer such perplexity of mind, and so often thrown upon the Devil's battleground. I entreated that if I must be so closely connected with the cause of truth, that I might be delivered from these severe trials. There was power and strength with the angels of God, and I plead that I might be shielded.

Then our past life was presented before me, and I was shown that Satan had sought in various ways to destroy our usefulness; that many times he has laid his plans to get us down from the work of God; he had come in different ways, and through different agencies, to accomplish his purposes; and through the ministration of holy angels he had been defeated. I saw that in our journeying from place to place, he had frequently placed his evil angels in our path to cause accidents which would result in our losing our lives; but holy angels were sent

upon the ground to deliver. Several accidents have placed my husband and myself in great peril, and our preservation has been wonderful. I saw that we had been the special objects of Satan's attacks, because of our interest in, and connection with, the work of God. As I saw the great care God has every moment for those who love and fear him, I was inspired with confidence and trust in God, and felt reproved for my lack of faith. E. G. White.

Second Advent Review and Sabbath Herald, May 20, 1862

"The Two Crowns"

In the vision given me in Battle Creek, October 25th, 1861, I was shown this earth, dark and gloomy. Said the angel, "Look carefully!" Then I was shown the people upon the earth: some were surrounded with angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from heaven, holding a golden scepter. On the top of the scepter was a crown studded with diamonds. Every diamond emitted light, bright, clear, and beautiful. Inscribed upon the crown were these words, "All who win me are happy, and shall have everlasting life."

Below this crown was another scepter upon which was also placed a crown, in the center of which were jewels, gold, and silver, which reflected some light. The inscription upon the crown was, "Earthly treasure--Riches is power. All who win me have honor and fame." I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of their reason. They would thrust one another, crowding back those who were weaker than they, and trample upon those who in their haste fell. Many eagerly seized hold of the treasures within the crown, and held them fast. The heads of some were as white as silver, and their faces were furrowed with care and anxiety. Their own relatives, bone of their bone and flesh of their flesh, they regarded not: but, as appealing looks were turned to them, they held their treasures the firmer, as though fearful, in an unguarded moment, they should lose a little, or divide with them. Their eager eyes would often fasten upon the earthly crown, and count and recount its treasures. Images of want and wretchedness appeared in that multitude, and looked wishfully at the treasures there, and turned hopelessly away as the stronger overpowered and drove back the weaker. Yet they could not give it up thus; but with a multitude of deformed, sickly, and aged, sought to press their way to the earthly crown. Some died in seeking to reach it. Others fell just in the act of taking hold of it. Many but just laid hold of it when they fell. Dead bodies strewed the ground, yet on rushed the multitude, trampling over the fallen and dead bodies of their companions. Every one who reached the crown possessed a share in it, and were loudly applauded by an interested company standing around it.

A large company of evil angels were very busy. Satan was in their midst, and all looked with the most exulting satisfaction upon the company struggling for the crown. Satan seemed to throw a peculiar charm upon those who eagerly sought it. Many who sought this earthly crown were professed Christians. Some of them seemed to have a little light. They would look wishfully upon the heavenly crown, and often seemed charmed with its beauty, yet could obtain no true sense of its value and glory. While one hand was reaching forth languidly for the heavenly, the other was reached eagerly for the earthly, determined to possess that, and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness, yet they were anxiously groping about to secure the earthly crown. Some became disgusted with the company who sought it so eagerly, and they seemed to have a sense of their danger, and turned from it, and earnestly sought for the heavenly crown. The countenances of such soon changed from dark to light, from gloom to cheerfulness and holy joy.

A company I then saw pressing through the crowds of people with their eyes intently fixed upon the heavenly crown. As they earnestly urged their way through the disorderly crowd, angels attended them, and made room through the dense throng for them to advance. As they neared the heavenly crown, the light emanating from it shone upon them, and around them, dispelling their darkness, and growing clearer and brighter, until they seemed to be transformed, and resembled the angels. They cast not one lingering look upon the earthly crown. Those who were in pursuit of the earthly, mocked them, and threw black balls after them, which did them no injury while their eyes were fixed upon the heavenly crown. But those who turned their attention to the black balls were stained with them. The following scripture was presented before me:

Matt. vii, 19-21: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for he will either hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

Then that which I had seen was explained to me as follows: The multitude which were shown me, who were so eagerly striving for the earthly crown, were those who love this world's treasure, and are deceived and flattered with its short-lived attractions. Some I saw who professed to be the followers of Jesus, are so ambitious to obtain earthly treasures, that they lose their love for heaven, act like the world, and are accounted of Heaven as of the world. They profess to be seeking an immortal crown, a treasure in the heavens; but their interest and principal study is to acquire earthly treasures. Those who have their treasures in this world, and love their riches, cannot love Jesus. They may think that they are right, and, although they cling

to what they have, with a miser's grasp, you cannot make them see it, or feel that they love money more than the cause of truth, or the heavenly treasure.

"If the light that is in thee be darkness, how great is that darkness," There was a point of time in the experience of such, when the light given them was not cherished, and it became darkness. Said the angel, "Ye cannot love and worship the treasures of earth, and have the true riches."

The young man came to Jesus and said unto him [Matt. xix], "Good Master, what good thing shall I do, that I may have eternal life?" Jesus gave him his choice, to part with his possessions and have eternal life, or retain them, and lose it. His riches were of greater value to him than the heavenly treasure. The condition, that he must part with his treasures, and give to the poor, in order to be a follower of Christ, and have eternal life, chilled his desire, and he went away sorrowful.

Those who were shown me clamorous for the earthly crown, were those who will resort to any means to acquire property. They become insane upon that point. Their whole thoughts and energies are directed for earthly riches. They trample upon the rights of others, and oppress the poor, and the hireling in his wages. If they can take advantage of those who are less shrewd, and poorer than they, and manage to increase their riches, they will not hesitate a moment to oppress them, and even see them brought to beggary.

The men whose heads were white with age, and their faces furrowed with care, who were eagerly grasping the treasures within the crown, were the aged who have but a few years before them. Yet they were eager to secure their earthly treasures. The nearer they came to the grave, the more anxious they were to cling to them. Their own relatives were not benefited. The members of their own families were permitted to labor beyond their strength to save a little money. They did not use it for others' good, or for their own. It was enough for them to know that they had it. When their duty to the poor, and the wants of God's cause are presented before them, they are sorrowful. They would gladly accept the gift of everlasting life, but are not willing that it should cost them any thing. The conditions are too hard. But Abraham would not withhold his only son. He could sacrifice this child of promise to obey God more easily than many would sacrifice some of their earthly possessions.

It was painful to see those, who should be ripening for glory, and daily fitting for immortality, exerting all their strength to keep their earthly treasures. Such, I saw, could not value the heavenly treasure. Their strong affections for the earthly, cause them to show by their works that they do not esteem the heavenly inheritance enough to make any sacrifice for it.

The "young man" manifested a willingness to keep the commandments, yet our Lord told him that he lacked one thing. He desired eternal life, but loved his possessions more. Many are self-deceived. They have not sought for truth as for hid treasures. Their energies and powers are not put to the best account. Their minds, which might be illuminated with heaven's light, are perplexed and troubled. Mark iv, 19. "The cares of this world, and the deceitfulness of riches,

and the lusts of other things entering in, choke the word, and it becometh unfruitful." "Such," said the angel, "are without excuse." I saw the light waning away from them. They did not desire to understand the solemn, important truths for this time, and they thought they were well off without understanding them. Their light went out, and they were groping in darkness.

The multitude of deformed and sickly, pressing for the earthly crown, are those whose interests and treasures are in this world, and, although they are disappointed on every side, they will not place their affections on heaven, and secure to themselves a treasure and home there. They fail of the earthly, yet while in pursuit of it, lose the heavenly. Notwithstanding the disappointment, and unhappy life, and death, of those who were wholly bent upon obtaining earthly riches, others follow the same course in their pursuit for earthly treasures. They rush madly on, disregarding the miserable end of those whose example they are following.

All those who reached the crown, and possessed a share in it, and who were applauded, are those who obtained that which was the whole aim of their life,--riches. And they received that honor which the world bestows upon those who are rich. They have influence in the world. Satan and his evil angels are satisfied. They know that such are surely theirs, and while they are living in rebellion against God, they are Satan's powerful agents.

Those who became disgusted with the company clamoring for the earthly crown, are those who have marked the life and end of those striving for earthly riches, and have seen they were never satisfied, that they were unhappy, and they became alarmed, and separated themselves from that unhappy class, and sought the true and durable riches.

Those who were urging their way through the crowd for the heavenly crown, attended by holy angels, were shown me to be God's faithful people. Angels led them on, and they were inspired with zeal to press forward for the heavenly treasure.

The black balls which were shown me thrown after the saints, were the reproachful falsehoods put in circulation concerning God's people, by those who love and make a lie. The greatest care should be taken to live a blameless life, and abstain from all appearance of evil, and then move boldly forward, and pay no regard to the reproachful falsehoods of the wicked. While the eyes of the righteous are fixed upon the heavenly, priceless treasure, they will be more and more like Christ, and will be transformed, and fitted for translation. Ellen G. White.

Second Advent Review and Sabbath Herald, May 27, 1862

"The Future"

At the transfiguration Jesus was glorified by his Father. We hear him say, "Now is the Son of man glorified, and God is glorified in him." Thus before his betrayal and crucifixion he was strengthened for his last dreadful sufferings.

As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of his Spirit. As the third message swells to a loud cry, and as great power and glory attends the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel.

I saw that God would in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize with him day and night for deliverance. The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of the Papacy. Satan's host, and wicked men, will surround them, and exult over them, because there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from heaven, as God utters his voice from his holy habitation.

The foundations of the earth shake, buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to each other, "We are delivered. It is the voice of God." With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up, and reflecting the image of Jesus. Those who were so eager to destroy the saints could not endure the glory resting upon the delivered ones, and they fell like dead men to the earth. Satan and evil angels fled from the presence of the saints glorified. Their power to annoy them was gone forever. Ellen G. White.

Second Advent Review and Sabbath Herald, August 19, 1862

"Letter to E. W. Shortridge"

Bro. Shortridge: October 25, I was shown in vision that the truth had not had its sanctifying influence upon your heart, and there has not been that reform in you which was necessary in order for you to be a successful laborer in the gospel field. It is a most solemn, important work, to present the last message of mercy to the world, and bear a testimony which is to prove a savor of life unto life or of death unto death. I was shown that it was of the highest importance for those who bear this message to be right, and to be ensamples to the flock.

In the first vision given me for you before I had seen you, I was shown that you were capable of doing good; but you had much to learn, and if thoroughly converted to the truth you could present the arguments of our position in a clear, pointed manner. I was shown that there was much chaff introduced into your preaching that God had nothing to do with, and which grieved his Holy Spirit. You must be as I expressed to you, "torn all to pieces, and made over new;" for that preaching which was acceptable in your former labors, would not be acceptable to God, or do good in this last solemn message. Your trifling expressions and gestures must be entirely put away, and you realize the tendency and evil of them, or your labors will prove a curse instead of a blessing.

In the last vision given October 25, I saw that your labors, your life and conversation, have not taken that elevated character which is in keeping with the message you bear. You put on a dignity which is not objectionable, if you would carry it out in your life, and maintain a true, godly dignity, especially in the pulpit. Many of your expressions, figures and gestures, are not dignified in the sight of heaven, of angels, or of Christ's devoted followers. With some you excite mirthfulness, and disgust with others. If deep conviction of truth rests upon minds, and they feel that vital importance is attached to the decisions they make, your presenting solemn truths in such a trifling manner banishes the solemn impressions the truth has made, and the scale turns, and decisions are made on the wrong side. Angels are grieved and turn from you in displeasure and the record is made in heaven of your sin; for thus heaven regards it.

God requires his servants who labor for the salvation of souls, to be ensamples to the flock; and unfaithfulness on their part is regarded by heaven as a high crime, and will be visited with God's anger. Earthly conflicts and battles were presented before me. No one is allowed to fill the place of officer unless he has been proved, and confidence could be placed in his integrity, his skill, bearing and ability. He must lead the company placed under his command, and by his own example inspire them with the same spirit which animates him. Should these officers be detected in unfaithfulness, if they do not suffer death, they are immediately removed, and another is placed in their stead. Then I saw how much more important were the battles in which we are engaged. And the burden of this work is committed to ministers; they are overseers of the flock. Please read Acts xx, 28. "Take heed therefore unto yourselves, and to all

the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

The people look to the ministers and imitate their example and they are responsible to God for the influence they exert. They must render an account to God for their words and acts. If they are unskillful workmen, they have mistaken their calling. The lives of the holy apostles were presented before me. They were ensamples, and it was safe for the flock to follow them. I was shown that while you could present some points of truth clearly, you lack personal piety and humility. Your former associations and labors have led you to rely upon your own sufficiency instead of depending at all times upon God for strength. Since you embraced the third angel's message, you have not realized that unless God's special power attends this message, your labors are vain. You have too exalted an opinion of yourself. The success of this message does not depend upon those who are called smart men. God can raise up men and fit them to carry this message in the power and the Spirit. Although they are lowly, yet in humble obedience they will learn of God and receive counsel of him. I was shown that you have but little experience in this your new work. In your former manner of preaching you could pass along with a superficial work, and it would pass off well. Not so in this solemn message. God requires of his ministers purity of soul, holiness of heart and life, constant watchfulness, and almost unceasing prayer. All your boasting, jesting, joking, and foolish talking must be laid aside, and you earnestly seek the grace of God that you may overcome these evils which destroy your influence. God will not bear with your folly. Unless you can exert a holy influence and be a living example to those for whom you labor, you had better cease laboring to win souls to Christ; for they follow your example, and entirely fail to come up to God's requirements. You feel that your testimony is crippled that your brethren take too rigid a course with you; but when you are converted to this message you will be a free man in the pulpit,--you will not feel under restraint. From the cleansed fountain will proceed only pure, sweet water. Your brethren are none too particular. God is particular, and his angels who are sent forth to do his will are grieved with your lack of spirituality, pureness, and godliness. You must bring yourself under strict discipline, and reform in life, or your labors will prove a curse instead of a blessing.

You have been at fault in being too familiar with females; and if your past life in this respect is to be a sample of your future course, you will not be the least benefit in this great work. Your past course has lacked in many respects, and evil reports have followed you. You have not abstained from all appearance of evil. Said the angel as he pointed to you, "Be ye clean that bear the vessels of the Lord." We are a sect everywhere spoken against, and we are accounted as the offscouring of all things. Caution and discretion should mark all your moves. It is a great thing to stand between the living and the dead, and be mouthpiece for God. Satan and evil angels are watching for your downfall; they are seeking to direct your course. I saw that you grieved much that reproach has followed you, but you are not altogether clear in this matter,--you have given occasion by your folly. I was cited to this Scripture, 1 Pet. ii, 19, 20: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what

glory is it, is, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it ye take it patiently, this is acceptable with God."

I was shown that those who have but recently commenced to labor in this message should not move without counsel from those who have an experience in this message, and they should not dictate as to the arrangements and best manner of carrying forward this message, for they would be in danger of making decisions which, if carried out, would prove an entire failure.

I was shown that your feelings toward Bro. Waggoner are unjust, and you have enlisted the sympathies of others, to the injury of Bro. Waggoner. They look upon you as abused, when it is not the case. Bro. Waggoner was grieved with your weaving into your discourses that which injured your testimony. He labored for your good. I saw that you draw largely upon the sympathies of some who are young in the truth. I saw them looking toward Bro. W. with suspicion and jealousy. They know not what they are doing. They are inexperienced, and need that one should teach them.

I saw that you are lifted up in your own eyes, are boastful, and God does not approve your labors. You and your family overreach in making efforts to keep up appearances, which is a snare to you, and had led to unfaithfulness on your part, in regard to the means raised by the church for a specified object, and entrusted to you to be devoted to that object. You have broken upon that means to apply to your own wants, as though it were your own, earned by your faithful labor among us. It was not your own. You had no right, according to the light given me, to touch that means, or to use it for any purpose except for the one for which it was raised.

Bro. S., your family is proud. They know not the first principles of the third angel's message. They are in the downward road, and should be brought under a more saving influence. These influences affect you and make you weak. You have not ruled well your own house, and while you lack so much at home, you cannot be entrusted to dictate important and responsible matters in the church. This scripture was presented before me; "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?"

Bro. S., I was shown that you must take hold of this work aright, or your labors are vain. You need the influence of the Spirit of God. When you are converted, then you can strengthen your brethren. You feel too sufficient of yourself. I was then referred to the learned and eloquent Paul. Although he had a thorough knowledge of the ways and works of God, and was divinely instructed of him, and was a mighty laborer in word and doctrine, yet his course was marked with humility and fear in regard to himself.

Please read 2 Cor. ii, 15, 16. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?"

Chap. iii, 5, 6. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament."

Chap. vi, 3, 4. "Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses."

1 Thess. ii, 4. "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; for we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake."

1 Cor. iv, 9. "For we are made a spectacle unto the world, to angels, and to men."

May God help you to see these things as they are, that you may be a skillful workman that needeth not to be ashamed. Ellen G. White. Battle Creek, Mich., Nov. 22, 1861.

Second Advent Review and Sabbath Herald, August 19, 1862

Explanation

I wish to say to those who received my Circular calling for help for E. W. Shortridge, that I now deeply regret that I sent it to you. In it I did not state all that I had seen relative to E. W. S., as my testimony to him in this sheet, dated Nov. 22nd, 1861, shows. I did state in the Circular that "with experience" he "would make a successful laborer." He has had an opportunity to obtain that experience, but has either neglected or despised the admonitions and advice of experienced brethren. I had no thoughts when I first saw E. W. S., of calling for aid for him, but Bro. Snook urged the necessity of his having immediate help. RH August 19, 1862, par. 1

At the Conference at Battle Creek, April 26-29, E. W. S. being present, the subject of what I had done to raise means for him was fully discussed, when it was

"Moved by Bro. Hull that the Conference take the responsibility in this case, and free sister White from further care in the matter. Carried." See Review, Vol. xvii, No. 24.

But the matter is still a great care and burden to me, and it will be a pleasure to me to pay back to the faithful donors the money freely given to, and foolishly squandered by, E. W. S. All who apply during the present month will immediately receive the amount of their donation by mail.

Second Advent Review and Sabbath Herald, September 16, 1862

"An Extract from a Letter Written to a Distant Female Friend"

You speak of living among secesh. I am sorry that it is so. It is so strange that Northern men can sympathize with this terrible rebellion and the institution of slavery.

But have you never considered that there is a greater rebellion against God's government by the inhabitants of the earth, which is winked at? Satan was the first rebel. He is the great leader of all rebellions. He rebelled against the laws of God's government, framed by God himself, which were afterward written with his own finger upon tables of stone. Nearly all the human family have proved disloyal to the higher law, the ten commandments. We are laboring with all our energies to show the transgressors of God's law their danger, and bring them back to their allegiance to the higher constitution and laws. The world is given to idolatry, and they have forgotten God, their Maker and Preserver. They openly transgress his law, trample on the Sabbath, and in thus doing break the fourth commandment of the decalogue. Instead of keeping God's own rest day, which he sanctified after he had rested upon it, and set it apart for man to observe and reverence, they honor a Papal institution. Oh, how the God of heaven has been insulted and despised. I pity the Sabbath breaker who has soon to meet God over his broken law. No excuse will avail the transgressor then, for with the Bible and the almanac, every person of common abilities can tell just what day God sanctified and commanded him to observe, and when that day comes.

We have now an exhibition in our land of how serious a matter it is to lightly esteem, or rise up against, and prove disloyal to, the government or constitution of our land. And then consider how high a crime it must be to trample upon and despise the laws of God's government, and bow to, and reverence, an institution of the Papacy, framed by the Man of Sin, who exalted himself above God, and who is the great enemy of God. Is not this the highest and most heaven daring rebellion? Does it not deserve the highest punishment? Will God take to heaven, and into his own glorious presence, those who are living in open violation of one of the plainest precepts of the decalogue? No, no. It can never be that he will take those who are living in rebellion to his holy law to heaven, among pure angels who delight to do his will, and obey the laws of his righteous government, for there would be a second rebellion in heaven. The indignation of heaven is aroused at man's open and daring rebellion against God's holy law.

The signs are fulfilling which give us unmistakable evidence that Christ is at the door. And just before he shall come in his majesty and glory to take vengeance on the rebellious, that all may be left without excuse, he will cause a proclamation of his law to go forth that every disloyal subject may return to their allegiance to his government and laws. If they continue in their rebellion they can find no more place in heaven than Satan found after he rebelled.

You may plead that you cannot keep the Sabbath because your friends do not keep it. Such an excuse you will not dare to plead before Him who suffered so much to redeem you. Matt. x 36. "He that loveth father or mother more than me is not worthy of me; and he that loveth son

or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me."

Luke xiv, 26. "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Verse 33. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Many more passages of scripture I might refer you to, but you are acquainted with them. How many as they read these plain, close words of our Saviour, will pass them by unheeded! Others will look at them doubtfully, and turn away, saying, These are hard sayings; who can obey them? Did not our Saviour know that many would not obey his requirements? Did he who so loved us as to give his life for us, leave us any requirements or conditions of salvation which we could not obey? Oh, no, all his requirements are reasonable and just, and we can obey them.

Hate referred to in Luke xiv, 26, means a less degree of love. We are to have supreme love to God, and our friends are to be loved secondarily. Our love for husband, wife, brother, sisters, father, or mother, must be inferior to our love to God. Our love for these dear relatives must not be blind and selfish, and cause us to forget God. When these ties of relationship lead us to prefer their favor by disregarding the truth, we love them more than we love Jesus, and are not worthy of him. In that fearful time when we need an arm to protect and shield us, stronger than any human arm, stronger than the arm of father, brother, or husband, and shall call upon him that is mighty to save, he will not hear us. He will bid us to lean upon those whom we preferred before him, whom we loved above him, whom we would not forsake for him. He will say, Let them deliver you, let them save you. I gave you proof of my love. I left the glory of my Father, and all my majesty and splendor, and came into a world cursed with sin and pollution. For your sakes I became poor, that you through my poverty might be made rich. I bore insult and mockery, and died a shameful death upon the cross, to save you from hopeless misery and death. Yet this did not excite your love enough to obey me, and lead you to prefer my favor above the favor of earthly friends, who have given you but feeble proofs of their love. I know you not; depart from me.

God will test and prove his people. One sacred truth after another will be brought to bear upon their hearts, close and cutting, until their faith will be purified and tried like gold, until all their dross will be purged away, and Jesus will present them unto his Father without spot, or wrinkle, or any such thing. We must overcome through trials and sufferings, as Jesus overcame. We must not shun the cross or the suffering part of religion. The language of the heart should be, Let me know the fellowship of the sufferings of Christ. Let me suffer with him that I may reign with him. Ellen G. White.

Second Advent Review and Sabbath Herald, September 23, 1862

"Liberal"

I wish to say that none of the friends who so liberally donated for E. W. S. have accepted my offer to return to them the amount of their donations. Fearing that a burden would fall upon me in this matter, friends have sent to me the sum of ten dollars to assist me in refunding what might be called for. The following is from the church at Grass River, St. Law. Co., N.Y.:

"Whereas, Sister White, in her love to God's cause and his servants, has done what she could to procure a home for E. W. Shortridge, and

"Whereas, Said E. W. S. has proved himself unworthy of such help, which has thrown a heavy trial upon sister W., therefore,

"Resolved, That we as a church do deeply sympathize with sister W. in this additional trial, and we do hereby promise, if sister W. shall have to refund the sums paid to her for E. W. S., to pay our share of the whole amount to her again.

"After reading the Supplement, I drew up the preceding preamble and resolution, and presented them to the church in this place at our church meeting last Tuesday night, when they were unanimously adopted. It was also voted to send \$5 in advance to you.

"Your unworthy brother. H. G. Buck."

I would express my thanks to the liberal friends of the cause of truth, who have manifested so much sympathy and liberality in assisting me to bear the burden of this unpleasant affair. The ten dollars sent to me I shall apply to the Association.

It is a painful reflection that those who wish to honor the Lord with their substance, cannot assist those who appear to be true objects of Christian liberality without, in at least three cases out of four, being stung with proofs that it is unworthily applied. These things should teach us all caution for time to come. Ellen G. White.

Second Advent Review and Sabbath Herald, January 6, 1863

"Testimony for the Church"

At the Conference at Battle Creek, May 27th, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God was made to pass before me. Said the angel, "He is terrible in his majesty, yet ye realize it not; terrible in his anger, yet ye offend him daily. Strive to enter in at the straight gate, for wide is the gate and broad is the way that

leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." These roads I saw were distinct, separate, in opposite directions. One leads to eternal life, the other to death, eternal death. I saw the distinction in these roads, also the distinction between the companies traveling these roads. The roads are opposite; one is broad and smooth; the other narrow and rugged. So the parties that travel these roads are opposite in character, in life, in dress, and conversation.

Those traveling in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, or talk like them, or act like them. A Pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled that road himself. His followers see his footsteps and are comforted and cheered. He went through safely, so can they, if they follow his footsteps.

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. Hilarity and glee they fully indulge in, and think not of their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster. Oh! how dreadful this looked to me.

I saw many traveling in this broad road who had written upon them, "Dead to the world, The end of all things is at hand, Be ye also ready." They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like the gay, thoughtless ones around them; but they would occasionally point to the letters on their garments with great satisfaction, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way. Those around them would say, "There is no distinction between us; we are all alike; we dress and talk and act alike."

Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then, that there is not now. What has come over the professed peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God. I was pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship him without hindrance or restraint. He wrought for them in the way by miracles, he proved them, he tried them by bringing them into straight places. After the wonderful dealings of God, and their deliverance so many times, when tried or proved by God, they murmured. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." They lusted for the leeks and onions there.

I saw many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed, and after the wonderful dealings of God to them, should be so ungrateful, and forget what God had done for them. Said the angel, "Ye have done worse than they." I saw that God has given his servants the truth so clear, so plain, that it

cannot be resisted. Every where they go they have certain victory. The enemies cannot get round the convincing truth. Light has been shed so clear that the servants of God can stand up anywhere and let truth, clear and connected, bear away the victory. This great blessing has not been prized, has not been realized. If any trial arises, some begin to look back and think, they have a hard time. Some of the professed servants of God do not know what purifying trials are. They make trials sometimes for themselves, imagine trials, and are so easily discouraged, so easily hurt, self-dignity is so quick to feel, that they injure themselves, injure others, and the cause. Satan magnifies and puts things into the mind that if given way to will destroy the usefulness and influence of such.

I saw that some had felt tempted to take themselves from the work, to labor with their hands. I saw that if the hand of God should be taken from them, and they left subject to disease and death, then such would know what trouble is. It is a fearful thing to murmur against God. They do not bear in mind that the way they are traveling in is a rugged, self-denying, self-crucifying way, and they must not expect everything to move on as smoothly as though they were traveling in the broad road.

I saw that some of the servants of God, even messengers, are so easily discouraged, self is so quickly hurt, that they imagine themselves slighted and injured when it is not so. They think their lot hard. Such realize not how they would feel should the sustaining hand of God be withdrawn, and they pass through anguish of soul. Their lot they then would see would be tenfold harder than it was before, while they were employed in the labor of God, suffering trials and privations, yet withal having the approbation of God. Some that are laboring in the cause of God know not when they do have an easy time. They have had so few privations, have hardly known anything of want or wearing, labor or burden of soul, that when they have an easy time, their lives almost entirely free from anguish of spirit, are favored of God, they know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as his self-sacrificing servants; but will raise up those who will labor, not slothfully, but in earnest, and will know when they have an easy time. God's servants must feel the burden for souls, and weep between the porch and the altar, and cry, "Spare thy people, Lord."

Some of the servants of God have given up their lives, to spend and be spent, for the cause of God, until their constitutions are gone, and they are almost worn out with mental labor, incessant care, toil and privations, while others have not had, and would not take, the burden upon them. Yet just such ones think they have a hard time, because they never have experienced hardships. They never have been baptized into the suffering part, and never will be, as long as they manifest so much weakness, and so little fortitude, and love their ease so well. From what God has shown me, there needs to be a scourging among the messengers, and the slothful, and dilatory, and self-caring ones, scourged out, and have a pure, faithful, and self-sacrificing company that will not study their ease, but minister faithfully in word and doctrine, that are willing to suffer and endure all things for Christ's sake, and to save those for whom he

died. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough; but all do not feel this.

I was shown the conformity of some professed Sabbathkeepers to the world. Oh, I saw it was a disgrace to their profession, a disgrace to the cause of God. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish. Oh, then, as they approach their last change, mortal anguish racks their frames, and the great inquiry then is, "Am I prepared to die? prepared to appear before God in judgment, and stand the grand review?" Ask them then how they feel about decorating their bodies, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives, shun the follies of the world, its vanity, its pride, and would adorn the body with modest apparel, and set an example to others around them. They would live to the glory of God. Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead. But there is a hankering after the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible, and yet go to heaven. Such climb up some other way. They do not enter through the narrow way and straight gate.

Such will have no excuse. Many, I saw, dressed like the world to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world. I saw that the words, the dress, and actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them that they have been with Jesus, and unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of truth, let them live it out, and imitate the humble Pattern.

I saw that God hates pride, and that all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many minds that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world.

Jesus is coming, and will he find a people conformed to the world? and will he acknowledge them as his people that he has purified unto himself? Oh, no. None but the pure and holy will he acknowledge as his. Those that have been purified and made bright through suffering, and have kept themselves separate, unspotted from the world, he will own as his.

As I saw the dreadful fact that God's people were conformed to the world, with no distinction, only in name, between many of the professed disciples of the meek and lowly Jesus, and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world,

partaking of the spirit of the world, and following its fashions, "Cut loose! Cut loose!" lest he appoint thee thy portion with hypocrites and unbelievers outside the city. Thy profession will only cause thee greater anguish, and thy punishment will be greater, because ye knew his will, but did it not."

I saw that those who profess to believe the third angel's message, often wound the cause of God by lightness, joking, and trifling. This evil, I was shown, was all through our ranks. I saw that there should be an humbling before God, and that the Israel of God should rend the heart and not the garment. Childlike simplicity is rarely seen; the approbation of man is more thought of than to fear to displease God. Said the angel, "Set thine heart in order, lest he visit thee in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the judgment. Or if ye do not make your bed in the grave, unless ye soon make your peace with God, tear yourselves from the world, your hearts will grow harder, and ye will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope."

I saw that some professed Sabbathkeepers spend hours that were worse than thrown away, studying this or that fashion, to decorate the poor mortal body. While, you make yourselves appear like the world, and as beautiful as you can, remember that the same body may, in a few days, be food for the worms. And while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulchre; but within full of corruption and uncleanness. Mothers set the example of pride to their children, and while so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop.

I saw, parents, that it is easier for you to learn your children a lesson of pride, than a lesson of humility. And that Satan and his angels stand right by your side to make the act of yours, or the word that you may speak to them, effectual to encourage them to dress, and in their pride to mingle with society that is not holy. Oh, parents, you plant a thorn in your own bosoms that you will often feel in anguish. And when you would counteract the sad lesson you have learned your children, you will find it a hard thing. It is impossible for you to do it. You may deny them things that will gratify their pride, yet that pride lives in the heart, yet longing to be satisfied, and nothing can kill this pride but to have the quick and powerful Spirit of God find way to the heart, and work like leaven there and root it out. E. G. White.

Second Advent Review and Sabbath Herald, January 13, 1863

"Testimony for the Church"

I saw that young and old neglect their Bibles. They do not make that book their study, and the rule of life as they should, especially the young. Most of them are ready, and find plenty of time to read almost any other book. But the word that points to life, eternal life, is not perused and daily studied. That precious, important book, that is to judge them in the last day, is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by, neglected. A day is coming, of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God; that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw, they must have to strengthen their own souls for the fierce conflict. Without this they are wanting, and cannot have firmness and decision.

Parents had much better burn the idle tales of the day, and the novels as they come into their houses. It would be a mercy to their children. Encourage the reading of these storybooks, and it is like enchantment. It bewilders and poisons the mind. I saw that unless parents awake to the eternal interest of their children, they will surely be lost through their neglect. And the possibility of these unfaithful parents being saved themselves is very small. Parents, I saw, should be exemplary. They should exert a holy influence in their families. They should let their dress be modest, different from the world around them. You should rebuke pride in your children, if you value their eternal interest. Faithfully rebuke this pride, and encourage it not in deed or word. I saw that this pride must be torn out of our families. O, the pride that was shown me of God's professed people. It has increased every year, until it is now impossible to designate professed Advent Sabbathkeepers from all the world around them. Much, I saw, was expended for ribbons and laces for the bonnets, collars and other needless articles to decorate the body, while Jesus the King of glory, who gave his life to redeem them wore a crown of thorns. This was the way their Master's sacred head was decorated. He was "a man of sorrows and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And yet the very ones that profess to be washed by the blood of Jesus, spilt for them, can dress up, and decorate their poor, mortal bodies, and dare to profess to be the followers of the holy, self-denying, humble Pattern. O, I wish that all could see this in the light that God sees it, and showed it to me. It seemed too much, too much for me to bear, to feel the anguish of soul that I felt as I beheld it. "God's people," said the angel, "are peculiar, such he is purifying unto himself." I saw that the outside appearance was an index to the heart. When hung with ribbons, collars and needless things, it plainly shows that all this is in the heart, and unless that such persons are cleansed from their corruption, they can never see God, for the pure in heart alone will see him.

I saw that the axe must be laid at the root of the tree. Such pride should not be suffered in the church. It is these things that separate God from his people, that shuts the Ark away from

them. Israel has been asleep to the pride, and fashions, and conformity to the world, in their very midst. They advance every month in pride, covetousness, and selfishness, and love of the world. When the truth affects the heart, it will cause a death to the world, and the ribbons, laces and collars will be laid aside, and if dead, the laugh, the jeer, and scorn of unbelievers will not move them. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all besides of an earthly nature. God will have a separate and distinct people from the world. And if any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as his children. They are the children of the world and darkness. They hanker after the leeks and onions of Egypt, want to be as much like the world as possible; and those who profess to have put on Christ, by thus doing put him off, and show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him.

I saw that the Israel of God must arise, renew their strength in God by renewing, and keeping their covenant with Him. Covetousness, selfishness, and love of money, and love of the world, are all through the ranks of Sabbathkeepers. These evils are drying up the sacrifice of God's people. Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly. And unless it is rooted out, their destruction will be as sure as Achan's was. Many have taken the sacrifice from God's altar, and they love the world, love its gain and increase, and unless there is an entire change they will perish with the world. God has lent them means. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up. But, O, how quick, when the prospering hand of God is removed from them, it is all snatched away in a moment. There must be a sacrificing for God, a denying self for the truth's sake. O, how weak and frail is man. How puny his arm. I saw that soon the loftiness of man is to be brought down, and the pride of man humbled. Kings and nobles, rich and poor, alike shall bow, and the withering plagues from God shall fall upon them. Ellen G. White.

Second Advent Review and Sabbath Herald, January 20, 1863

"Parents and Children"

I have been shown that while parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and should seek to meet their wants. Some parents attend carefully to the temporal wants of their children; if sick, they kindly and faithfully nurse them, and then think their duty done. They mistake here. Their work has

but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. Children have trials just as hard to bear, just as grievous in character, as older people. Parents do not always feel alike. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buffets them, and they yield to his temptations. They speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble. Sometimes everything seems to go wrong. It is fretfulness all around, and all have a very miserable, unhappy time of it. The parents lay the wrong upon their poor children, and think them very disobedient and unruly, and the worst children in the world, when the cause of the disturbance is in themselves. In this manner some parents raise many a storm, by their lack of self-control. Instead of kindly asking the children to do this, or that, they are ordered in a scolding tone, and at the same time a censure or reproof is on their lips which the children have not merited. This course, pursued toward children, destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, which often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The faultfinding is repeated, their bad conduct arrayed before them in glowing colors, until a discouragement comes over the children, and they are not particular whether they please or not. A spirit of "I don't care" seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as corrupt as any of the worst.

Upon whom rests this great sin! If home had been made attractive, had the parents manifested love and affection for their children, and with kindness found employment for them, in love instructed them how to obey their wishes, they would have touched an answering cord in their hearts, and their willing feet, and hands, and hearts, would have all readily obeyed them. Parents, by controlling themselves, and speaking kindly, and praising their children when they try to do right, encourage their right efforts, make them very happy, and throw a charm into the family circle which will chase away every dark shadow, and bring cheerful sunlight in.

Parents sometimes excuse their own wrong course because they do not feel well. They are nervous, and cannot, they think, be patient and calm, and speak pleasantly. They deceive themselves in this thing, and please Satan. He exults that the grace of God is not allowed by them as sufficient to overcome natural infirmities. They can, and should, at all times, control themselves. God requires it of them. They should realize that when they give way to fretfulness and impatience they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased, and everything goes wrong.

Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourself, and resolve in your heart not to offend with your lips. Nothing but pleasant, cheerful words should escape from your lips. Say to yourself, "I will not mar the happiness of my children by a fretful word." By thus controlling yourself, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness in your heart that you are faithfully discharging your duty, will strengthen you. Angels of God will smile upon your efforts, and help you. When you feel impatient, you too often think it is all in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all be acceptable and right. Children know, and mark, and feel these irregularities, and they are not always alike. Sometimes they are better prepared to meet changeable moods, and at other times they are nervous, and fretful, and cannot bear censure. Their spirit rises up in rebellion against it. Parents want all due allowance made for their state of mind, yet do not always see the necessity of making the same allowance for their poor children. They excuse in themselves that, which if they see in their children, who have not their years of experience and discipline, they would highly censure. Some parents are of a nervous temperament, and when fatigued with labor or oppressed with care, do not labor to preserve a calm state of mind, but manifest to those who should be dearest to them on earth, fretfulness and lack of forbearance, which displeases God, and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle.

The mother can and should do much toward controlling her nerves and mind when it is depressed; and even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more of their noise than she would once have thought it possible. If infirmities, or depression of spirits affect the mother, she should not make the children feel her infirmities, and cloud their young, sensitive minds, and cause them to feel that the house is a tomb, and the mother's room the most dismal place in the world. The mind and nerves can gain tone, and strength, by exercising the will. The power of the will in many cases will prove a mighty soother of the nerves.

Do not let your children see you with a clouded brow. If they yield to temptation, and afterwards see and repent of their error, forgive them just as freely as you hope to be forgiven of your Father in heaven. Kindly instruct them, and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confidant. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet. But if you treat your children only with sternness, if you forget your own childhood, and forget that they are but children, and try to make them perfect, and make them men and women in their acts at once, you will close the door of access which you might otherwise have to your children, and you drive them to open a door for injurious

influences, to affect their young minds, and before you awake to their danger, their minds have been poisoned by others.

Satan and his host are making most powerful efforts to sway the minds of the children, and they must be treated with candor, Christian tenderness and love. This will give you a strong influence over them, and they will feel that they can repose unlimited confidence in you. Throw around your children charms for home, and your society. If you do this, they will not desire so much the society of other young associates. Satan works through young associates to influence and corrupt the minds of each other. It is the most effectual way he can work. Young associates have a powerful influence over one another. Their conversation is not always choice and elevated. Evil communications will be breathed into the ear, which, if not decidedly resisted, find a lodgment in the heart, take root, and spring up to bear fruit, and corrupt their good manners. Because of the evils now in the world, and the restriction necessary to be placed upon the children, parents should have double care to bind them to their hearts, and let them see they wish to make them happy.

Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings. You should bring your mind down to understand the wants of your children. With firmness, all mixed with love, require your children to obey you. Your word should be implicitly obeyed.

Angels of God are watching the children with the deepest interest, to see what characters they develop. If Christ dealt with us as we often deal with each other and with our children, we should stumble and fall through utter discouragement. I saw that Jesus knows our infirmities, and himself hath felt their experience in all things but in sin, therefore he hath proportioned a way and a path to our strength and capacity, and like Jacob, hath marched softly and in evenness with the children as they were able to endure, that he might entertain us by the comfort of his company, and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock.

He has not bid us to move forward and leave them. He has not traveled so hastily as to leave us with our children behind. O no, but he has evened the path to life, even for children. And parents are required in his name to lead them along the narrow way. God has proportioned a way and a path according to the strength and capacity of children. Ellen G. White.

Second Advent Review and Sabbath Herald, January 19, 1864

"Communications to Elder M. Hull"

[We give the following letters, first, because of their value in instruction and interest; and second, because they shed light upon the fact that Eld. Hull has been a subject of affectionate

and faithful labor for more than a year. The first communication was addressed to him Nov. 6, 1862; the second in June, 1863,--Ed.]

"Nov. 5, 1862, I was shown the condition of Bro. Hull. He was in an alarming state. His lack of consecration and vital piety, left him subject to Satan's suggestions. He has relied upon his own strength, instead of the strong arm of the Lord, and that mighty arm has been partially removed.

"I was shown that the most alarming feature in the case of Bro. Hull is, he is asleep to his danger. He feels no alarm, feels perfectly secure, and at rest, while Satan and his angels are exulting over their conquest. Just as long as Bro. Hull maintained a conflict, his mind was reined up, and there was a collision of spirits. He has now ceased the conflict, and the collision ceases. His mind is at rest, and Satan lets him have peace. Oh, how dangerous was the position in which he was shown me! His case is nearly hopeless, because he makes no effort to resist Satan, and extricate himself from his dreadful snare.

"Bro. Hull has been dealt with faithfully. He has felt himself too much restrained. He could not act out his nature; and yet, while the power of the truth, with all its force influenced him, he was comparatively safe. But break the force and power of truth upon the mind, and there is no restraint, no bounds. The natural propensities take the lead, and there is no end, no stopping place. He has become tired of the conflict, and has for some length of time wished he could more freely act himself, and has felt hurt at the reproofs of his brethren. He was presented to me as standing upon an awful gulf, ready to leap. If he takes a leap, it will be final. His eternal destiny will be fixed. He is doing work, and making decisions for eternity. The work of God is not dependent upon Bro. Hull. If he leaves the ranks of those who bear the bloodstained banner of Prince Immanuel, and joins the company who bear the black banner, it will be his own loss, his own eternal destruction.

"I saw that those who wish, can have plenty of room to doubt the inspiration and truths of God's word. God compels none to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt and perish. It is life or death with you, Bro. Hull. Already I saw a cloud of evil angels surrounding you, and you at perfect ease among them. Satan has been telling you a pleasing story about an easier way than to be in constant warfare with conflicting spirits; but choose that way, and in the end you will find that you will have a heavy and fearful toll to pay.

"I saw that you have felt strong in yourself, that you had arguments which could not be gainsayed, and you have not relied upon the strength of the Lord. You have too often rushed upon Satan's ground to meet an opponent. You have not waited until you knew that the truth, or cause of God demanded a discussion; but you have engaged with opponents where with a little forethought you would have decided that the truth could not be advanced, or the cause of God benefited. Precious time has thus been spent.

"Satan has looked on and witnessed the heavy blow Bro. Hull has dealt to Spiritualism in Battle Creek. Spiritualists have understood his organization, and felt assured it would not be in vain to make a determined effort to overthrow him who injured their cause so much. In discussing with Spiritualists you have not merely to meet the man and his arguments, but Satan and his angels. And never should merely one man be sent forth alone to engage with a Spiritualist. If the cause of God really demands that Satan and his host be confronted through a spiritual medium, if enough is at stake to call for such a discussion, then one should never go forth alone, but several together, that with prayer and faith the host of darkness may be driven back, and the speaker shielded by angels that excel in strength.

"Bro. Hull, you was shown me under the soothing influence of a fascination which will prove fatal, unless the spell is broken. You have parleyed with Satan, and reasoned with him, and tarried upon forbidden ground, and have exercised your mind in things which were too great for you, and by indulging in doubts and unbelief, have attracted evil angels around you, and driven from you the holy and pure angels of God. If you had steadfastly resisted Satan's suggestions, and had sought strength from God with a determined effort, you would have broken every fetter, and driven back your spiritual foe, and come closer and nearer to God, and triumphed in his name. I saw that it was presumption in you to go forth to meet a Spiritualist when you were enshrouded in clouds of unbelief, and bewildered. You went to battle with Satan and his host without an armor, and have been grievously wounded, and are insensible to your wound. I fear, greatly fear, that the thunders and lightnings of Sinai would fail to move you. You are in Satan's easy chair, and do not see your fearful condition and make any effort. If you do not arouse, and recover yourself from the snare of the Devil, you must perish. The brethren and sisters would save you, but I saw that they could not. You have something to do. You have a desperate effort to make, or you are lost. I saw that those who were under the bewitching influence of Spiritualism, know it not. You have been charmed, and mesmerized, and yet know it not, and do not make the least effort to come to the light.

"I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ, and cause them to trample under foot the Son of God. 'An angel repeated slowly and emphatically these words: 'Of how much sorer punishment, suppose ye, shall he be thought worthy who has trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?' Character is being developed. Angels of God are weighing moral worth. God is testing and proving his people. These words were presented to me by the angel: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.' God is displeased that any of his people who have known the power of his grace, should talk their doubts, and by thus doing make themselves a channel for Satan to transmit his suggestions to other minds. A seed of unbelief and evil sown, is not readily rooted up. Satan nourishes it every hour, and it grows strong and flourishes. A

good seed sown, needs to be nourished, watered, and tenderly cared for; because every poisonous influence is thrown about it to hinder its growth, and cause it to die.

"Satan's efforts are more powerful now than ever before; for he knows that his time to deceive is short. Bro. Hull, I saw that you had injured yourself greatly by exposing your weakness, and telling your doubts to those who are Satan's agents. By soft words and fair speeches you have been deceived, and exposed yourself in a most reckless manner to the attacks of Satan. How could you do so? How could you wound yourself, and reproach God's word in the manner you have? You have recklessly rushed upon the Devil's battleground, and it is no marvel that your mind is so stupid and unfeeling. Already has Satan through his agents poisoned the atmosphere you breathe; already have evil angels telegraphed to his agents upon earth in regard to the course to be pursued toward you. And this is one whom God has called to stand between the living and the dead; this is one of the watchmen upon the walls of Zion to tell the people the time of night. A heavy responsibility rests upon you. If you go down, you will not go alone; for Satan will employ you as his agent to lead souls to death.

"I saw that angels of God were looking sorrowfully toward you. They had left your side, and were turning mournfully away, while Satan and his angels were grinning in exultation over you. If you had battled with your doubts yourself, and not encouraged the Devil to tempt you, by talking out your unbelief, and loving to dwell upon it, you would not have attracted the fallen angels about you in such numbers. But you chose to talk your darkness; you chose to dwell upon it; and the more you talk and dwell upon it, the darker and darker you grow. You are shutting out every ray of Heaven's light from you; and a great gulf is coming between you and those only that can help you. If you proceed in the way you have started, misery and woe are before you. God's hand will arrest you in a manner that will not suit you. His wrath will not slumber.

"But now he invites you. Now, just now, he calls upon you without delay to return unto him, and he will graciously pardon, and heal all your backslidings. God is leading out a people who are peculiar. He will purify them, he will cleanse them, and fit them for translation. Every carnal thing will be separated from God's peculiar treasure, until they stand out, each one like gold seven times purified.

"I saw that it was a cruel position for Brn. Waggoner and Frisbie to be in, serving the purposes of Satan by suffering their minds to run just as he would lead them in the channel of unbelief. Their greatest sin was in talking out these dark doubts and midnight unbelief, and drawing other minds into the dark channel their own minds were in.

"God's people will be sifted even as corn is sifted in a sieve, until all the chaff is separated from the pure kernels of grain. We are to look to Christ for an example, and imitate the humble pattern. You do not feel reconciled to the discipline you need, and do not exercise and practice that self-denial which Christ requires of those who are truly heirs of salvation. Those who are engaged in the work of saving souls, are co-workers with Christ. His was a work of disinterested

benevolence; of constant, self-sacrifice. Those who have had so great a sacrifice made for them, that they might be made partakers of his heavenly grace, should in their turn sacrifice and deny self, to aid in the great work of bringing others to the knowledge of the truth. Self-interest should be laid aside. Selfish desires and self-comfort should not now stand in the way of God's work in saving souls. God's ministers are laboring in Christ's stead. They are his ambassadors. They are not to study their ease, comfort, pleasure, desires, or convenience. They must suffer for Christ, be crucified with him, and rejoice that they can in every sense of the word, know the fellowship of the sufferings of Christ.

"I saw that ministers who labored in word and doctrine have a great work before them, and a heavy responsibility rests upon them. I saw that when they labor they do not come close enough to hearts. Their work is too general, and often too scattered. Their labor must be concentrated to the very ones they are laboring for. When they are preaching in the desk, their work is only commenced. They must then live out their preaching, ever guard themselves, that they bring not a reproach upon the cause of God. They should illustrate by example the life of Christ. 1 Cor. iii, 9. 'For we are laborers together with God.' 2 Cor. vi, 1. 'We then as workers together with him beseech you also that ye receive not the grace of God in vain.' The minister's work is not done when he leaves the desk. He should not then throw off the burden and occupy his mind with reading or writing, unless it is actually necessary; but should follow up his public labors by private efforts--laboring personally for souls whenever an opportunity presents--conversing around the fireside, beseeching and entreating souls in Christ's stead to be reconciled to God. Our work here is soon to close, 'and every man will receive his own reward according to his own labor.'

"I was shown the saints' reward, the immortal inheritance. Then I was shown how much God's people had endured for the truth's sake, and that they would count Heaven cheap enough. They reckoned that the sufferings of this present time were not worthy to be compared with the glory which should be revealed in them. And the people of God in these last days will be tried. Soon their last trial will come, and then they receive the gift of eternal life.

"You, Bro. Hull, have suffered reproach for the truth's sake. You have felt the power of the truth, and of an endless life. You have had God's Spirit witness with yours that you were owned and accepted of him. I saw if you resist the Devil and gird on your armor anew, and stand at your post, and fight manfully the battles of the Lord, you will be victorious, and you will soon lay off your armor and wear a victorious crown. Oh, is not the inheritance rich enough? Did it not cost a dear price, the agony and blood of the Son of God? I call upon you in the name of the Lord to awake. Rush from the awful deception Satan has thrown over you. Lay hold on everlasting life. Resist the Devil. Evil angels are around you, whispering in your ears, visiting you with lying dreams, and you listen to them and are pleased. Oh, for the sake of Christ, for your own soul's sake, tear away from this dreadful influence before you grieve God's Spirit entirely from you. E. G. W. "Battle Creek, Nov. 6, 1862."

"Bro. Hull: Sabbath, June 6, 1863, I was shown in regard to the work of God, and the spread of the truth. Preachers and people have too little faith, too little devotion and true godliness. The people imitate the preacher, and the preacher has a very great influence upon the people.

"Bro. Hull, God wants you to come nearer to him, where you can take hold of his strength, and by living faith claim his salvation, and be a strong man. If you were a devotional, godly man in the pulpit and out, a mighty influence would attend your preaching. You do not closely search your own heart. You have studied many works to make your discourses thorough, able, and pleasing. But the greatest and most necessary study you have neglected--the study of yourself. A thorough knowledge of yourself, meditation and prayer, have been neglected by you too much. They have come in as secondary things. Your success as a minister depends upon your keeping your own heart. You will receive more strength by spending one hour each day in meditation, and mourning over your failings and heart corruptions, and pleading for God's pardoning love, and the assurance of sins forgiven, than you would by spending many hours and days in studying the most able authors, and making yourself acquainted with every objection to our faith, and the most powerful evidences in favor of our faith.

"Why our preachers do so little is because they do not walk with God. God is a day's journey from most of them. The closer you watch your own heart, the more watchful and guarded you will be, lest by your words or acts you dishonor the truth, and give occasion for the tongue of slander to follow you and the truth, and souls be lost through your neglect of self-examination, of heart study, and of vital godliness. The deportment of the minister of Christ should be holy, and a rebuke to vain, frothy professors. The beams of truth and holiness shining from your serious, heavenly conversation, will convict and lead others to the truth, and will compel those around you to say, God is with these men, of a truth. It is the carelessness and looseness of professed ministers of Christ that give them so little influence.

"There are many professors, but few praying men. If our preachers were men who prayed more in secret, who carried their preaching into practice in their families, who ruled their houses with dignity and gravity, their light would indeed shine to others around them.

"Bro. Hull, I have been shown if you would dedicate yourself to God, hold communion with him, meditate much, watch your failings, mourn and lament before the Lord in the deepest humility on account of them, relying upon him for strength, you would be in the most profitable business in which you ever were engaged; for you would be as though drinking at a living fountain, and then giving others to drink from that same fountain which revives and strengthens you.

"Dear brother, unless there is a change in your Christian character, you will fail of everlasting life; for our busy foe will lay his snares, and you not being nigh to God, will fall into the net he has prepared for you. You feel restless and uneasy, and study is your element; but you fail sometimes in the subject. When you should be studying yourself, your own heart, you are engaged in reading books. When you should by faith be drawing yourself to Christ, you are

studying books; and I saw all your study will be of no use to you unless you study faithfully yourself. You are not acquainted with yourself. Your mind dwells but little upon God. Self-confident, you pass along without knowing that self must die if you would be a successful minister of Christ. You lack sobriety and gravity out of the pulpit. These things counteract your pulpit labor.

"Ever since your case was first presented to me in vision, I have seen a lack in you. Your mind was not elevated. You would stand in the desk, and handle the most holy, sacred, elevating truths in an able manner, but when treating upon the most solemn subjects, you often mix in something comical, to create a smile, which has often destroyed the force of your whole discourse. You handle solemn truths with ease, but do not live them. You do not carry them out, and that is the reason the heavenly endorsement is lacking. Many whose ears you have pleased, will talk of the smart discourse, the able preacher, but are no more impressed with the necessity of obeying the truth, than before they listened to it. They go on just the same, transgressing God's law as before. It was the minister that pleased them, not the truths that he uttered. You remain at such a distance from God that his power does not set home the truth. You must live religion in your family, which will have an influence to elevate your family, to elevate your wife. When at home you throw off restraint and act like a boy, and the weight of the truth, and the burden of the work, do not rest upon you. You are not choice of your words, or of your example.

"Your only safety is in studying yourself, your weakness and failings. Do not cease to guard yourself. Watch yourself at home more closely. Watch yourself when away from home. You neglect your closet duties, and lay off your armor, give up to a spirit of recklessness that drives angels from your family, and from you. Do not neglect to search your own heart at home. Lavish not all your affections upon your family. Preserve your heart's best affections to devote to Jesus, who has redeemed you by his blood. When at home, be fitting up all the time for your Master's business when you shall be away from home. If you do this, you will have the armor on every moment. Your soul's highest desire will be to glorify God, to do his will upon earth, and you will have sweet confidence and trust in him. You will not feel so restless, but will have a constant theme for meditation, devotion, and holiness. I was referred to 1 Cor. ix, 27, 'But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.' Here is a work for you, to understand yourself, and not be flattered with any remarks which unwise and foolish brethren may make of your efforts. They may praise your preaching, but let it not elate you. If God's blessing attends your labors, fruits will be seen. Your preaching will not merely please, but will gather in souls.

"Bro. Hull, you must be guarded on every side. I saw that whatever divides the affections, or takes away from the heart the supreme love of God, or prevents unlimited confidence and entire trust in him, assumes the character, and takes the form, of an idol in our hearts. I was pointed to the first great commandment: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' There is no separation allowed here in our

affections from God. Nothing is here allowed to divide our supreme love or delight in him. Your will, wishes, plans, desires, and pleasures, must all be in subjection. You have something to learn, to exalt the Lord God in your heart, in your conversation, in all your acts; and then Jesus can teach you, and help you, as you cast your net on the right side of the ship, to bring it to shore full of fishes. Without the help of Christ in casting your net, you may toil weeks, months, and years, without seeing much fruit of your labor.

"I saw that you would be tempted that your brethren want to gauge you. You will feel that they put too much restraint upon you. Your brethren only want to gauge you to live according to God's word, to carry out the instructions there given, and God wishes to bring you there, and angels are watching you with the deepest solicitude, knowing that you must come there and conform your life to the word of God, that you may be blessed and strengthened of God, or you will fall out by the way. While you preach to others, you yourself will be a castaway. You may be an overcomer, you may win eternal life. You are recovering yourself from the snare of the Devil.

"But other snares the enemy is preparing for you. God will help and strengthen you, if you seek him earnestly. But study yourself. Try every motive. Let not your aim be in your discourses to preach smart, to exhibit Moses Hull; but let it be to exhibit Christ. Simplify the truth to your hearers, that small minds may comprehend it. Make your discourses plain, pointed, and solemn. Bring the people to a decision. Make them feel the vital force of truth. If any speak one word of flattery to you, rebuke them sharply. Tell them Satan has troubled you with that for some time, and they need not help the Devil in his work.

"When among the sisters, be reserved. No matter if they think you lack courtesy. If a married or unmarried sister shows any familiarity, repulse them. Be abrupt and decided, that they may ever understand that you give no countenance to such weakness. When before the young, and at all times, be grave, be solemn. I saw that if Bro. Loughborough and yourself make God your strength, a work will be accomplished by you for his poor people, for two can be a host. Come close to each other, pray together and separately, be free with each other. Bro. Hull should confide in Bro. Loughborough's judgment, and listen to his counsel and advice. E. G. W. "Battle Creek, June, 1863."

Second Advent Review and Sabbath Herald, February 20, 1866

"Our Late Experience"

It is due our friends who have manifested a true interest in our welfare, that we give them a statement of our experience during our present affliction. The 16th of August last, the affliction came upon my husband which has made him a sufferer until the present time. I am aware that some of his professed friends who have been watching us with a jealous eye, have secretly rejoiced in his affliction, and like Job's comforters, charge him with being afflicted because of his sins. But I leave all these professed friends with the Lord. My husband's affliction in the wise providence of God will accomplish the purpose that he designs--will test the sincerity of friends,

will reveal the jealous and faultfinding, and those who love to accuse, and who would exult could they discover a supposed wrong in Bro. White.

My husband has never professed to be anything more than a mortal man, subject to errors and infirmities; yet his whole soul and interest have been in the work of God. His happiness has been interwoven with the success of the truth. As the cause of God has prospered, he has rejoiced. When the cause suffered on account of rebellion, he has been afflicted, and his soul has been bowed down with heaviness. He is now a sufferer because of transgression against the laws of his being. His sin has not been in unjust deal with others, nor in neglect of the wants of those who have needed sympathy and aid, nor in disregarding the widow and fatherless in their affliction. Neither has he sinned in lifting up himself above his brethren, and despising their counsel and advice. He has sinned against himself and against God in overtaking the energies of his system, which were renewed and invigorated in answer to our earnest, unceasing prayers ten years ago, when consumption had brought him to the brink of the grave. Prolonged, unceasing labor, without rest or recreation, has told upon his physical and mental energies.

For twenty years he has labored constantly in this work, rejoicing in the prosperity of the cause, and bowed down with intense anguish when it has suffered and been made to bleed by its professed friends turning traitors, and tearing down that which they once built up. Very many times when no visible sign might have been given to others, has his heart ached with a terrible energy that God alone could understand.

For years my husband has suffered with occasional numbness of limbs. He has especially been thus afflicted when he has had a weight of distress upon his spirits, and his cautiousness has caused him to feel an overwhelming sense of responsibility in regard to the salvation of souls, and the prosperity of the cause, as he has seen the unrighteous course of some who professed the truth. He has many times awaked in the night with numbness of the limbs, and has been obliged to rub them with energy to bring them again to their right feeling. He has frequently suffered with severe pain in his limbs, especially after long speaking, which made it impossible for him to sleep. He has occasionally sprung from the bed when partially asleep, and rushed to the window to obtain air before he could breathe. His heart seemed to him to stop its beating. He has also suffered with pain in his back and left side. It has been for years very tedious to him to sit for a great length of time in the same position, or ride all day in a carriage. After returning from the Office at night, it has been very wearisome, and often painful, to remain long in a sitting posture. He has found the greatest relief in lying down upon the sofa, or lounge. Notwithstanding he suffered almost constantly with pain in a greater or less degree in some portions of his body, yet he labored on, doing more work than one or two well men should have done.

Last Spring we received a most pressing invitation from Bro. Ingraham to come to Wisconsin. He entreated us if we ever responded to an urgent call for help, to respond to his request, for help he must have. We knew that Bro. Ingraham needed help and encouragement. We knew

that we needed rest of body and mind. We had deprived ourselves almost entirely of social and domestic enjoyment, in order to complete our writing, and had looked forward to at least a short period of rest, at the close of the General Conference. At the close of that Conference we found ourselves excessively exhausted in physical and mental strength; yet duty seemed to urge us West, and we dared not remain at home. We had not in years past consulted our own ease and pleasure, and God had sustained us. Would he not sustain us now? We thought it the safest course to venture. We summoned all the energy we could, and started on our journey.

We attended meetings in Wisconsin, and went to the farthest extent of our strength. Our diet was not such as would nourish the strength. We could obtain but little fruit. I could not relish the food. My stomach was constantly weak and swollen, and the jar of riding in a carriage caused such pain in the region of that organ, as was almost insufferable. After our first meeting, we were compelled to tarry a few days at Bro. Loudon's, in Janesville, to rest. There we could obtain fruit at the market, and we lived on bread and fruit. We felt refreshed, after a little rest, to continue our journey to Hundred Mile Grove. The cars took us to Madison, and there we found a brother from Lodi waiting the arrival of the train in expectation of meeting only Eld. Loughborough. He had come prepared to take him to Lodi, twenty miles distant. He was not expecting my husband and myself. His conveyance was therefore not easy or comfortable for us all. The roads were bad. It seemed to us that we should be compelled through weariness and pain to stop, or obtain a more comfortable conveyance. But I felt determined to endure it. We remembered past days, when we had let nothing stand in the way of duty, and had journeyed when weak and suffering, enduring fatigue, cold, and hunger, and had never yet been turned from our purpose, but pressed through every difficulty, and God has sustained us. Our lives had been preserved, and we would trust in him still. If we should hire a more easy conveyance, some weak brother or sister might take advantage of it, and say Bro. and sister White had become so exalted they could not ride in a humble wagon. My sufferings increased, until we were obliged to stop and beg some straw from a stack, with which my husband filled the body of the wagon. Upon this I sat down, a place having been made for my feet, and rode until the journey was completed, which was at 1 o'clock the next morning. We were seven hours riding twenty miles. The Lord strengthened us to continue our journey to Hundred Mile Grove, the next day, and to bear testimony in the meetings held in that place.

We felt it to be our duty to visit Iowa before returning to Michigan. We had no knowledge of the rebellion of Elders Snook and Brinkerhoff, but we felt that there was a work for us to do in that State. On our way to Pilot Grove, Iowa, we first heard of the rebellion, which was only a few hours before we met its leaders face to face in the meetinghouse. We labored with intense feeling to save the poor sheep who had been wounded and torn, and left bleeding by these unfaithful shepherds. Our efforts were crowned with success. While engaged in labor to meet opposition, falsehood, and insult, low prejudice, and jealousy, we had thought but little of our health. The blessed results that followed our labors, cheered us amid the gloom which we felt as we beheld what results these two shepherds had accomplished in their dreadful work of tearing to pieces the flock of God.

Our overtaxing labors in Iowa told upon the strength of my husband. His labors in meeting this rebellion were of such a nature as to arouse his zeal, and lead him beyond what a prudent consideration for his health would have allowed. But if he could, after his return home, have had a period of entire rest, and, entire freedom from anxiety and care, he would have recovered from the effects of that journey. But the work that these false ministers had been doing for months in preparing for a determined rebellion, in gathering testimonies of falsehood from rebels and traitors, such as Moses Hull, Ransom Hicks, and many others of like stamp--some of whom had figured largely in the so-called "Messenger of Truth," made it necessary for us to write again, to save the honest from being deceived, when we had anticipated a little period of rest. This extra labor was too much for us, when we were already worn with intense mental excitement from the rebellion in Iowa.

When the time came to attend our appointment in Memphis, we needed rest of body and mind. A constant strain had been upon us for months. Our nights were spent in broken sleep, because of bodily infirmities. Yet we urged up our exhausted energies, arose at midnight, walked about a mile to the depot, and stepped on board the train which was to take us to Detroit. We were obliged to wait at Ridgeway about two hours for the arrival of a train from the east, before the stage would leave for Memphis. My husband laid down upon a bench in the depot, and slept about fifteen minutes, which relieved his weariness in a measure. We rode about seven miles, to Bro. Gurney's, and obtained some rest and sleep, to prepare us to attend the evening appointment. The meetings in Memphis were those of labor. My husband here performed the amount of labor which was sufficient for two men who possessed a good degree of strength. His vital energies were exceedingly depressed, yet his zeal in the cause of God urged him on presumptuously to exhaust, by over labor, the little strength that remained. Our meetings closed on Sunday evening, after 11 o'clock. We retired after midnight, and arose at daybreak to take the stage for the cars. The cars missed connection, and we did not arrive at our home till past midnight.

My husband slept but little, and would not be prevailed upon to rest the next day. He thought his business required his presence at the Office. Night found him exhausted. His sleep was broken and unrefreshing, yet we rose in the morning at 5 o'clock to take our usual walk before breakfast. We stepped into Bro. Lunt's garden, and while my husband attempted to open an ear of corn I heard a strange noise, and looking up saw his face flushed, and his right arm hanging helpless at his side. His attempt to raise his right arm was ineffectual--the muscles refused to obey the will.

I helped him into the house, but he could not speak to me until in the house he indistinctly uttered, "Pray, pray." We dropped upon our knees and cried to God who had ever been to us a present help in time of trouble. He soon uttered words of praise and gratitude to God, that he could use his arm. His hand was partially restored, but not fully. We sent for an electric battery, but none of us had experience sufficient to apply electricity in this critical case. A proposition was made to have the owner of the battery called to apply it. The physician came and applied

the battery. We were trying to exercise faith in God. We called in a few who had faith, and our earnest petitions ascended to Heaven for help from above. The rich blessing of Heaven came frequently upon us all. Still there seemed to be a drawback to our faith--the physician applying the battery. We prayerfully considered the matter, and when he next came, told him we should no longer need his services. After this we felt no hindrance to our faith. My husband and myself felt the need of our drawing near to God. And as we by confessions and prayer drew near to God, we had the blessed assurance that he drew near to us. How unspeakably precious was the sense of God's boundless mercy toward us, his afflicted children! The stroke that had fallen upon my husband might have been final, or left him with one-half of his body palsied and dead. We wept for joy, that amid our affliction the care of God was toward us. The mighty Maker of the world--the omnipotent Ruler of the universe, was our Father! Precious, exceedingly precious, were these seasons of communion with God! Much of the time my husband was happy in the Lord. Day and night the praise of God was upon his lips, and the sick room was truly a heavenly place.

The first five weeks of our affliction we spent at our own home. For wise purposes our heavenly Father did not see fit to raise my husband to immediate health in answer to our earnest prayers, although he seemed preciously near to comfort and sustain us by his Holy Spirit.

We had confidence in the use of water as one of God's appointed remedies, but no confidence in drugs. My vital energies were too much exhausted for me to attempt to use water in my husband's case. His wearing labors had long been bringing about the result, and could we expect God to work a miracle to heal him without our using the means or agencies he had provided for us? As there was no one in Battle Creek who dared take the responsibility of administering water in my husband's case, we felt that it might be duty to take him to Dansville, N. Y., where he could rest, and water be applied by those well skilled in its use. We dared not to follow our own judgment. We asked counsel of God, and after a prayerful consideration of the matter decided to go. My husband endured the journey well--much better than we had feared.

We remained in Dansville about three months. We obtained rooms a short distance from the institution. Our accommodations were by no means pleasant. Our room was small, and the sun visited it but a few minutes in the morning. Yet we did not feel this as we should, had we been confined to it. We were both able to walk out and be in the open air much of the time; and every day, except Sabbath and first-day, we took treatment, which did not leave us much time to be in our room.

Some may have thought that we had given up our faith that God would raise my husband to health in answer to prayer, when we went to Dansville, and placed ourselves under the care of physicians there. But not so. While we did not feel like despising the means God had placed in our reach for the recovery of health, we felt that God was above all, and he who had provided water as his agent, would have us use it to assist abused Nature to recover her exhausted energies. We believed that God would bless the efforts we were making in the direction of

health. We did not doubt that God could work a miracle, and in a moment, restore to health and vigor. But should he do this, would we not be in danger of again transgressing--abusing our strength by prolonged, intemperate labor, and bring upon ourselves even a worse condition of things?

If we violate the laws of our being we must pay the penalty. Suffering, more or less, will follow every violation of Nature's laws. But when we repent of our transgressions, and commence earnestly the work of reform; when we do all that we can to redeem our errors, by placing ourselves in the best possible condition to regain the strength that we in our zeal lost; then we are in just that position where we can exercise faith in God, and ask him to do that for us which we cannot do for ourselves. We may rely upon God's promises, and believe that his power will repair even Nature's broken-down machinery, and we be placed where we can labor again in the cause of God more understandingly, wisely preserving the strength God has given us instead of crippling it by excessive labor.

"Our Home" at Dansville was the only place I could think of where we could go and be free from business and care. Were we to go among those of our faith anywhere, they would not be prepared to realize our worn out condition, especially the condition of my husband. We have so long borne the burden of the work which has compelled us to act with that determination of character, which has known nothing of turning aside, giving back and yielding to circumstances, that our brethren and sisters would be unprepared to understand that we must be free from every anxiety, and that they must not trouble us with questions requiring thought, nor introduce to us matters which would in the least excite or depress the mind. We chose to go to Dansville, and be, as it were, isolated from our brethren, and lost in a certain sense to the work and cause of God, and to feel no responsibility resting upon us of the cause in which we had unitedly labored with all our energies for twenty years.

We were unable to attend Dr. Jackson's morning lectures but a few times for the following reasons: The first and greatest reason was, the heated atmosphere of the hall had a painful and benumbing influence upon the brain of my husband. When he dwelt upon the subject of Health, we were too deeply interested for the good of our wearied minds, for our minds would begin to travel, comparing Dr. J.'s philosophy with facts established in our minds, which had been received from higher and unerring authority. The mind would become excited and weary. Especially was this the case with my husband. And again, when Dr. Jackson and other physicians advanced and sought to sustain ideas that we could not receive from our religious standpoint, especially in regard to amusements and pleasure, dancing, card playing, theater going, etc., we could not see harmony between his religious teachings, and the teachings of Christ recorded in the New Testament.

We had nothing to do with religious controversy, nor with advancing our views, nor in getting together those of our faith and having meetings. We went to Dansville for rest of body and mind. And although we expected to hear and see that which we could not receive and unite in, yet these things, notwithstanding our efforts to the contrary, would excite the mind more or

less; and in the long wakeful nights we were comparing the life of Christ, and his teachings in regard to what constitutes a Christian, with the teachings on this point set forth at that institution, and we could not harmonize them.

As we have taken an active part in the Health Reform, and have twice been at Dansville, once as visitors, and once as patients, and have spoken in high terms of the skill of their physicians in curing disease by the application of water, and other hygienic remedies, many have supposed that we approbated and received all that was taught by the leaders of that institution. The questions have frequently been asked us, not only by our people, but by leading men of other denominations, "Do you sanction the card playing, dancing, and attending theaters? I understand they profess to be religious, and that they mix all these amusements with their religion." It has been necessary for us to speak plainly and say that we have had no part nor lot in these matters, and we do not approve of such amusements being recommended by Christian men and women as innocent. I heard more than one mother at Dansville remark that she had extolled the physicians at Dansville to her children, yet would not have her sons hear them recommend these amusements for anything; for she had instructed her children that the influence of these amusements was evil; that she had known them to be thus in her observant experience, and had not seen in them redeeming features that would lead her to change her opinion in regard to their pernicious influence, especially on the young. I have been asked, "Could you with safety send your youthful children, away from your influence, to that institution to learn the correct manner of living, and to regain lost health?" I was compelled to say that I could not, unless they were children who had marked independence of mind, and firm religious principles. This alone proves a safeguard against those who would attempt to gloss over these amusements by calling them harmless, and needful for health, and try to persuade them to join in the dance, the card playing, and theatergoing.

God has committed to my care children, not to train for worldly amusement, but for Heaven; and it is my duty to place them in the best possible conditions to understand their duty to God, and to become heirs of immortality. It is impossible for me to be guiltless if I place them in the way of temptation, where there is danger of their being thrown into every class of society, and being corrupted by surrounding influences. There is enough frivolity existing all around us, having a tendency to discourage serious impressions, and to put God out of the mind. Thousands of youth have bid fair to be an honor to their parents, and useful members in society, who have in an evil hour yielded to the Tempter who came in the form of a professed friend, and for the first time broke over the barrier to their conscience and attended the theater, to see and hear the performance of some celebrated actor. Everything fascinates them--their imagination is lively--their senses, their hearts, are carried away captive--they are intoxicated with excitement. They leave the theater; but their imagination continues to dwell upon the scenes they have witnessed, and they are anxious to go again, and again. They acquire a passion to witness theatrical performances. At times they may be convicted that card playing and attending theaters are not having a beneficial influence upon their health and morals; yet they do not possess sufficient fortitude and independence to tear away from these exciting

pleasures. They may strengthen themselves with the thought that physicians have not only attended theaters themselves, but have recommended others to do so, and these physicians were Christians. They thus stifle conscience with the example of worldly, pleasure loving, professed Christians. They have learned to play cards, considering it an innocent amusement. In attending the theater they place themselves in the most dangerous company, and are exposed to the deceptive, fascinating charms of the gambler, the sensualist, and that class of females "whose steps take hold on hell." They yield to temptation, and continue their downward course until their consciences become seared, and they will not hesitate to degrade themselves by any vice.

Christians are those who follow Christ. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." Tenderness of conscience in regard to these amusements should never be called precision and narrowness of mind. How can Christians call that innocent which is a snare to the soul, which has led thousands in the road to certain ruin? I cannot believe a true follower of Christ will touch a card for amusement, nor read novels, nor attend balls and theaters. If they have learned of Him who is meek and lowly of heart, they will have disrelish for former pleasures and amusements. There will be possessed by the devoted Christian, a living principle in the soul, influencing the mind, employing the affections, and guiding the will, which will give force to the whole character. Their efforts will be to lead souls away from sinful pleasures to the path of holiness, by the bright reflection of their exemplary, blameless lives.

I shall ever remember with gratitude, the kind attention and respect we received, not only from physicians at "Our Home," but also from the helpers. The attendants in the bath-rooms, and waiters at the table were as attentive to our wants as we could wish. They seemed desirous to make our stay with them as pleasant and happy as it was in their power to do. By Ellen G. White. (To be continued.)

Second Advent Review and Sabbath Herald, February 27, 1866

"Our Late Experience (Concluded)"

When we left Battle Creek for Dansville we did not feel that in order to regain health we must leave our religion behind. We felt that if ever we needed the consolations of faith and hope, it was in our time of severe affliction. Three times a day we had special seasons of prayer for the Lord to restore my husband to health, and for his special grace to sustain us in our affliction. These seasons of prayer were very precious to us. Our hearts were often filled with unspeakable gratitude that it was our privilege to call God our Father; that amid our affliction we had a heavenly Father in whom we could trust without fear, who was acquainted with all

our distresses; one who had invited us in helplessness and affliction to lean upon his strong arm for strength and support.

My husband could obtain but little rest or sleep nights. He suffered with the most extreme nervousness. I could not sew or knit in his room, or converse but very little, as he was easily agitated, and his brain confused almost beyond endurance. He required almost constant care, and the Lord gave me strength according to my need. I was wonderfully sustained. Many nights when my husband was suffering with pain, unable to rest or sleep, have I left my bed at midnight and bowed before God and earnestly prayed for him to grant us this token of his love and care--that my husband might realize the soothing influence of his Holy Spirit, and find rest in sleep. For ten nights in succession, when it was impossible for him to rest or sleep, we had the evidence that God heard us pray, and my husband would drop into a quiet sleep. We frequently felt such a refreshing from the presence of God, that although it was in the still hours of the night, our Saviour seemed so precious that we praised God aloud without fear or restraint. And as we awoke refreshed in the morning, our first moments of wakefulness were generally spent in praise and thankfulness to God for the blessing of rest and sleep.

My husband was of good courage nearly all the time he was at Dansville, although he was a sufferer. During the last few weeks that we were there, we had better rooms, in a much more pleasant house, than we had previously occupied. Our rooms were now upon the first floor, which made quite a difference in my labor, as heretofore I had been obliged to ascend a flight of stairs.

We could truly say that our affliction had been a blessing to us, for we had time to examine our hearts, and carefully review our past lives, which was profitable for us. Our whole souls were drawn out after God--for an entire conformity to his will. I obtained but little rest or sleep nights. I was nurse and attendant to my husband, and the responsibility of his case seemed to rest principally upon me. He was fast losing flesh and strength. As dyspepsia pressed heavily upon him, he would cease to eat things which gave evidence of disturbing his stomach, till he was brought in his diet to simple Graham mush, and unleavened cakes without salt, milk, or sugar.

Nov. 26, at our season of prayer in the morning, we were led out to pray fervently that God would especially bless my husband, and give him a large measure of his Holy Spirit. The Spirit of God rested upon us, and we were especially revived and strengthened in the Lord, and we united our voices in praise to God. As my husband was unable to walk up the hill to take his meals in the institution, Eld. Loughborough kindly performed the office of waiter, and brought our meals to us in a basket. My birthday dinner consisted of Graham mush, hard Graham crackers, applesauce, sugar, and a cup of milk. And the 26th of November was a cheerful, happy day for me. I felt the peace of God abiding upon me, and that night spent much of the time in prayer to God for my husband. Nov. 27, Eld. Loughborough came into our room and united with us in family prayer. We all had an unusual spirit of prayer. Heaven seemed very near. We felt the sanctifying influence of the Spirit of God; not a cloud intervened between us and our

Saviour, and unspeakable gratitude filled our hearts, and we could not hold our peace. We shouted the high praise of God for his rich and precious blessing which was by us more highly prized than any earthly treasure. How rich, how exceedingly precious, seemed the promises of God! We could thank him for affliction. For more than one hour we could only rejoice and triumph in God. Especially did my afflicted husband share largely in this shower of grace. His countenance, though emaciated by disease, was radiant with a holy light as he praised God with a loud voice. Angels of God seemed to be all around us. I thought that the time had come and when my husband, in the strength of God would rise above disease and triumph in his saving power. The influence of this heavenly refreshing seemed to abide with us many days. But we had to learn that the time for our deliverance had not yet come; but that this great blessing was to prepare us for still greater trials.

Dec. 4th, my husband passed a restless, suffering night. I prayed by his bedside as usual, but the Lord was not pleased to answer our prayers. He was troubled in mind. He thought that he might go down into the grave. He stated that death had no terrors to him.

The reform my husband had made in his diet, previous to his sickness, had a very beneficial influence upon his health. His head was generally free from pain and never felt clearer. By eating no meat, but grains, fruits and vegetables, simply cooked, his appetite was good, and he partook of his food with a keen relish. His brain felt so clear that he thought it safe for him to labor on, trusting much to the beneficial influence of his simple diet; and in addition to the labors and burdens he had hitherto borne, he added the Health Reform--making extra efforts to teach Sabbathkeeping Adventists how to live to preserve health and enjoy the blessing of God.

Dec. 4th, before referred to, I felt intensely. I did not believe for a moment that my husband would die. But how was he to be inspired with faith to feel and say, "I shall not die, but live to declare the works of the Lord?" That night was the most distressing I had experienced during his illness. I did not sleep, but pondered the matter in my mind in regard to our future course. Previous to this night, I had not thought of leaving Dansville. I saw that the courage, hope, and buoyancy of spirits which had sustained my husband were failing. I had been remarkably sustained to endure anxiety, and the care of him during his sickness. He was considerate of my health and strength. Yet his case required constant care. I knew that no one at Dansville could take my place; and I had so long had the burden and care of his case that I could not leave for others to do that which I had considered not only a duty but a privilege to do for my afflicted husband. I did not consider this a task--it was to me a privilege. I have been nearly all my life an invalid, and tenderly, and patiently has he sympathized with and watched over, and taken care of me when I was suffering, and now my turn had come to repay in a small measure the attention and kind offices I had received. And again, I felt such a degree of the peace of God, and the consolations of his Spirit in the happy performance of my duty that I can say from the heart that I would not exchange the blessings and valuable experience I have obtained during the last six months, for those of the same length of time in any former period of my life.

I feared that I could not long endure being deprived of sleep so much, nights, and the additional tax upon my strength of taking treatment; and if I failed, where would my husband drop? Who would care for him as I had done?

Our accommodations were as good as we could expect, and we were very grateful that they were as pleasant and comfortable. But our rooms were small and inconvenient for our family, and with a cold winter before us, I could not see how we could be made comfortable and happy. My husband was losing flesh and strength every day. I thought of our large and convenient house at Battle Creek, with its high and airy rooms, and asked myself the question, Would we not make more rapid progress toward health were we at our own home? I thought of the large reservoir of hot water upon our stove--ready for use at any time, and our immense cistern of soft water, and our filter in the cellar, our various bathing pans, and bath room fitted up with a stove. But all these convenient things had but little weight in my mind compared with my anxiety to get my husband, while I could, among his tried brethren who knew him, and who had been benefited by his labors, and were acquainted with the perseverance and zeal with which he had toiled to do the work of God, that he might be found at his post. His faithful brethren could sympathize with, and help him by their prayers and faith. I prayed God to guide me, and not suffer me to take one wrong step; but to give me wisdom to choose the right course. The more earnestly I prayed, the stronger was the conviction fastened upon my mind that I must take my husband among his brethren, even if we should again return to Dansville. But my course seemed plain to take him to Rochester, and try the effect of the journey, and if this proved beneficial, to go still further, even to Battle Creek, after a short stay at Rochester. I said not a word to my husband of the exercise of my mind. He had not even thought he could leave Dansville in his reduced state.

In the morning Dr. Lay called, and I told him that unless there should be a decided improvement in the case of my husband in two or three weeks, at most, I should take him home. He answered, "You cannot take him home, he is not able to endure such a journey." I answered, I shall go; I shall take my husband by faith, relying upon God, and shall make Rochester my first point, tarry there a few days, and then go on to Detroit, and if necessary, tarry there a few days to rest, and then to Jackson and rest there a short time, and then go on to Battle Creek. This was the first intimation my husband had of my intentions. He said not a word.

The same day I saw Dr. Jackson at his home and he kindly granted me an interview. I stated the case to him, and told him I had thoughts of taking my husband home. He advised me to take him to a nearer point than Battle Creek, and try the experiment of journeying; and if it worked favorably it might be the best thing I could do; but advised me to return if he got better, and continue the use of water. I mentioned to Dr. Jackson that an invitation had been sent me from our friends in Rochester to attend their Monthly Meeting to be held the next Sabbath, and if my husband was able, to have him come also; and that they further stated that they did not make this request for us to labor or have any burden of the meeting, but they were

very desirous to see us among them, and thought we might gain courage, and the journey and the change might be beneficial to our health. Dr. Jackson gave consent, and expressed his opinion that we might have a few days of pleasant weather, and it would be well to improve it. He thought it would do us good.

Should we attend the Monthly Meeting at Rochester, we must leave Dansville the next Monday. I made known our intention to Eld. Loughborough, who was surprised at this sudden move; but as he considered the matter it all looked right to him. My husband soon began to manifest anxiety to go to Rochester. That evening we packed our trunks and before 9 o'clock were all ready for an early start the next morning. My husband slept none that night. In the morning it looked rather discouraging in regard to taking out a sick man. We had a drizzling rain storm. But we choose rather to risk the consequences of going than staying after we had made the decision to go. We took hastily an early breakfast, and between 7 and 8 o'clock were on our way to Wayland, a distance of seven miles, in an open carriage. We traveled on, trusting in God as our helper.

My husband endured the journey well to Wayland, and there lay down in the depot and rested until the cars came which were to take us to Rochester. He had been unable to have the temperature of his room above 60 degrees. Heat had a powerful influence upon his brain. He dreaded riding on the cars very much, because of their heated atmosphere. But the way seemed providentially prepared for us. As the train came along we saw a sleeping car attached, and we begged the privilege of taking our seats in it, which was granted. Here we found as good conveniences as we could ask for. My husband rode comfortably to Rochester, where Bro. Orton with his easy, convenient hack, was waiting at the depot, the arrival of the train. He took us to the house of his son-in-law, Bro. J. B. Lamson, about three miles distant.

All who are acquainted with my husband know that his cautiousness, conscientiousness, and benevolence, have been large and active, and ruling traits in his character, and have been special blessings in qualifying him for his business career in connection with the work and advancement of the cause of present truth. But in the debilitated and excitable state of his nervous system during his illness, these special developments, which had been a blessing to him in health, were painfully excitable, and a hindrance to his recovery.

During the three weeks that we were in Rochester, much of the time was spent in prayer. My husband proposed sending to Maine for Eld. J. N. Andrews --to Olcott for Bro. and Sr. Lindsay, and to Roosevelt, requesting those who had faith in God, and felt it their duty, to come and pray for him. These friends came in answer to his call, and for ten days we had special and earnest seasons of prayer. All who engaged in these seasons of prayer were greatly blessed. They not only felt a burden of prayer for my husband, but in their own behalf. With brokenness of spirit, with their faces bathed in tears would these servants of God entreat that a deep work of grace might be wrought in their own hearts. Shouts of victory, and praise to God ascended to Heaven for his tokens of love and acceptance. I never enjoyed greater freedom in prayer. We had the assurance that our petitions were heard. We were often so refreshed with heavenly

showers of grace that we could say, "My cup runneth over." We could weep and praise God for his rich salvation.

My husband was often especially blessed as he ventured to believe God and trust in his power to save. At times he seemed free and happy, but with dyspepsia pressing upon him he seemed unable to retain hopeful feelings, and in faith to calmly trust in God at all times, claiming his precious promises as his. Those who came from Roosevelt were obliged soon to return to their homes. Bro. Andrews, and Bro. and Sister Lindsay, still remained. We continued our earnest supplications to Heaven. It seemed to be a struggle with the powers of darkness. Sometimes the trembling faith of my husband would grasp the promises of God, and sweet and precious was the victory then enjoyed. Then again his mind seemed depressed, and to be too weak to hold the victory he had gained.

Every season of prayer increased in interest, and every one who took part in them felt repaid for their efforts in drawing near to God, and praying for my husband, by the work which they felt was wrought for their own souls. Bro. Andrews especially felt the burden of the case, and labored earnestly in faith, while the power of the Holy Spirit seemed to indite prayer. Every member of our family consecrated themselves anew to God. Our dear children united with us in this work of consecration, which was well wet down with tears. Bro. and Sister Lindsay were refreshed and strengthened by the blessing of Heaven. Bro. and Sister Orton's, and Bro. and Sister Lamson's hearts were more firmly united with ours; and we all shared in a work of grace that was being wrought for us. I felt the assurance that we should come forth from the furnace of affliction purified.

Once at the house of Bro. Andrews, while engaged in a season of prayer I felt like presenting my case to the Lord, entreating him to give me health of body, and strength of mind. All present seemed to make my case a special subject of prayer. I felt a sweet, heavenly settling into God. A heavenly atmosphere pervaded the room. Since that time I have not been troubled with tenderness of the stomach; and my food has not hurt me.

Christmas evening as we were humbling ourselves before God, and earnestly pleading for deliverance, the light of Heaven seemed to shine upon us, and I was wrapt in a vision of God's glory. It seemed that I was borne quickly from earth to Heaven, where all was health, beauty, and glory. Strains of music fell upon my ear, melodious, perfect, and enchanting. I was permitted to enjoy this scene a while before my attention was called to this dark world. Then my attention was called to things transpiring here upon this earth, which I shall not attempt to relate here, but may give them at some future time. I had an encouraging view of the case of my husband, the particulars of which will be presented hereafter.

My husband then proposed our returning to Battle Creek the next week on Monday, New Year's evening. He had been unable to sit up long at a time. At times the journey looked large to him, and his fears would sometimes arise that he might be too weak to accomplish such a

journey. But I felt the evidence that the Lord would go with us on our journey, and bring us safely to our home again.

New Year's morning was not as pleasant as we wished to see. The appearance of the clouds indicated a storm, and we could not forget the heavy snow storm just two years previous. Circumstances did not seem to favor our starting for Battle Creek. But my mind seemed fixed that we must go; so we were to take the cars that night about 10 o'clock. We took our seats in the carriage to convey us to the depot, believing that we were moving in the path of duty. Bro. Andrews kindly offered to accompany us to Battle Creek if it would relieve me of a burden; but I told him that I wished to go, trusting alone in God to sustain us. Several brethren and sisters accompanied us to the cars, and remained with us till we started.

We felt that angels of God were all around us. We went comfortably and safely to the Falls where we changed for a sleeping car. My husband did not sleep, but he felt cheerful and happy. All appearance of a storm disappeared soon after we had taken our seats in the cars, and we had pleasant weather through the entire journey. I felt too much responsibility to sleep much. The words "Gentle angels round me glide, Hopes of glory round me bide," were in my mind much of the time during the night. My husband arose in the morning feeling better than usual. He was cheerful, and of good courage. We prepared for him his simple breakfast of mush and gems, which we warmed on the stove. We could not make it very palatable to him; he ate but very little.

We were prospered on our journey--made connections all right, and came on most comfortably. My husband enjoyed the journey, for he realized that the sustaining hand of God was beneath him. On the arrival of the train at Battle Creek, we met several of our faithful brethren who received us gladly. As we entered our own home again, we met several faithful sisters who had labored all day, heating the rooms, airing bedding, and cooking food, so that when we came we should have nothing to do but rest and enjoy our home. We found the table ready for us to be seated, and partake of refreshments about 5 o'clock, which we needed, as we had tasted nothing since our breakfast in the morning. Faithful hands had prepared dinner for us at 2 o'clock, expecting us on the arrival of an earlier train.

My husband rested well through the night. The next Sabbath, although feeble, he walked to the meetinghouse and spoke about three-quarters of an hour. We also attended the communion season in the evening. The Lord strengthened him as he walked out upon his faith. We felt grateful to God that we were again in the midst of our dear people in Battle Creek. When my husband was first afflicted they felt that the stroke had fallen upon them. Our affliction they made their own. They stood faithfully by our side, and how truly and tenderly did they seek to relieve me of every burden which they could take. Day and night for the first five weeks of our affliction were they unremitting in their care and attention. And when we left for Dansville that burden and interest for us did not cease. They had frequent, and stated seasons of prayer for us, the poor afflicted servants of Christ. We find them the same--manifesting a kind and heartfelt sympathy for us in our affliction. They are ready to bear our burdens as far as

it is possible for them so to do. They have offered us liberal donations which we declined, as we at present do not need pecuniary aid. A number who have faith, meet together every week, and engage in earnest, fervent prayer to God for the restoration of my husband to health. May God reward the faithfulness of this dear people, is our prayer.

My husband is improving. He is not troubled as much with nervousness, anxiety, and fears. He suffers but little pain, but we cannot see that he gains in flesh. His stomach is gaining in strength, and takes care of food better. He is now venturing out in diet slowly--eats some fruit. His appetite is good, and he enjoys his food. The weather has not been favorable for him to ride or walk out much. We improve every pleasant day, and take him out to ride several miles in the country. He rode one day eight miles to Bro. Godsmark's, took dinner and returned the same day.

I believe, without a doubt, in the perfect and entire restoration of my husband to health. The Lord is for us, praise his holy name! Although Satan has tried to press us sore, yet help has been laid upon one that is mightier than he, and in the name of Jesus, our great Deliverer, shall we come off conquerors.

We still ardently desire the fervent prayers of God's people, that we may be sustained in, and delivered from, our present affliction. By Ellen G. White. (Concluded.)

Second Advent Review and Sabbath Herald, March 26, 1867

"An Acknowledgement"

In the vision given me in Rochester, Dec. 25, 1865, I was shown that picture taking had been carried to too great lengths by Sabbathkeeping Adventists; and that much means had been spent in multiplying copies which was worse than lost. This means should have been invested in the cause of God. I was shown that we had done wrong in expending means in picture taking.

We acknowledge our error. We deeply regret that we ever consented to sit for our pictures. For years I would not consent to have our pictures taken, though solicited so to do. How many times I have wished we had remained steadfast. But all we can do now is to confess our wrong and ask God to forgive us, and entreat the forgiveness of our brethren and sisters. Ellen G. White.

Second Advent Review and Sabbath Herald, October 8, 1867

"Questions and Answers"

Bro. Smith: I have received from the hands of the Wisconsin and Illinois Conference Committee the following questions. I append a reply to each of them, that both question and reply may appear in the same number of the Review for the benefit of the brethren and sisters of the Wis. and Ill. Conference, and all others who wish to learn the facts in the case.

Question number one.--Did you receive your views upon health reform before visiting the Health Institute at Dansville, N.Y., or before you had read works on the subject?

Answer.--It was at the house of Bro. A. Hilliard, at Otsego, Mich., June 6, 1863, that the great subject of Health Reform was opened before me in vision. I did not visit Dansville till August, 1864, fourteen months after I had the view. I did not read any works upon health until I had written Spiritual Gifts, Vols. iii and iv, Appeal to Mothers, and had sketched out most of my six articles in the six numbers of "How to Live." I did not know that such a paper existed as the Laws of Life, published at Dansville, N.Y. I had not heard of the several works upon health, written by Dr. J. C. Jackson, and other publications at Dansville, at the time I had the view named above. I did not know that such works existed until September, 1868, when in Boston, Mass., my husband saw them advertised in a periodical called the Voice of the Prophets, published by Eld. J. V. Himes. My husband ordered the works from Dansville and received them at Topsham Maine. His business gave him no time to peruse them, and as I determined not to read them until I had written out my views, the books remained in their wrappers. As I introduced the subject of health to friends where I labored in Michigan, New England, and in the State of New York, and spoke against drugs and flesh meats, and in favor of water, pure air, and a proper diet, the reply was often made, "You speak very nearly the opinions taught in the Laws of Life, and other publications, by Drs. Trall, Jackson, and others. Have you read that paper and those works?" My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject of health from physicians, and not from the Lord. And after I had written my six articles for How to Live, I then searched the various works on hygiene and was surprised to find them so nearly in harmony with what the Lord had revealed to me. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish "How to Live," in which I largely extracted from the works referred to.

Question number two.--Does not the practice of the sisters in wearing their dresses nine inches from the floor contradict Testimony No. 11, which says they should reach somewhat below the top of a lady's gaiter boot? Does it not also contradict Testimony No. 10, which says they should clear the filth of the street an inch or two without being raised by the hand?

Answer.--The proper distance from the bottom of the dress to the floor was not given to me in inches. Neither was I shown ladies' gaiter boots; but three companies of females passed before me, with their dresses as follows with respect to length:

The first were of fashionable length, burdening the limbs, impeding the step, and sweeping the street and gathering its filth; the evil results of which I have fully stated. This class, who were slaves to fashion, appeared feeble and languid.

The dress of the second class which passed before me was in many respects as it should be. The limbs were well clad. They were free from the burdens which the tyrant, Fashion, had imposed upon the first class; but had gone to that extreme in the short dress as to disgust and

prejudice good people, and destroy in a great measure their own influence. This is the style and influence of the "American Costume," taught and worn by many at "Our Home," Dansville N. Y. It does not reach to the knee. I need not say that this style of dress was shown me to be too short.

A third class passed before me with cheerful countenances, and free, elastic step. Their dress was the length I have described as proper, modest and healthful. It cleared the filth of the street and sidewalk a few inches under all circumstances, such as ascending and descending steps, &c.

As I have before stated, the length was not given me in inches, and I was not shown a lady's boot. And here I would state that although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation. As I wrote upon the subject of dress the view of those three companies revived in my mind as plain as when I was viewing them in vision; but I was left to describe the length of the proper dress in my own language the best I could, which I have done by stating that the bottom of the dress should reach near the top of a lady's boot, which would be necessary in order to clear the filth of the streets under the circumstances before named.

I put on the dress, in length as near as I had seen and described as I could judge. My sisters in Northern Michigan also adopted it. And when the subject of inches came up in order to secure uniformity as to length everywhere, a rule was brought and it was found that the length of our dresses ranged from eight to ten inches from the floor. Some of these were a little longer than the sample shown me, while others were a little shorter.

Numerous letters came to me from all parts of the field, inquiring the length of the dress shown me. Having seen the rule applied to the distance from the floor of several dresses, and having become fully satisfied that nine inches comes the nearest to the samples shown me, I have given this number of inches in No. 12, as the proper length in regard to which uniformity is very desirable. If it be said that a lady's boot is not nine inches high, I would say I wear a boot eight inches high, and when I have walked before my sisters with it uncovered as those properly dressed passed before me in vision, they could not see the top of my boot.

Question number three.--In Testimony No. 11, you say: "My apology for calling attention again to the subject of dress is that not one in twenty of my sisters, who profess to believe the testimony, have taken the first step in the dress reform." How long before writing No. 11, had you worn the reformed dress?

Answer.--I put on the reformed dress September, 1865, when I visited Dansville with my sick husband. It was the same length I now wear, and I was distinctly given to understand that it was not the "American Costume." I have worn this style of dress ever since that time, excepting at meetings, in the crowded streets of villages and cities, and when visiting distant relatives. Since

I commenced to write No. 11, in January, 1867, I have worn no other than the reformed dress. My reasons for pursuing the course I have are as follows:--

1. I put on the reformed dress for general use more than two years since, because I had seen that it was a convenient, modest, and healthful style, and would, in the providence of God, as Health Reform should lead the way, finally be adopted by our people.

2. It was my duty to avoid raising prejudice against the dress, which would cut off my testimony if I wore it, until I had fully set the matter before the people, and the time came, in the order of events, for it to be generally adopted.

3. The dress reform was among the minor things that were to make up the great reform in health, and never should have been urged as a testing truth necessary to salvation. It was the design of God that at the right time, on proper occasions, the proper persons should set forth its benefits as a blessing, and recommend uniformity, and union of action.

4. The issue came too soon. The defence of the dress was forced upon us by those who opposed it, who at the same time professed full confidence in my testimonies. When the Health Institute was opened at Battle Creek, and the dress adopted by female patients, as directed by the physicians, then came the opposition, chiefly from brethren at Battle Creek. The physicians having full confidence in my testimonies, stated to them that the style of dress they recommended for their patients was the same as I had seen would be adopted by our people. Then came the general inquiry, and a strange spirit of blind and bitter opposition arose with some who professed to be among the firmest friends of the testimonies. The general inquiry spread everywhere, and in the autumn and winter of 1866, letters came in from all directions inquiring in regard to what I had seen, asking for immediate answers. I therefore determined to hasten out No. 11. We visited the church at Wright, Mich., Dec. 21, 1866, and labored with them six weeks. I there wrote most of Testimony, No. 11. The first two Sabbaths and first-days I spoke to the people in my long dress. But when I had fully set the matter before the people without raising their prejudice, I put on my present style of dress, which was immediately adopted by the numerous sisters of that church. I have worn it since that time. At Greenville, Orleans, Orange, Windsor, Bushnell, Greenbush, Monterey, and Ithaca, I have, in speaking upon the great subject of health, mentioned the dress reform as one of the items of least importance which make up the great whole. With the dear sisters of these churches I have had no unhappy conflicts. I have presented the claims of this new and unpopular style of dress to them, while I set them an example. They have received my testimony, and have followed my example from principle, and not as the result of being urged. Those who, by their blind opposition, brought the issue too soon, caused confusion and prejudice, especially in the church at Battle Creek, must settle the matter with God and their brethren. I am clear in this matter, having done the best I could in standing in defence of the truth, and in laboring to save our people from confusion upon the subject.

Question number four.--Is there not danger of brethren and sisters taking extreme views of the Health Reform?

Answer.--This may be expected in all stirring reforms. The devotion to the subject manifested by our preachers and by the Review, and the unqualified, stirring appeals for large sums of money without giving proper cautions in the matter, has given the impression to many that Health Reform is that which demands their attention above all others, and some who need to be taught the first principles of righteousness, have urged it out of season, and have thus disgusted the people. It is God's plan that persons who are suited to the work should prudently and earnestly set forth the Health Reform, then leave the people to settle the matter with God and their own souls. It is the duty of those every way qualified to teach it to make people believe and obey, and all others should be silent and be taught.

Question number five.--Is there not danger of urging the Health Reform upon others before they are prepared to receive?

Answer.--There is. This is especially true in the matter of dress. When we first received the third message the Lord had many things to say to us, but we could not hear them all then. He has led us with a gentle hand and tender care, step by step, till we have reached the reform in health. When young disciples have learned what we had learned up to the time of the introduction of this reform, let this also be prudently set before them.

Question number six.-- Your last vision was given Dec., 1865. Many inquire, "If the visions are so important for the church, why so long before the one on Health Reform was brought out?"

Answer.--I had, before I had the last vision Dec., 1865, spoken quite fully upon the subject of health. My last vision related mostly to individual cases. I have written thousands of pages since that time of personal testimonies which most of our people know nothing about. I have written hundreds of letters relative to the establishing of a Health Institute of which still more are ignorant. I have been pressed with cares, labors and grief by reason of sickness in my own family. Yet I have done much in further bringing out the subject under most unfavorable circumstances. It may be that I have done this, especially on the dress question, as fast as the Lord would have me. It has certainly been brought out faster than some who raise this question have been ready to receive it.

Question number seven.--Shall we understand by what you have said in your testimonies in favor of recreation, that you approbate such vain amusements as chess, checkers, charades, backgammon, hunt the whistle, and blindman's buff?

It is generally reported in this Conference that you have taken an interest in the amusements which have been practiced at the Health Institute at Battle Creek, that you play checkers, and carry a checkerboard with you as you visit the brethren from place to place.--Isaac Sanborn, H. C. Blanchard, R. R. Andrews, Conf. Com.

Answer.--Since I professed to be a follower of Christ at the age of twelve years, I have never engaged in any such simple plays and amusements as named above. Neither have I at any time given my influence in their favor. I do not know how to play at checkers, chess, backgammon, fox and geese, or any thing of the kind. I have spoken in favor of recreation, but have ever stood in great doubt of the amusements introduced at the Institute at Battle Creek, and have stated my objections to the physicians and directors, and others, in conversation with them, and by numerous letters.

On pages 24-26 of Testimony No. 12, I have spoken of "Recreation for Christians," as follows:-

"I was shown that Sabbathkeepers as a people labor too hard without allowing themselves change, or periods of rest. Recreation is needful to those who are engaged in physical labor, yet still more essential for those whose labors are principally mental.

"I was shown that it is not essential to our salvation, nor for the glory of God, for us to keep the mind laboring, even upon religious themes, constantly and excessively. There are amusements which we cannot approve, because Heaven condemns them,--such as dancing, card playing, chess, checkers, &c. These amusements open the door for great evil. Their tendencies are not beneficial, but their influence upon the mind is to excite and produce in some minds a passion for those plays which lead to gambling, and dissolute lives. All such plays should be condemned by Christians. Something should be substituted in the place of these amusements. Something can be invented, perfectly harmless.

"I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger of our children partaking of evil influences, and becoming corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand you have their happiness and best good in view.

"Let families unite together and leave their occupations which have taxed them physically and mentally, and make an excursion out of the cities and villages a few miles into the country, by the side of a fine lake, or in a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, and spread their table under the shade of a tree, or under the canopy of heaven provided with the very best of fruits and grains. The ride, the exercise, and the scenery, will quicken the appetite, and they can come around a repast which kings might envy.

"Parents and children on such occasions should feel as free as air from care, labors or perplexities. Parents should become children with their children, making it as happy as possible for them. Let the whole day be given to recreation. Exercise of the muscles in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty resting upon them to pursue this course. Nothing will be lost, but

much gained. They can return to their occupations with new life, and new courage to engage in their labor with new zeal. And such have gained much, for they are better prepared to resist disease."

I will here give extracts from Testimony No. 12, pages 77-79, in regard to vain amusements:--

"Those connected with the Health Institute now located at Battle Creek, should feel that they are engaged in an important and solemn work; and in no way should they pattern after the physicians at the institution at Dansville in matters of religion and amusements. Yet, I saw that there would be danger of imitating them in many things, and losing sight of the exalted character of this great work. And should those connected with this enterprise descend from the exalted principles of present truth, to imitate in theory and practice those at the head of institutions where the sick are treated only for the recovery of health, and should they cease to look at their work from a high religious standpoint, the especial blessing of God would not rest upon our institution any more than upon those where corrupt theories are taught and practiced."

"I was shown that the position of Dr. Jackson in regard to amusements was wrong, and that his views of physical exercise were not all correct. The very amusements he recommends hinder the recovery of health in many cases, where one is helped by them. And physical labor for the sick, is to a great degree condemned by Dr. Jackson, which proves in many cases the greatest injury, while such mental exercise as playing at cards, chess, and checkers, excites and wearies the brain, and hinders recovery. Light and pleasant physical labor will occupy the time, improve the circulation, relieve and restore the brain, and prove a decided benefit to the health. But take from the invalid all such employment, and he becomes restless, and, with a diseased imagination, views his case as much worse than it really is, which tends to imbecility.

"For years past I have been shown from time to time that the sick should be taught that it was wrong to suspend all physical labor in order to regain health. In thus doing the will becomes dormant, the blood circulates through the system sluggishly, and grows more impure. Where there is danger of the patient's imagining his case worse than it really is, indolence will be sure to produce the most unhappy results. Well regulated labor gives the invalid the idea that he is not totally useless in the world, that he is, at least, of some benefit. This will afford him satisfaction, give him courage, and impart to him vigor, which vain, mental amusements can never do."

I have answered these questions as fully and as well as circumstances would admit. If other brethren have similar questions to propose I shall be glad to answer them also, as I can find time. Ellen G. White. Pilot Grove, Iowa, Sept. 26, 1867.

Second Advent Review and Sabbath Herald, January 14, 1868

"An Appeal to the Friends of Truth"

Many of you are well aware that ours is a peculiar work, and that our labors are hard and sometimes very unpleasant. In our travels we find many persons, and sometimes, as in Maine, the majority of Sabbathkeepers, poorly prepared to receive our testimony, simply because they have not read such works as Spiritual Gifts, Testimony to the Church, How to Live, Appeal to Mothers, and Appeal to Youth. Could all such on embracing the Sabbath be interested to read these works, their minds would be prepared to receive our testimony and be benefited by our labors. In Maine not more than one fourth of the families of Sabbathkeepers have a full set of the above named books, hence our labors in that State were protracted, unpleasant and wearing.

The work to be done, in which we appeal for help at this time, is to induce all Sabbathkeepers to read these works, and inform themselves as to the things taught in them, and thus be prepared to judge as to the nature of our work. We do not now appeal to those who see no necessity of our peculiar work, therefore have no interest in it. These are the very persons who need help, and for their good we ask you, who are interested in our labors, to help us in our efforts to help this class. And in no way can you assist us so much as in circulating these books.

There is now at our office of publication in Battle Creek, and in the hands of agents, a good supply of this kind of reading, which should be put into the hands of those who have not read these works. With the united efforts of friends, and blessing of God, this good work could be accomplished in a short of time.

It is our opinion that these books should immediately be placed in the hands of all persons who have not read them, not only of those who observe the Sabbath, but those also who attend our meetings with a degree of interest to learn the truth, and offer the following reasons:

1. The present is a special time of reclaiming the backslidden in heart and life, the erring and the rebellious; and the prejudices of such against the testimonies, and against our work, form the strongest barrier between these persons and the living body of believers. Most of these persons really know nothing of what is taught in these works, and nothing can remove their prejudices and prepare them to receive our public labors so well as to read the books.

2. From the very nature of the case, considering all the circumstances, persons who do not read these books, and do not feel any special interest in the subject of Spiritual Gifts, are almost certain to receive prejudice against them, and against our work, indulge in things reprov'd by them, and finally fall under the influence of our enemies, and separate themselves from the body, and give up the cause.

3. It is much easier to fortify persons against heresy and rebellion than to reclaim them after they have thus fallen. And these persons in their downward course have an influence on others, and sometimes cause trials to the whole church, which calls for hard and anxious labor from the servants of God for weeks. Thus the precious time and strength of our ministers is called for,

and much means is expended to remedy that which might have been prevented by the reading of the aforesaid works.

4. The greatest cause of our spiritual feebleness as a people, is the lack of real faith in Spiritual Gifts. If they all received this kind of testimony in full faith, they would put from them those things which displease God, and would everywhere stand in union and in strength. And three-fourths of the ministerial labor now expended to help the churches could then be spared to the work of raising up churches in new fields.

A general movement should be made upon this subject, in which all our people can manifest their faith and interest. And we feel sure that in a well directed, general interest, the blessing of God would come down upon us as a people, and great vigor and strength would be given to the cause. This will require a sacrifice, one that will be accepted of the Lord.

In placing this class of reading before those who can be helped, our people can sacrifice of their means, and of their time, in searching out those destitute of these books, and in furnishing them. In this work they can show a commendable zeal and a living interest. Our ministers who labor with the churches can canvass the entire field, and assist our churches and scattered brethren in this work, in connection with their general labor.

How Shall it be Done?--1. Let our active ministers and brethren each obtain a good supply, and when and where practicable, in a proper manner, urge the sale of them to those who are able to purchase.

2. Let them give them to those who do not feel able to pay for them, provided they are worthy persons, who give evidence of sufficient interest to read them to profit.

If any such should not read them, or should they read them and not become interested in them, they could be gathered up and put into more worthy hands.

3. These persons can keep an account of all they give, and receive credit at the office of publication for the same at wholesale prices.

4. All our people can donate means and forward to the office more or less as they have ability and a willing heart to do, to pay the wholesale prices of these works that are judiciously distributed gratuitously. Let our ministers, elders, and deacons at once bring this matter before our people, Let subscription papers be opened for men, women and children, to donate liberally from ten cents to one hundred dollars. Let none be passed by.

And we would appeal especially to those brethren among us who are in health and in the strength of manhood, who are each adding hundreds, or perhaps thousands, to their amount of property annually. We need your liberal help in this work, and expect it. Has God blessed you with health, and has he prospered you in your fields, and almost all to which you have put your hands, then use in his cause a portion of that with which he has blessed you, and thus secure

his still more abundant blessing. Go to God in prayer with this matter, and do your duty in relation to it.

Blank subscription papers will immediately be forwarded to many of you, which you are requested to circulate and obtain pledges to be paid before the General Conference in May 1868. Collect, as far as possible, and as fast as you can, forward to the Office.

In past times we had the pleasure of leading off in such enterprises. We can hardly be denied the privilege at this time, especially as our friends during our last twenty-weeks' tour, West and East, have been so liberal with us. God has opened their hearts and hands, and they will allow us to dedicate especially to him a portion of their liberalities to us for the above named object.

In our future labors we design to take with us a full supply of this kind of reading matter, and place in every family interested in our faith and hope, full sets of Spiritual Gifts, and How to Live, and in the hands of every Sabbath school scholar and youth, Appeal to Mothers, Appeal to Youth, and Sabbath Readings, either bound, pamphlet, or tract form.

Dear brethren, we shall still appeal to you to do your duty in this matter, both through the Review, in the congregations of the saints, and by your firesides. You will hear us as we speak for the Lord and his cause. Be not fearful of being too liberal. Should more be received than needed in this branch of the work, it can be used for the circulation of tracts.

Servants of the church. James White. Ellen G. White.

Second Advent Review and Sabbath Herald, March 24, 1868

"Dealing With Those Overtaken in the Sin of Adultery"

In regard to the case of the injured sister A. G., we would say in reply to the questions of J. H. W., that it is a feature in the cases of most who have been overtaken in sin, as her husband has, that they have no real sense of their villainy. Some, however, do, and are restored to the church; but not till they have merited the confidence of the people of God by unqualified confessions, and a period of sincere repentance. This case presents difficulties not found in some, and we would add only the following:

1. In cases of the violation of the seventh commandment, where the guilty party does not manifest true repentance, if the injured party can obtain a divorce without making their own cases and that of their children, if they have them, worse by so doing, they should be free.
2. If they would be liable to place themselves and their children in worse condition by a divorce, we know of no scripture that would make the innocent party guilty by remaining.

3. Time, and labor, and prayer, and patience, and faith, and a godly life, might work a reform. To live with one who has broken the marriage vows, and is covered all over with the disgrace and shame of guilty love, realizes it not, is an eating canker to the soul; and yet, a divorce is a lifelong, heartfelt sore. God pity the innocent party. Marriage should be considered well before contracted.

4. Why! oh, why! will men and women who might be respectable, and good, and reach Heaven at last, sell themselves to the Devil so cheap, wound their bosom friends, disgrace their families, bring a reproach upon the cause, and go to hell at last? God have mercy. Why will not those who are overtaken in crime manifest repentance proportionate to the enormity of their crime, and fly to Christ for mercy, and heal, as far as possible, the wounds they have made?

5. But, if they will not do as they should, and if the innocent have forfeited the legal right to a divorce, by living with the guilty after his guilt is known, we do not see that sin rests upon the innocent in remaining, and her moral right in departing seems questionable, if her health and life be not greatly endangered in so remaining.

6. As in the days of Noah, one of the signs of these times is a passion for injudicious and hasty marriages. Satan is in this. If Paul could remain single, and recommend the same to others, that he and they might be wholly the Lord's, why not those who would be wholly his, and wish to make a sure thing of avoiding the cares, trials, and bitter anguish, so frequent in the experiences of those who choose the married life, remain as he was? And more, if he chose to remain so, and could recommend it to others, eighteen centuries since, would not to remain as he was, be a commendable course for those who are waiting for the coming of the Son of man, unless evidences were unquestionable that they were bettering their condition, and making Heaven more sure by so doing? When so much is at stake, why not be on the sure side every time? James White, Ellen G. White.

Second Advent Review and Sabbath Herald, March 24, 1868

"Hops (Tobacco and Swine)"

Hops.--In answer to many inquiries, we would say that we believe there is business for Seventh-day Adventists to enter upon for a livelihood, more consistent with their faith than the raising of hops, tobacco, or swine.

And we would recommend that they plant no more hops, or tobacco fields, and that they reduce the number of their swine. They may yet see it duty, as most consistent believers do, to keep no more. We would not urge this opinion upon any. Much less would we take the

responsibility of saying, "Plow up your hop and tobacco fields, and sacrifice your swine to the dogs."

While we would say to those who are disposed to crowd hop, tobacco, and swine growers among our people, that they have no right to make these things, in any sense, a test of Christian fellowship, we would also say to those who have these miserable things on hand, If you can get them off your hands without great loss, consistency with the faith of this people whose publications and oral teachings have so much to say on the subject of reform, more than suggests that you should get them off your hands as soon as possible. James White, Ellen G. White.

Second Advent Review and Sabbath Herald, April 14, 1868

"The Dress Reform"

An Appeal to the People in its Behalf.--We are not Spiritualists. We are Christian women, believing all the Scriptures say of man's creation, his fall, his sufferings & woes on account of continued transgression, of his hope of redemption thro' Christ, and of his duty to glorify God in his body and spirit which are his, in order to be saved. We do not wear the style of dress here represented to be odd,--that we may attract notice. We do not differ from the common style of woman's dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmony with the law of God, and with the laws of our being. We believe it wrong to differ from others unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by woman.

We have counted the cost of appearing singular in the eyes of those who feel compelled to bow to fashion. And we decide that in the end it will pay to try to do right, though for the present we may appear odd in the eyes of those who will sacrifice convenience, comfort, and health, at the altar of fashion.

We have also looked at the fact that our course in this matter of dress will cost our friends disagreeable feelings, and have taken into the account those things which excited their feelings of prejudice against the reform dress. When among strangers we are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called "the short dress." And the question is frequently asked, "Are you Spiritualists?" To answer this question, and to give the reader some of the reasons why we adopt so unfashionable a style of dress, is

this little tract given. We are well aware that some of those who espoused the cause of Spiritualism, over the moral worth of whom a shade of uncertainty has been cast, by the extravagances and immoralities among them, have adopted the short dress, and that their zeal in so doing, under the peculiar circumstances, could but disgust the people against anything of the kind.

How could it be otherwise? The people are shut up to fashion. They do not understand the benefits of our style of dress. And it is all the more objectionable to them as it resembles in some respects that worn by some doubtful Spiritualists. We most certainly bid ladies who have embraced Spiritualism a hearty welcome to all the blessings and benefits of a convenient, healthful, and (being of a proper length, and neatly and properly fitted and made,) truly modest dress, and wish they were as consistent and right in other respects.

In the existing state of things the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress. They may even utter bitter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman's dress, also some of the reasons why we adopt ours. We object to the popular style of woman's dress,

1. Because it is not convenient. In doing housework, in passing up and down stairs with both hands full, a third hand is needed to hold up the long skirts. See that lady passing up to her chamber with a child in her arms, and both hands full, stepping upon her long skirts, and stumbling as she goes. She finds the popular style of dress very inconvenient. But it is fashionable, and must be endured.

If she goes into her garden to walk or to work among her flowers, to share the early, refreshing, morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her cloth that is, in this case, used as a sort of mop. This is exceedingly inconvenient. But for the sake of fashion it must be endured.

In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them. This is trying, and sometimes provoking; and it is not always convenient to mend and cleanse these soiled and torn garments. But they are in harmony with fashion, and all this must be endured.

In traveling in the cars, in the coach and omnibus, fashionable dresses, especially when extended by hoops, are sometimes not only in the way of the wearers, but of others; and we charitably think that were it not for the overruling power of fashion, measures would be taken to do away with their inconvenience.

We object to the popular style of woman's dress.

2. Because it is not healthful. To say nothing of the suicidal practice of compressing the waist, so as to suppress natural respiration, inducing the habit of breathing only from the top of the lungs; and not to dwell particularly upon the custom of suspending unnecessary weight upon the hips, in consequence of too many and too long skirts, there is much that may be said relative to the unhealthfulness of the fashionable style of woman's dress; but we suggest at this time only the following:--

(a) It burdens and obstructs the free use of the lower limbs. This is contrary to the design of God in securing to woman the blessings of activity and health.

(b) It frequently shuts her indoors when her health demands that she should enjoy exercise in the pure, invigorating air of heaven. If she goes out in the light snow, or after a shower, or in the dews of the morning or the evening, she bedrabbles her long skirts, chills the sensitive, unprotected ankles, and takes cold. To prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold, which may result in cough, consumption, and death.

It may be said that she can reserve her walks till the sun has gathered up all this dampness. True, she may, and feel the languor produced by the scorching heat of a midday's summer sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress! When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue and languor.

(c) It robs her of that protection from cold and dampness, which the lower extremities must have to secure a healthful condition of the system. In order to enjoy a good state of health, there must be a proper circulation of the blood. And to secure a good circulation of the current of human life, all parts of the body must be suitably clad. Fashion clothes woman's chest bountifully. And in winter loads her with sacks, cloaks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which, from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities; but is chilled back from them in consequence of their being exposed to cold for want of being suitably clothed. And the abundance of clothing about the chest, where is the great wheel of life, induces the blood to the lungs and brain, and produces congestion.

The limbs and feet have large veins, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength, may be imparted to them. But when the blood is chilled from these extremities, their blood vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of

the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases.

But the evil does not stop here. These fashionable mothers transmit their diseases to their feeble offspring. And they clothe their feeble little girls as unhealthfully as they clothe themselves, and soon bring them to the condition of invalids, or, which is preferable in many cases, to the grave. Thus fashion fills our cemeteries with many short graves, and the houses of the slaves of fashion with invalids. O God, must this state of things continue?

We object to the fashionable style of woman's dress.

3. Because, under certain circumstances, it is, to say the least, not the most modest, on account of exposures of the female form. This evil is greatly aggravated by the wearing of hoops. Ladies with long dresses, especially if extended with hoops, as they go up and down stairs, as they pass up the narrow doorway of the coach and the omnibus, or as they raise their skirts, to clear the mud of the streets, sometimes expose the form to that degree as to put modesty to the blush.

Having noticed some of the wrongs of the popular style of woman's dress, we now wish to show in reference to the reform dress that--

1. It is convenient. No arguments are needed to prove that our style of dress is most convenient in the kitchen. In passing up and down stairs, the hands are not needed to hold up the skirts of our dresses. Being of a convenient length, they take care of themselves, while our hands are better employed.

We can go out into the untrodden snow, or after a fall of rain, and, if our feet and limbs are entirely protected, all is dry and comfortable. We have no fears of taking cold as we trip along, unburdened by trailing skirts, in our morning walks. We can, in spring and summer, walk and work among our flowers without fear of injury from the dews of early morning. And then, the lower portion of our skirts, not having been used as a mop, are dry, and clean, and comfortable, not compelling us to wash and clean them, which is not always convenient when other important matters demand time and attention.

In getting into, and out of, carriages, in passing old trunks, boxes, and other ragged furniture, and in walking over old, broken sidewalks, where nails have worked up an inch or two above the surface of the plank, our dresses are not exposed to a thousand accidents and rents to which the trailing dresses are fated. To us, this is a matter of great convenience.

2. It is healthful. Our skirts are few and light, not taxing our strength with the burden of many and longer ones. Our limbs being properly clothed, we need comparatively few; and these are suspended from the shoulders. Our dresses are fitted to sit easily, obstructing neither the circulation of the blood, nor natural, free, and full respiration. Our skirts being neither numerous nor fashionably long, do not impede the means of locomotion, but leave us to move about with ease and activity. All these things are necessary to health.

Our limbs and feet are suitably protected from cold and damp, to secure the circulation of the blood to them, with all its blessings. We can take exercise in the open air, in the dews of morning or evening, or after the falling storm of snow or rain, without fears of taking cold. Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases.

If those ladies who are failing in health, suffering in consequence of these diseases, would lay off their fashionable robes, clothe themselves suitably for the enjoyment of such exercise, and move out carefully at first, as they can endure it, and increase the amount of exercise in the open air as it gives them strength to endure, and dismiss their doctors and drugs, most of them might recover health, to bless the world with their example and the work of their hands. If they would dress their daughters properly, they might live to enjoy health, and to bless others.

Christian Mother: Why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health nor comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feeblest? Then she needs the greatest care. Is she indoors the most, and, therefore, the least protected against cold and storm? Then she needs double care. But as she is dressed, there is nothing to hope for the future relative to her health but habitual cold feet, a congested brain, headache, disease of the liver and lungs, and an early grave.

Her dress may be nearly long enough; but let it sit loosely and comfortably. Then clothe her limbs and feet as comfortably, as wisely, and as well as you do those of your boy; and let her go out, and enjoy exercise in the open air, and live to enjoy health and happiness.

3. It is modest. Yes, we think it is the most modest and becoming style of dress worn by woman. If the reader thinks otherwise, will he please turn to the first page, and again examine the figure there represented, and then tell us wherein this style of dress is faulty or unbecoming? True, it is not fashionable. But what of that? Fashions do not always come from Heaven. Neither do they always come from the pure, the virtuous, and the good.

It is true that this style of dress exposes her feet. And why should she be ashamed of her well-clad feet any more than men are of theirs? It is of no use for her to try to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts extended by hoops, giving her the appearance of a hay stack, or a Dutch churn.

But does the popular style of woman's dress always hide her feet from the public gaze? See that lady passing over the muddy street, holding her skirts nearly twice as far from the ground

as ours, exposing, not only her feet, but her nearly naked limbs. Similar exposures are frequent as she ascends and descends the stairs, and as she is helped into, and out of, carriages. These exposures are disagreeable, if not shameful; and a style of dress which makes their frequent occurrence almost certain, we must regard as a poor safeguard of modesty and virtue. But we did not design an exposure of this false modesty in relation to woman's feet, but simply a defense of the style of dress which we regard, in every way, truly modest.

What style of dress can be neater, more modest, and more becoming girls from the ages of five to fourteen years, than ours? Stand those girls of fashion beside these, and then say which appears most comfortable, most modest, and most becoming. The fashionable style is not as long as ours, yet no one laughs at those who follow that style for wearing a short dress. Their limbs are nearly naked, while modesty and health clothe the limbs of the others. Fashion and false modesty look upon these girls who have their limbs clad in reference to comfort, modesty, and health, with horror, but smile upon those whose dresses are quite as short, and whose limbs are uncomfortably, immodestly, and unhealthfully exposed. Here come the cross and the reproach, for simply doing right, in the face of the tyrant--Fashion. God help us to have the moral courage to do right, and to labor patiently and humbly in the great cause of reform.

In behalf of my sisters who adopt the reform dress. Ellen G. White. Greenville, Montcalm Co., Mich., April, 1868.

A Few Suggestions.--1. We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they feel at home in it, and enjoy a satisfaction and blessing in trying to do right.

2. But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience,--wisdom to speak and act so as not to offend the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slights, and their reproachful speeches.

3. In view of existing prejudices against the reform dress, it becomes our duty in adopting it to avoid all those things which make it unnecessarily objectionable. It should reach to within eight or nine inches from the floor. The skirt of the dress should not be extended as with hoops. It should be as full as the long dress. With a proper amount of light skirts, the dress will fall properly and gracefully about the limbs.

Anything eight or nine inches from the floor is not the reform dress. It should be cut by an approved pattern, and fitted and made by directions from one who has experience in this style of dress.

4. Taste should be manifested as to colors. Uniformity in this respect with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are

large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter.

5. And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point:

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii, 1-4.

My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in Heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you. E. G. W.

Second Advent Review and Sabbath Herald, April 14, 1868

"Feeding of Infants"

I am often told that in How to Live, I stated that infants should be nursed but three times a day. This is a mistake. But it is true that in the second number of that work, page 52, the following expression is found: "Babes should be nursed but three times a day." These are neither my words, nor my sentiments. The article containing them was extracted from Cole's Philosophy of Health. The printer failing to give the proper credit, the following statement was given on the first page of No. 3: "The article in No. 2, headed, Particular directions to Parents and Guardians, should have been credited to this excellent work, The Philosophy of Health."

My sentiments are these:--

1. No general rules can be established in the care of all infants, in consequence of their almost endless varieties of condition at birth, and their different constitutional wants.

2. No mother would confine the period of infancy to a few days, or weeks, or even months after birth. In *How to Live*, No. 2, page 44, I did say, "Infancy extends to the age of six or seven years."

3. The term properly called infancy, requires several changes as to the periods of taking food. Before birth it is receiving nourishment constantly. And the changes from this to the establishment of only two meals a day, which may, in most children, be done from the ages of one to three years, must be gradual.

4. No rules for all children can be given as to the progressive steps in these changes. Parents must view the wants of their children by the best light they have. When all act upon the best light they can obtain, it can hardly be expected that all mistakes will be avoided, but it is safest and best for the cause of reform, to err, if err we must, on the side of custom, rather than on the side of extreme change. Ellen G. White. Greenville, Mich., April 8, 1868.

Second Advent Review and Sabbath Herald, April 21, 1868

"They Sleep in Jesus"

The recent obituary notice of Sr. Nichols, wife of Bro. Otis Nichols, of Dorchester, Mass., called to mind the fact that many of the faithful friends of present truth, who from the Second-advent ranks were the first to embrace the Sabbath, now sleep in Jesus.

They bore the Sabbath cross when it was heavier than it now is, on account of its friends being few, and its enemies and their persecutions being many and bitter. Now the Sabbath cross is comparatively light, because of the many friends of the Sabbath, and the well-known fact that the Sabbath of the Bible is clearly sustained by sacred and secular history.

Bro and Sr. Nichols were among the first to embrace the Sabbath, and liberally hand out their means to sustain the cause in its infancy. It was money from her hand that bore our expenses from their door, in 1844, to the first Conference of believers in the third message, held at Rocky Hill, Conn. Of these who then bore the cross, and with their means sustained the cause, and have since toiled and suffered for the good of others, and have died in hope, it is said, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Among these are also my venerable parents. They both rest in hope: my mother in Illinois, my father in Connecticut; but when the trump of God shall awake the dead, and they be caught up to meet their Lord in the air, these who have toiled side by side in their Master's vineyard, will

meet in immortal vigor, to see in many of those who shall be saved by the influence of the third message, the fruits of their labors and their prayers.

Learning that my father was very feeble and near his end, and that he was anxious to see me before his death, I left my sick husband in Brookfield, Nov., 1866, and went alone to see him. He was living with one of my sisters, in Kensington, Conn. When I met my dear father, I saw a great change had come over him since last we parted. I at once saw that the feebly-burning taper of life must soon go out. As we met, he wept like a child, and expressed his gratitude that I had made the sacrifice of leaving my sick husband to come to see him. He often remarked that he felt that it was our last meeting, and that he felt that he could not be denied the privilege of seeing me and hearing me speak once more to the people. I immediately sent for my three sisters, living in Maine. They all came, and together we, five sisters in all, surrounded the bed of our dying father, who had then passed his fourscore years.

But before these sisters came, we enjoyed a Sabbath meeting in which my father took part. Although very feeble, he was dressed, sat up during the meeting, and finally arose and bore an excellent testimony. His mind was very fruitful on Bible subjects, and he seemed sweetly ripened for the heavenly garner. This was his last testimony, and its memory is precious.

In two weeks I enjoyed another Sabbath with my father. The large kitchen was well filled with brethren and sisters, some from a distance. My sisters from Maine were present, and there I had the privilege of speaking to them. It was suggested that the meeting be at the next house on account of my father's feebleness; but this he would not listen to for a moment. He stated that this would be the last time he should hear me speak, and he could not be denied the privilege. It was a most solemn, affecting meeting. This was evidently the last meeting we should all enjoy together in the present state of things. One at least, of our family, would be severed from us before we could meet again. And the solemn inquiry was, Shall we all meet again in that world where sickness and death will be known no more?

This visit with my dear sisters was most satisfactory, and I trust profitable. Although we were not practically agreed on all points of religious duty, yet our hearts were one.

My father, as he sank nearer and nearer the grave, did not lose his clearness of intellect, but to the last his mind was active, and especially fruitful in the things relating to the kingdom of God. He often stated that it was a great pleasure to him to have so many of his children around him in his last hours. His patience in his afflictions, and willingness, and even anxiety to have the hours of his probation close, were remarkable. The praise of God, and grateful expressions of his goodness were continually upon his lips, and thus he died.

He sleeps in Jesus, and we are awaiting the coming of the Lifegiver to break the fetters of the tomb, and release the captives from their prison house, and reunite the severed links of the family chain. All who have kept the word of his patience, shall be exalted to the right hand of God, and be rewarded with an inheritance in the better world, and possess everlasting life.

We cherish feelings of the tenderest regard of our dear Bro. Nichols. More than twenty years since, we shared his hospitalities when friends were few and poor. For several years nearly all the means necessary to bear our expenses came from his purse. And although his lot may still be in the furnace of affliction, he should be comforted with the fact that his was the great privilege of doing for the advancement of the cause of truth, when one dollar would count more than one hundred at its present stage. May the sentiment of his heart be in harmony with the words of the prophet, so frequently quoted his house more than twenty years since:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Ellen G. White. Greenville, Mich.

Second Advent Review and Sabbath Herald, January 5, 1869

"The Review and Herald"

Ministers who are engaged in active labor in the cause of God, and who have earned a reputation among our people, should use their influence to the very best advantage.

Their responsibilities do not cease with their pulpit labors. It is the duty of all who can write, especially those who minister in holy things, to exercise their talents in this direction. They should feel that it is one branch of their work to give tangible proofs of their interest in the Review and Herald, by the pointed, spiritual, articles from their pens for its columns. This paper, which is the only preaching that hundreds have, is not what it might be, or what it should be. Here is an opportunity to speak to thousands, and all who do speak through the Review should have a burden of something to say.

Men of but small experience who have but little influence, can get up commonplace sermon. Some of the people read them, while others feel no interest to read them. There is nothing in the words, or arrangement of ideas that melts and burns its way into the heart. Some have interest enough to read every sermon, however deficient in new ideas and interest. When individuals in process of time become acquainted with the men whose names appear at the head of their sermons, they see that these men are not all what they profess to be--that they are deficient in experience. They lose confidence in the paper, and when they read sermons from the pens of men whose names they are not acquainted with, they feel a distrust, because they have been deceived before, and although good matter may be contained in the sermons, they do not acknowledge it as food, therefore they lose much good instruction. Some men would be ministers who have mistaken their work. To them were committed talents, not more than two, or one. Their position is in a humble sphere. God only requires them to do their duty according to their measure of responsibility, and he will accept the work of such, if well done,

as readily as the work of those who have greater ability; of them he expects corresponding returns.

Christians will not make light of the smallest gift in the church. But some of the writers of the sermons which have appeared in the Review have not been at work upon their one, or two talents, but have been handling the five not committed to them at all. They make bad work. The Master knew their ability, and gave them no more than they could make the very best use of, that at the reckoning time, he need not require more of them than they had ability to perform. None should needlessly mourn that they cannot glorify God by talents he has never committed to them. Those who are restricted to only one talent, if they use it well, God will accept according to their ability.

God would not have us aspire after great things, seeking to a large work, but he requires all to do their work well. If men are entrusted with limited talents, let them not aspire to trade with the five, but let them with contented humility, feeling the weight of their responsibility, make the most of what they have. The Master will require no larger interest than was proportionate to the amount entrusted to them.

Some of our ministers are capable of bearing greater responsibilities than they are willing to take. They prefer to trade with two talents, when five have been committed to them. In bearing responsibilities, something must be ventured, as in the case of one engage in trade. Some shrink from this through fear. Their trust is not in God. They fear censure, or that loss will be incurred by them. A due amount of caution is necessary, but even this excellent qualification may be abused, and a spirit of indolence or cowardice encouraged. God does not design that individual responsibility shall be laid off.

Especial efforts should be made by ministers who have the cause of God at heart, to contribute to the columns of the Review the most interesting, spiritual articles. All can find time to do this if they have a will and heart to engage in the work. Some are too indolent and ease loving. They will spend hours in chatting upon subjects not especially connected with the advancement of the cause and work of God. The time thus spent is lost, and they are unprofitable servants. If the time had been occupied in the study of the word of God, thoroughly furnishing themselves from its precious pages, fitting themselves to be able ministers, their employment would be more profitable. They would have something to write. They could furnish articles which would instruct and encourage the people of God. Such would be only doing their duty, and would be giving to the flock of God their portion of meat in due season. Some of our ministers occupy considerable time in reading. This is all right if not carried too far. Much reading is as great a weariness to the flesh as making many books. But few realize that much reading is brain-wearing work, as much so as writing. A portion of the time occupied by these who love reading, and who feel that it is a great privation to be diverted from their favorite exercise, should investigate carefully their object. Is it in reading merely to benefit themselves, that they may have an intellectual feast? Even in reading God's word selfishness may come in. You may feast yourselves upon portions of the word which shine with special

brightness, and if you make no further use of the blessing, and shut up these precious rays of light to yourselves, your light will become dim, and finally go out.

If God makes you a channel through which to communicate his light, that others may be benefited, be careful how you hide it under a bushel. According to the directions of Christ, the proper course is to set it upon a candlestick, that it may give light to all who are in the house. Better take a portion of the time you devote to reading, and attend to duties that some one must perform. Some must write, that the people of God scattered abroad may be instructed. Have the cogitations of your mind been fruitful upon Bible subjects, or in religious experience, in connection with the work of God? Well, write out these thoughts for the benefit of others who need them. In thus doing, the cause of God can be served as well, and it may be better than by pulpit labor.

When feasting upon God's word, because of the precious light you gather therefrom, present it to others that they may feast with you. But let your communications be free and heartfelt. You can best meet the people where they are, rather than in seeking for lofty words which reach to the third Heavens. The people are not there, but right here in this sorrowing, sinful, corrupt world, battling with the stern realities of life.

Christ came not to be ministered unto, but to minister. He was our example, and God has apportioned to us our work, to minister to the necessities of others, according to the ability he has given us. As we use this ability to the best account, it will increase. Those who do all they can on their part with what God has entrusted to them, and bear their whole weight upon him, he will strengthen them just when strength is required. In thus doing, we give God room to work for us; to teach and lead and impress us, and make us channels through which his light can be communicated to many who are in darkness.

As a people we are surely saying by our works, "My Lord delayeth his coming." Our Lord has given us a fearful caution, not even to say this in "our hearts." With many the warning is utterly disregarded. Their works, and words, and their life is saying distinctly to others, My Lord delayeth his coming. Say not, unfaithful steward, this concerneth not me, I am a Christian. Was not the evil steward a professed Christian? a forgetful, negligent, slothful steward of his Lord's goods? He was outwardly a steward, a professed Christian. He calls Christ, "My Lord." He believes in the coming of his Lord; but he only says, That coming is delayed. Then he presumes on that delay to use for the gratification of his own appetite and pleasure, his Lord's goods. But his portion is assigned him with hypocrites and unbelievers, where is weeping and gnashing of teeth. I entreat you my brethren to arouse from your sloth, and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. As a people we are increasing in riches. I am alarmed as I see so little of the spirit of sacrifice. Selfishness and the love of the world is closing up the soul, that the rays of heavenly light cannot penetrate it. As God's stewards, I entreat of you to dispense of your means; lighten the load of care, burden and responsibility which is resting upon you.

Brethren, use your influence to obtain a more extended circulation of the Review. You can do much more than you are doing in obtaining subscribers for the Review. If you would imitate, in this good work, the example of our enemies who publish error, or the example of Satan in his perseverance in circulating slander and falsehood, the list of subscribers would be greatly increased. Let every one go to work earnestly, perseveringly, to see what they can do in interesting others to read. Let all become missionaries; and you who have talents of money, put it out to the exchangers. Invest in the cause of God. Do not, I entreat you, continue to pursue a course of robbery with God.

Some of the brethren who are intrusted with the larger talents, have failed to improve upon them as they should have done. Some have talents of influence, some have talents of means, and others have both talents of influence and money. Upon such, rest weighty responsibilities. We profess to be servants of Jesus Christ. As servants, to us is committed a work. It is not our own means intrusted to us for investment. Were it ours, we might study our pleasure in its use. The capital is the Lord's. We are responsible for its use or abuse. If we bury our talents of influence or money in the earth, and allow them to lie dormant, withholding them from his cause, we shall be condemned when the Master comes to reckon with us, and to require his own, not ours, with usury. He has purchased us with his own sufferings and blood, to secure from us willing servitude; yet we withhold from him that which is his own. There is a failure upon the part of ministers and people. They withhold from God. They do not use their talents of influence and means to the glory of God. Ministers have not interested themselves in the prosperity of the Review as was their duty. Here is an opportunity to speak to thousands. Those engaged in active labor in the gospel field should understand that all are interested in their mission. They should feel it a privilege and duty to report their meetings, and communicate matters of interest, which would be for the encouragement of God's people scattered abroad.

About one week since, I dreamed of being before a large concourse of people. Those who labor in the Office, also the ministers who are engaged in active labor in the cause and work of God, were present. Brethren Smith, Amadon and Gage stood each holding a copy of the Review. They raised it in their hands above the heads of the people to attract their attention. Their countenances expressed interest and anxiety. I felt burdened to speak. I arose, and referred to the important work in which we were engaged, in warning the world to prepare for the coming of the Lord. I stated that this warning message would be a savor of life unto life, or of death unto death; if this message was not received unto salvation, it would prove the condemnation of those who rejected it. How important, then, that the truth be presented in the most attractive light, in the power of the Holy Spirit, which shall have a winning and compelling power upon those who shall come under its influence. I said to the people, Those who minister in word and doctrine, and those who are handling sacred things in the Office, are engaged in the same work. Our work is of the same exalted character; and we should feel a deep interest in the Review, and make it a channel through which the brightest beams of light shall shine forth to the people. That paper is as dear to me as an only son. The Lord would have us all feel

an individual interest in the prosperity of the Review. All should feel as deep an interest as they would in an only son.

All who act a part in contributing to the paper, and all who are engaged in the work of selecting articles for it, should have a zealous care that its columns should contain the most precious light. Especially the ministers should arouse. They should feel a special interest in the paper, and if it is not as full of interest as they could wish they should feel that perhaps they have failed to do their duty. When your zeal and interest come up to the right standard the people will feel a deeper interest in liberally sustaining it, and when this is fully done, if the people desire a larger paper, and will sustain it by their means and influence, it will be made just as large as they desire. God's cause will be strong and triumph if ministers and people will alike show their faith by their works. And it will be weak, and languish, if the ministers and people have small faith and small works. Ellen G. White.

Second Advent Review and Sabbath Herald, January 12, 1869

"A Dream"

While at Battle Creek, about five months since, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice. On the other side was a high, white, smooth wall, like the hard finish upon plastered rooms.

As we journeyed on, the road grew narrower and steeper. Some places in the road seemed very narrow, so much so that we concluded that we could travel no longer with the loaded wagons. We then loosed them from the horses, and took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, in order to save ourselves from falling off the narrow road, down the deep precipice. In doing this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks.

We then cut the luggage from the horses, which fell over the precipice. We continued, on horseback, greatly fearing as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle and guide us over the perilous way. As the path grew more narrow, we decided that we could go no longer on horseback with safety, and we left the horses and went on foot, in single file, one following in the footsteps of another.

At this point, small cords were let down from the top of the pure white wall, which we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow.

We then suspended nearly our whole weight upon the cords, and would exclaim, "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of revelry and mirth that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war songs and the dance songs. We heard instrumental music, and the loud laugh, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway.

Much of the time we were compelled to suspend our whole weight upon the cords. And these increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood should be pressed from their aching feet, they would not faint with discouragement; but, seeing the blood upon the wall, they would know that others had endured the same pain.

At length we came to a large chasm at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?"

My husband was just before me. The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. If we failed here, all the difficulties of our journey had been experienced for naught. Before us, on the other side of the

chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting on this field. Nothing I had seen upon earth could compare in beauty and glory with this field.

But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, "What holds this cord?" For a moment we hesitated to venture. Then we exclaimed, "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken, "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with, "He will not fail us now. He has brought us thus far safely."

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve on my being seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue. Ellen G. White.

Second Advent Review and Sabbath Herald, August 17, 1869

"Remarks By Mrs. E. G. White, at the Tent Meeting in Oakland, July 2, 1869"

I would be glad if I had more strength today. But my trust is in God, that if he has a testimony for me to bear to this people, I shall have strength to bear it before this meeting shall close. I feel the deepest interest in the work and cause of God. It has been a privilege to me, although unable to sit up through the entire meeting, to be present, and to hear what I have heard this afternoon. I feel thankful for this privilege.

We have the deepest interest that this meeting, at this time, shall not be in vain. We want to see the work of God prospering. We know that it is a very important time. It is a solemn time. We feel the importance of our people's arousing and awaking, that they may understand the time in which we live. The probation of all of us must soon close. And are we ready for the appearing of the Son of man in the clouds of heaven? Have we the wedding garment on? Or shall we be of that number that shall be left outside because unready? How anxious we are that every one of you should have the wedding garment on. Not the garment of your own righteousness, but the righteousness of Christ; that you should have this on, and so be prepared, that, when the examination of the guests shall take place, you may not be of those

that shall be bound hand and foot, and cast out, because unready. It is readiness that we want. It is fitness that we want. And who is ready? To be unready will be an entire failure. To be unready will be an eternal loss. But if we can, in this day of probation, see that we are unready; if we can here see our wretchedness, and our need, and now humble ourselves before God, he will be found of us, and he will work for us mightily. And now is the time for us to begin to work. You that have not entered, heart and soul and spirit, into this work, now is the time for you to engage in it with all your souls. Christ has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Tell me, is any provision made here for a division of your affections? Where is there any chance for your affections to be separated from God, and yet you be acquitted in the day of God? I terribly fear that many that bear the name of Seventh-day Adventists are stumblingblocks in the way of sinners. They neither enter into the work themselves, and those that would enter in, they hinder by their unconsecrated lives. God forbid that we should go down to death with the blood of souls upon our garments. God forbid that we should stand merely bearing the name of Christians, when we are not sanctified by the truths we profess. God forbid that we at last find that our lives have been an entire failure, an entire mistake, and there appear no soul to whom we can point, as one whom we have been the means of saving, and bringing in through the gates, into the city. Shall it appear finally that we have been wrapped up in our own self-righteousness, all covered up with the spirit and love of the world?

And you that have not sanctified your souls by obeying the truth, do you expect that Christ at his appearing will make you ready? There will then be no atoning blood to wash away the stains of sins. It is while it is called today that you may, if you will, hear his voice, and harden not your heart, as in the day of provocation. It is today that the Spirit of God invites. It is today that the sweet voice of mercy is falling upon your ears. It is today that the heavenly invitation comes to you. It is today that in Heaven everything says, Come. And the Spirit and the bride say, Come. And whosoever will, let him come and take of the water of life freely.

Will you enter into the work right here at the commencement of the meeting? We have not come here for the amusement of any. We have not come here to gratify the curiosity of any. We have come here thinking that perhaps God, in our weakness, would give us strength to speak a word to the people, and invite them to come, for all things are now ready. The heavenly invitation to the supper has gone forth, and we want you to come. We do not want you, backslidden ones, to wait till the meeting is about closing, and then try to put in for a share. You want the blessing at the very commencement.

Do you want to find Jesus? He is at the feast. You may find him here. He has come up to the feast. There are men and women that have brought him with them; and now we want you to press through, and touch the hem of his garment, that you may receive of the virtue that is found in him, and triumph in the God of your salvation.

The waters of the fountain are freely opened for you; and will you drink? Will you come? Will you obey the gracious invitation? Come, for all things are now ready. Whosoever will, let him

come and partake of the waters of life freely. It is now that we want childlike simplicity. We want to see everything like pride, and vanity, and folly, put away. We have the Judgement in view. Men and women will want strength that is greater than any human aid to lean upon. They must lean upon the mighty arm of Jehovah. We have in view that day when the works of men are to be tried, and tested; and we want you to get ready. We make appeals to you, in the name of our Master, to get ready. We make appeals to you to rid yourselves of the pride of the world, the pride, and vanity, and folly, of life. Jesus loves you. Jesus pities you. The angelic host he sends to minister unto you. And now, while all Heaven is interested for you, will you be interested for yourselves? Will you begin to seek God earnestly for your own salvation? Will you work it out with fear and trembling? Will you be careful how you step before God? Will you have the approbation of him whose arm moves the universe? Give me the smiles of God, and the approving glance of my Redeemer, and I will give you the whole world besides. Let me have one word of approbation from Jesus, and it is enough. I love him, for in him my hopes of everlasting life are centered. I love his word and his requirements. I love to do his will. And only let me know what my duty is, and I am ready to perform. It is my meat and drink.

I look a little ahead, and I see a crown of glory that is laid up for us who wait, and love, and long for, the appearing of the Saviour.

It is the waiting ones who are to be crowned with glory, honor, and immortality. You need not talk to me of the honors of the world, or the praise of its great ones. They are all vanity. Let but the finger of God touch them, and they would soon go back to dust again. I want honor that is lasting, honor that is immortal, honor that will never perish; a crown that is richer than any crown that ever decked the brow of a monarch.

Oh! to have the approbation of high Heaven! This is what we want. Let us gain the spirit of humility. Let in a spirit of confession. Do not be so afraid that if you confess your sins, no one will have confidence in you. The apostle says, Pray one for another, and confess one to another, that ye may be healed. You want to let the spirit of humility right in here. You want to find Jesus. We want to triumph in him here. We want a shout of the King in the camp. But we must first have him in our midst.

And you who have been hanging on to the skirts of Zion, we want to hear your songs for rejoicing ere this meeting shall close. We want to see you stand in the congregation of the saints, and say, Hear what the Lord has done for me. We want to hear your voices speaking forth the honors of your Redeemer. We want to hear songs of praise from lips that have not sounded his praise for months. We want to hear shouts of victory from those that have been overcome. We want to have the sweet Spirit of Christ come freely into our midst. We want the waters of salvation to flow here. And we want all to take hold of the work together. Shall we take right hold together, and sweet union and love be here, melting, and cementing, and uniting, our hearts together as one? Oh, that here we might triumph in God! Oh, that all you that are here might go home better men and women, and carry a power with you into your families, a saving power into your neighborhoods, a saving power wherever you go. You who

engage in your various employments, you want the power of the truth inwrought in your very souls. Not merely put on; but inwrought in your very being, that you can talk to others as though these things were living realities. Get away from the chilling influence, and spirit of earth. Get a little higher. "Upward to God be the heart's adoration." A little nearer to God, to Jesus, and to angels. Get the heavenly unction; and then you can take it home with you.

Second Advent Review and Sabbath Herald, March 8, 1870

"The Law of God"

The world is increasing in sin. The ungodly are rapidly filling up the cup of their iniquity, preparing for retribution from the God of justice. The degeneracy of the race is rapid and fearful. As it was in the days of Noah, thus shall it be when the Son of Man shall be revealed.

Previous to the destruction of the old world by a flood, its inhabitants were reeking in corruption. Sin and crime of every description prevailed. The state of the world now is fast reaching the point when God will say to it, as he did anciently: "My Spirit shall not always strive with man." One of the grievous sins existing in this degenerate age of corruption is adultery. This shameful sin is practiced to an alarming extent. The Sabbath and the marriage institution were ordained of God in Eden to be preserved sacred and holy. Both of these institutions of divine appointment have been disregarded and set at naught by men and women, whose hearts are fully set in them to do evil.

But if the transgressors of the seventh commandment were to be found only among those who do not profess to be Christ's followers, the evil would not be a tenth part as great as it now is. But the crime of adultery is largely committed by professed Christians. Both clergymen and laymen, whose names stand fair upon the church record, are alike guilty. Many who profess to be the ministers of Christ are like the sons of Eli who ministered in the sacred office, and took advantage of their office to engage in crime and commit adultery, causing the people to transgress the law of God. A fearful account will such have to render when the cases of all shall pass in review before God, and they be judged according to the deeds done in the body.

Many of this class whose hearts are carnal, take the position that the law of God is abolished. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." They have not been transformed by the renewing of their minds. They are lawless. They profess to be holy, while they are servants of sin. Many of those who teach that the law of God is abolished are lascivious men, fornicators, and adulterers. They are forward to rate against the law of God, and curse the bondage of the law. Their bitter speeches illy compare with the words of Paul: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." "Wherefore the law is holy, and the commandment holy, and just, and good."

Paul in his epistle to Timothy describes the very men who are under the bondage of the law. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholy, profane, murderers, adulterers, liars, and all who depart from sound doctrine. 1 Tim. 1:9, 10.

The law of God is the mirror to show man the defects in his character. But it is not pleasant to those who take pleasure in unrighteousness to see their moral deformity. They do not prize this faithful mirror, because it reveals to them their sins. Therefore, instead of instituting a war against their carnal minds, they war against the true and faithful mirror, given them by Jehovah for the very purpose that they may not be deceived, but that they may have revealed to them the defects in their character. Should the discovery of these defects lead them to hate the mirror, or to hate themselves? Should they put away the mirror which discovers these defects? No; the sins which they cherish, which the faithful mirror shows them as existing in their characters, will close before them the portals of Heaven, unless they are put away, and they become perfect before God.

Listen to the words of the faithful apostle: "By the law is the knowledge of sin." These men who are zealous to abolish the law, had far better manifest their zeal in abolishing their sins. Adultery is one of the terrible sins of this age. This sin exists among professed Christians of every class; but is found to exist to the greatest extent among those who war against the law of Jehovah.

Christians are called to lay their bodies a living sacrifice upon the altar of God. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

If the bodies professedly laid upon the altar of God should pass that scrutiny that was given the Jewish sacrifice, how few would stand the test, and be pronounced perfect before God, preserved unto holiness, free from the taints of sin or pollution. No lame sacrifice could God receive. No injured or diseased sacrifice would God accept. The offering given to God was required to be sound, in every respect without blemish, and valuable.

None can glorify God in their body, as he requires, while they are living in transgression of the law of God. If the body violates the seventh commandment, it is through the dictation of the mind. If the mind is impure the body will naturally engage in impure acts. Purity cannot exist in the soul of one who yields his body to impure acts. If the body is serving lust, the mind cannot maintain consecration to God. To preserve a sanctified mind, the body must be preserved in sanctification and honor. The mind will then serve the law of God, and yield willing obedience to all its claims. Then, with the apostle, such can yield their members as instruments of righteousness unto God. "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lust thereof." The freedom which the apostle describes as the privilege of Christ's followers will never be experienced by those who delight to trample under foot the law of God.

The freedom and blessedness expressed in the following words, will be experienced by that class who yield obedience to the law of Jehovah: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The apostle charges the Galatians to "walk in the Spirit and not fulfill the lust of the flesh." He farther states: "And they that are Christ's have crucified the flesh with the affections and lusts."

But those who would delight to have the law done away, would delight in sin. Their carnal hearts are not in unison with that law which the apostle declares to be holy, just, and good. Paul inquires, "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said referring to one of the ten commandments, Thou shalt not covet." Saul did not commence a raid against the law in order to justify a life of sin; but when his mind was enlightened in regard to the claims of the law of God, he saw himself a sinner, a transgressor of the law. His sins were brought before him, and what was the result? Did he commence a tirade against the law which showed him that he was a transgressor? Is it in his heart to crucify that law? Oh no! he crucified the carnal mind which rises in enmity against the law of God. "Sin revived," says Paul, "and I," not the law, "died." Oh! when will professed Christians awake to see the brink of the precipice they are standing upon in refusing to acknowledge the claims of the law of God?

The Lord made man upright; but he has fallen, and become degraded, because he refuses to yield obedience to the sacred claims which the law of God has upon him. All the passions of man, if properly controlled and rightly directed, will contribute to his physical and moral health, and insure to him a great amount of happiness. The adulterer, the fornicator, and the incontinent, do not enjoy life. There can be no true enjoyment for the transgressor of God's law. The Lord knew this, therefore he restricts man. He directs, commands, and he positively forbids.

But many are so far deceived by the devil that they think that they themselves can excel the great God in providing ways and means for human happiness. They charge their unhappiness to the prohibitions contained in the law of the ten commandments; and if they can in any way feel released from the claims of the law of God, they will be free and happy indeed.

Many will not search the Scriptures for themselves. They remain in willing ignorance of the origin and perpetuity of the law of the ten commandments. They trust to the researches of others to settle this matter for them. Blind leaders say, "You need not keep the law of God, for it is not binding. It is a yoke of bondage." And the willingly ignorant are blind, led by the blind. Neither are guiltless. God has provided for them in his law a mirror, that they may see their true character. Does it improve their condition to break this faithful looking glass, because it reveals to them their defects? The work they should engage in is to put away sin, and every impurity, and work righteousness. Their remaining in willing ignorance of the claims of the law of God will not shield them from the penalty to be inflicted in consequence of its violation.

The Lord well knew that the happiness of his children depends upon their submission to his authority, and living in obedience to this holy, just and good rule of government. Man may pass on awhile, and conceal the fact that he is an adulterer; yet God has his eye upon him. He marks the man. He cannot conceal his crimes from God. He may apparently conduct himself properly before his family, and before the community, and be esteemed as a good man. But does he deceive himself in thinking there is not knowledge with the Most High? He is exposing his corruption to the view of the Majesty of Heaven. He who is high and lifted up, and the train of whose glory fills the temple, sees and knows, even the thoughts, and the intents and purposes of the heart of the transgressor who is debasing himself in the sight of the pure, sinless angels, who are recording all the acts of the children of men. And not only is his seen, but it is marked by the recording angel.

The transgressor of God's law may pass on for a time without exposure; but, sooner or later, he will find himself overtaken, exposed, and condemned. Whoever dares to violate the law of God will experience for himself that "the way of the transgressor is hard." The opposition and willing ignorance in regard to the law of God, is the reason so few feel that they are under moral obligation. They despise the law which was the instrument that slew Paul. They cannot say with him, I die; but they earnestly strive to live, while they cry, Death to the law!

This is virtually their testimony. The commandment came, sin revived; the law died, and the carnal mind lived. This is the order with the transgressor. Their spiritual powers are benumbed. Eternal things are not discerned. Their works are carnal, and their example is corrupting.

Sin does not appear as sinful, unless viewed in the truthful mirror God has given them as a test of character. When men and women acknowledge the claims of the law of God, and plant their feet upon this platform of eternal truth, they will stand where the Lord can give them moral power to let their light so shine before men that they may see their good works, and glorify our Father who is in Heaven.

Their course will be marked with consistency. They will not justly earn the charge of hypocrisy and sensualism. Then man can preach Christ with power, being imbued with his Spirit. They can utter truths which will melt and burn their way to the hearts of the people. They have moral force, for they are in harmony with the moral law, and their words proceed from pure hearts, and from clean lips. Ellen G. White. Battle Creek, March 4, 1870.

Second Advent Review and Sabbath Herald, March 29, 1870

"Practical Remarks [at the tent meeting in Orange, Mich., June, 1869]"

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:33, 34.

We feel a deep interest for the people of God. We are anxious that they should rightly estimate the important truths for these last days, and have correct views in reference to the characters they must develop in order to obtain the redemption promised the faithful and perfect. We would that all felt a deeper interest in regard to their own salvation and that of their fellow men. We wish that all would regard the work of repentance, faith, and devotion, as essential to the formation of their religious characters.

It is apparent that but few have any just sense of the solemnity of the time in which we live, and the important work to be accomplished in this time. The Judgment is just before us, and yet personal, selfish interest in temporal things, engages the time and attention, and eternal things are not discerned. Eternal interests are made secondary. This is the great cause of the lack of spirituality, of courage, of godliness, and of living faith, among God's people. They do not seem to possess that faith and confidence in God that should be expected of men and women who profess to be Christians waiting for the appearing of their Lord. They are not willing to surrender all for Christ, and thus comply with God's requirements. They hesitate to invest much in his work and in his cause. When we consider that that God who gave us life, and who has surrounded us with his rich blessings, has the first claim upon our attention, we shall withdraw our love and affection from this world and from all earthly treasures, and center them upon God. Our best and holiest affections should be devoted to him. When controlled by his Spirit, there will be no danger of their being perverted or misplaced. Their influence will lead others to purity and a holy life.

Eternal things should awaken our interest, and should be regarded, in comparison with temporal things, as of infinite importance. God requires of us to make it our first business to attend to the health and prosperity of the soul. We should know that we are enjoying the favor of God, that he smiles upon us, and that we are his children indeed, and in a position where he can commune with us, and we with him. We should not be at rest until we are in that position of lowliness and meekness that he can safely bless us, and we be brought into a sacred nearness with God, where his light may shine upon us, and we reflect that light to all around us. But we cannot do this unless we are earnestly striving ourselves to live in the light. This God requires of all his followers, not merely for their own good, but also for the benefit of others around them.

We cannot let our light shine out to others, so as to attract their attention to heavenly things, unless we have the light in us. We must be imbued with the Spirit of Jesus Christ, or we cannot manifest to others that Christ is in us the hope of glory. We must have an indwelling Saviour, or we cannot exemplify in our lives his life of devotion, his love, his gentleness, his pity, his compassion, his self-denial, and purity. This is what we earnestly desire. This should be the study of our lives, How shall I conform my character to the Bible standard of holiness?

If we are put to great inconvenience in regard to our temporal arrangements in order to attain this exalted position, which God requires us to meet, we should not hesitate or complain. Christ sacrificed his majesty, his splendor, his glory, and his honor, and for our sakes became poor, that we through his poverty might be made rich. He condescended to a life of humiliation. He was subjected to scorn. He was despised and rejected of men. He bore insult and mockery, and a most painful death in the most shameful manner, in order that he might exalt and save the fallen sons and daughters of Adam from hopeless misery. In view of this unparalleled sacrifice and mysterious love manifested for us by our Redeemer, shall we withhold from God our entire service, which at the best is so feeble? Shall we use selfishly, for business, or pleasure, the time which is necessary for us to devote to religious exercises, to the study of the Scriptures, and to self-examination and prayer? Said the divine Teacher, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." We must devote time to the study of the Scriptures. A mere casual reading of them is not enough. We should investigate, and pray that our understanding may be quickened to comprehend the teachings of the precious word of God. Our Saviour continues his words, "Ye will not come unto me that ye might have life." The life principle is found in Christ.

We cannot obtain a growth in grace and a knowledge of the divine will unless we give especial attention to these essential duties. Our spiritual strength will languish without these precious aids. We should greatly dishonor God, if we devoted the strength of brain, bone, and muscle, to the meager object of obtaining the things of the present life, which cannot secure to us the life which is to come, which will measure with the life of God.

I feel deeply in this matter. The truths you have been listening to from God's servants so attentively, are realities to me. They are not idle tales. The scenes of this earth's history are rapidly passing, and our probation is soon to close. Many of us who profess to be Christians are unready, and have not the preparation required to meet that fearful day, when in Heaven it shall be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." It is for us to bend all our energies to obtain the necessary preparation for that important time. We profess that we are preparing for a better country. Our faith says that we are merely passing through this land as pilgrims and strangers. We are not fellow citizens here. We are not dwellers upon the earth; because as a snare shall the day of the Lord come upon all them that dwell on the face of the whole earth. We have not built our hopes here, in this world. Our actions have testified to our faith, that in Heaven is our enduring substance. Our manners and our actions should all be living preachers to testify that the things of this life are of minor consequence; that they must pass away, and that the things of the kingdom of God, the treasures that are reserved for the faithful overcomers, outweigh every earthly consideration, and every earthly treasure.

To live thus, demands vigor of spirit to fight the fight of faith. Practical religion carries with it energy and perseverance. Its operations are manifested in meekness, love, humbleness of

mind, in self-denial and disinterested benevolence. Our Heavenly Father weighs the purposes and intentions of the heart. If the greater amount of your strength, anxiety, and interest, is employed to serve yourselves and your families, and for the purpose of carrying forward your worldly enterprises, how can you testify to an unbelieving world that the truths you believe are a reality? How do you show to others that your faith is genuine, and that you really believe that the end of all things is at hand?

It is impossible for men to have this belief and not express it and show this faith by their works. It is impossible for them to feel the worth of souls for whom Christ died, and to believe in his speedy coming, if their interest is devoted to acquiring, and their strength wholly spent in caring for, the things of this world.

"For we are made a spectacle unto the world, to angels, and to men." God requires us to rise above the world, and breathe the atmosphere of Heaven. Then can you give to Jesus the unreserved devotion of your heart, and the entire obedience of your life. It is not enough for you to pray with your families, and devote a little time to religious exercises in meeting. Is this all that God claims? He requires the whole heart--the undivided affections. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Men and women put forth energy in serving themselves. They are earnest, and frequently endure much suffering, in laboring very hard to attain some earthly benefit, some worldly object. They exhaust themselves in the pursuit of worldly treasures so that it is impossible for them to render to God the service he requires, and will accept. It is almost impossible for some to keep from falling asleep when the exercise is changed from the service of self and the world, to the service of God. Some seem to have no power to keep their eyes open in meeting. Satan seems to mesmerize them when important truths are presented. Their vitality was exhausted in laboring for temporal things. They left their strength in the harvest field or in their several avocations to secure the things of this life. But few realize that, in thus doing, they are sustaining an eternal loss. God does not accept their lame, sickly, inefficient sacrifice. Therefore, you hear these men complaining of doubts and of darkness. They have no real happiness. They have no experience in the things of God, and can relate no deep and earnest exercises of mind. They suppose that they are Christians. They know not that their Redeemer liveth by actual experience. His love and grace do not brighten into higher, holier perfection their Christian character, giving them a glorious triumph amid the buffeting of Satan and the sorrows and trials of this life. This might be their experience if they would comply with the requirements of God's word.

Eternal things should be of the first importance, and of as much greater consequence than earthly things, as Heaven is higher than the earth. Yet how often is the strength exhausted in obtaining earthly treasures. Men and women who profess to be followers of Christ, do not take time to seek the Lord. He has promised that if they would seek him, he would be found of them. Oh! that Christ's professed followers would live in such a manner before the world that

they would be constrained to acknowledge their sincerity because their works testify to their faith. When unbelievers see that Christ's professed followers deny their faith by their unconsecrated lives, the truths they profess and advocate, seem to them like idle tales.

Missionaries are wanted. We wish you all possessed a living, missionary spirit. You need not, in order to become missionaries, go to California or to Europe. You have work to do in your own families and in your neighborhoods. If your works have not been in accordance with your faith where you are best known, so that you are in good repute with those that are without, you are not the men upon whom God will place the burden of a work for more distant localities and foreign missions. Do you feel the importance and the burden, so that you will introduce the truth to your best friends and those with whom you associate from day to day? Are you missionaries in your neighborhoods, and in your own families? Are you seeking to have a deep work of reformation going forward where you are best known? Is your life such as to give you influence at home with your families and workmen? You can hang up the charts, and show them the truth, as it is there illustrated. You can teach them, if you have a mind thus to do, by explaining prophetic history, and tracing down prophecies, that the end of all things is at hand. You can impress them with the sacredness of the law of God, and show them its claims upon them.

Many have been converted to the truth by working with men who judiciously gave them precept backed up by example. We are not to use the truth as a club to beat our neighbors with. We should follow the injunction of the inspired apostle, "In meekness instructing those that oppose themselves." By wisdom and meekness you may win souls to Christ and to the truth. But some, instead of doing this work, make their own business of the highest consequence. They are conversing upon their temporal business, and they are urging all to energy, that they may obtain the greatest amount of labor. This is their first great burden of interest from morning until noon, and from noon until night. All through the day their deportment and actions say to their workmen, My farm is my God and of more value to me than the truth or the salvation of your souls. The day's record passes above, and "wanting" is written against that man's name. He professes to be a servant of Jesus Christ, but has served only his own interest. He is an unfaithful servant. You are surrounded with men and women who will appear in the judgment against you. They will say, "You believed these things, and why did you not tell me? Your houses and lands were of more interest to you, than my soul's salvation.

It is displeasing to God for any who profess to love him to work so hard with their hands and brains in their own business as to unfit themselves to render to God that service which comes from a fervent spirit. Christians should not make it a practice to urge their families to work until their energy is exhausted, and there is no vitality left to devote to the service of God, who requires soul, body, mind, and strength. If you employ the powers of your entire being to serve your own interest, what have you reserved to offer to God? Is it not a lame sacrifice? "I beseech

you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Time is well spent that is devoted to the instruction of your children. You may be living, acceptable missionaries for God, and yet be mechanics, merchants, and farmers. You can engage in the work of your Master with all your souls, and let your light shine to others. May the Lord arouse you, is my prayer, to seek first the kingdom of God and his righteousness, and all these things shall be added. How do you prove God? Have you not made all the provisions it was possible for you to make? Have you not looked far into the future to arrange for your supposed future wants? Have you not taken thought for the morrow, and is not your salvation made secondary? You do not attend to things of eternal moment; but are looking years into the future, to provide for your families.

But what says our Lord? "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

The words of our Saviour here quoted need no comment. They are sufficiently plain to be understood by all who sincerely desire to grow in grace and in the knowledge of the truth, and attain to Christian perfection. It is not necessary to possess a powerful intellect to comprehend the words of important instruction which fell from the lips of the divine Teacher. Those thus endowed may overlook the valuable lesson here given, because of its simplicity and clearness, while a follower of Christ, even if feeble in intellect, may be better prepared to grasp these precious words of Christ, and comprehend his illustrations drawn from the objects he is familiar with. He tries to follow the teachings of Christ, and his heart is set on heavenly things. The bent of his mind and heart proves his sincerity. The simple faith and trust in God of this man is more acceptable to God than the brilliant intellect and the most eminent talents with lack of sincerity, and faith and trust in God. The Master, in the reckoning day, will not ask, How much have you known? or professed?, or talked? but, How much have you loved? and where was your heart? Was it above, or beneath? A heart set upon Heaven is a heart set upon God.

Learning is no proof of the grace of God in the heart. If the affections and heart are upon earth's treasure, they are constantly tempting the Devil to tempt them. The heart that is earnestly seeking and contemplating heavenly things, is fortified against lustful ambitions and worldly desires.

The men of the world are dwellers upon the earth. They know no other conversation but earthly. They are blinded by the god of this world. Moles are ever burrowing in the earth. They cannot see. So is the understanding of world loving men darkened. Many professed Christians are no better. Their affections are on earthly things. They view the truth and heavenly things from the worldling's standpoint. They mistake gain for godliness, sin for grace, the world for God, and their own wills for the will of God. There are more of this class than many suppose. Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible."

How can God be glorified in the life of that professed follower of his, who does not set his affections on things above, but condescends to keep company with, and enjoy the society of, his open enemies? The aspirations of the heart are for earthly gain. The things which are seen, and which are temporal, engross the attention, and God is forgotten.

Christians should be careful that they keep the heart with all diligence. They should cultivate a love for meditation, and cherish a spirit of devotion. Many seem to begrudge moments spent in meditation, and the searching of the Scriptures, and prayer, as though the time thus occupied was lost. I wish you could all view these things in the light God would have you; for you would then make the kingdom of Heaven of the first importance. To keep your heart in Heaven, will give vigor to all your graces, and put life into all your duties. To discipline the mind to dwell upon heavenly things, will put life and earnestness into all our endeavors. Our efforts are languid, and we run the Christian race slowly, and manifest indolence and sloth, because we so little value the heavenly prize. We are dwarfs in spiritual attainments. It is the privilege and duty of the Christian to be "increasing in the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." As exercise increases the appetite, and gives strength and healthy vigor to the body, so will devotional exercises bring an increase of grace and spiritual vigor.

The affections should center upon God. Contemplate his greatness, his mercy and excellences. Let his goodness and love and perfection of character captivate your heart. Converse upon his divine charms, and the heavenly mansions he is preparing for the faithful. He whose conversation is in Heaven, is the most profitable Christian to all around him. His words are useful and refreshing. They have a transforming power upon those who hear them, and will melt and subdue the soul.

We allow the trials and sorrows of earth to so overcome us that we have but little strength to press through the clouds of darkness to the eternal reward. The contemplation of heavenly

things will revive our drooping faith, increase our courage and perseverance, and render our trials and sufferings far more easy. It will enable us to bear them with patience and joy. Says 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." When a Christian draws his life from above, and strengthens his soul with the contemplation of things that are unseen, God is honored, because he takes him at his word. He believes the promise, and it is accounted unto him for righteousness.

If such an amount of time is required to make preparations for the wants of the body for this short life, how much time do you consider will be required for spiritual exercises, in order to perfect Christian character, that you may be counted worthy of the better life which is eternal? Do you think a fitness for a pure and holy Heaven comes along naturally, without special effort on your part? Great preparation has been made by our heavenly King, in our Father's house, for the saints of God; and a great preparation have we to make to attain purity of character and a moral fitness for the home of sacred bliss to which we shall be introduced if we are found worthy. Therefore let us aspire after the heavenly life. Withdraw your thoughts from worldly things; for they will benumb your affections and pollute your soul. Learn daily of him who has invited you to be meek and lowly, and you will find rest to your soul. Christ is our consolation and our strength. We are not required to labor, or to employ our thoughts, more than we now do; but to change the current of these thoughts and labors, and employ as many serious thoughts every day upon our salvation, and how we may show ourselves approved unto God, and have our conversation upon his excellent glory and the life to come, as we now devote to worldly affairs and things that are of no profit. A transformation is required of us, a renewing of the mind, that we may prove what is that good, and acceptable, and perfect will of God. By Ellen G. White.

Second Advent Review and Sabbath Herald, April 12, 1870

"Practical Remarks [at the grove meeting in Johnstown, Mich., June, 1869]"

We have been listening to pointed truths pressed home to the heart by the Spirit of God. Some professed followers of Christ may be inclined to say, as did the disciples at a certain time as they listened to the earnest truths which fell from the lips of the divine Teacher, "This is an hard saying, who can hear it?" Many may think that the way is made too straight; when we talk of self-denial, and sacrifice for Christ's sake, they think we dwell too much on these points. You would prefer to hear us speak of the Christian's reward. We know that those who are faithful will inherit all things; but the great question with us should be, "Who may abide the day of his

coming; and who shall stand when he appeareth?" Who shall be counted worthy to receive the exceeding great and precious reward that shall be given to the overcomers? Those who shall be partakers of Christ's sufferings, will be sharers with him of his glory.

Without holiness, the word of God tells us, no man can see the Lord. Without purity of life it is impossible for us to be fitted and prepared to dwell with the holy and sinless angels in a pure and holy Heaven. No sin can be there. No impurity can enter the pearly gates of the golden city of God. And the question for us to settle is, whether we will turn from all sin and comply with the conditions God has given us, that we may become his sons and daughters. Separation from the world he requires of us in order to become members of the royal family.

The light has been given us showing us the path plain and distinct that we might not err therein, if we will only study the chart which points out the way. But while many of us profess to be Christians, we fail to make the word of God the man of our counsel; we fail to make it our guide; we do not study its pages and acquaint ourselves with the principles contained in its sacred record.

If we would only study the truths of God's word, and do his will, we should know of the doctrine; we should not be ignorant of the important truths for this time. We believe without a doubt that Christ is soon to come; and believing this we feel a necessity upon us to plead with men and women to prepare for the coming of the Son of Man. We do not want that any of you should be of that number who shall call for rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. We want you rather to be of that number who shall enter in through the gates into the city, who shall have an abundant entrance, and shall have right to the tree of life, and shall eat of its immortal fruit and pluck of its healing leaves. We want you to be of that company that shall bow before the throne of God crying, "Worthy, worthy, worthy, is the Lamb that was slain for us." We want you to be praising God with immortal tongues, and be saved with an everlasting salvation; and, therefore, we warn you to flee from the wrath to come. We plead with you to perfect holiness in the fear of the Lord. It is perfection that is required; and nothing short of perfection will enable you to see the King in his beauty.

When you are all ready, having overcome your sins, having put away all your iniquity from you, you are in a condition to receive the finishing touch of immortality. Many are waiting and expecting that a more favorable opportunity than the present time will come when they can put away sin more easily than now; and when it will not require so great humility and sacrifice on their part, and they will not have to make the effort they are required to make at the present time to perfect holiness in the fear of God. I fear that while they are thus waiting for the better time, their probation may close and they be found in their sins. For the sentence is to go forth: "He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." This may be spoken in Heaven in your case, and the work for you will have been done, and you lost, eternally lost.

It will not be safe for you to wait for a better time to come. It is while it is called today. If any man will hear his voice, harden not your hearts. It is to listen today to the invitation of mercy. It is to yield your pride, your folly, your vanity, and make an entire surrender of your heart to God. Come to him with your talents and all the influence you have, and lay all these without reserve at the feet of Him who died on Calvary's cross to redeem you. His head wore the crown of thorns; and they were pressed into his sacred temples, and sent the blood trickling down his face and beard. He was wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was upon him. He was smitten and afflicted, and it was for you and me he thus suffered. And while you stand without moral courage to take your position, and to gird the armor of righteousness about you, you are manifesting cowardice which should make you ashamed. He has made provision whereby you can stand amid the perils of this age.

Your grasp should be fastened upon the eternal, and you realize that you have the strength that is mighty to cling to, which will be to you a stronghold and fortress in the day of trouble, affliction, and peril. But will that better time and that more favorable opportunity ever come to those who would say to the Spirit of God, as did Felix, Go thy way for this time; when I have a convenient season I will call for thee? Is the opportunity ever to come when we can leave sin any more easily than at the present moment? Is the time coming when we can take hold of the truth any more easily than now? Satan has come down with great power, and is working with great activity to weave his net around unguarded souls and thereby take them captive in his snares, that they may not be partakers of the glories that are to be revealed at the appearing of Jesus Christ.

Are we willing that Satan should carry out his purposes? Many yield themselves willingly to his influence, and by their course of action tempt the devil to tempt them. It is for us to make an effort to turn from iniquity, to the living God. In Christ's sermon on the mount, in the lesson he there gave his disciples, he says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Perfection in our position is what the Son of God requires. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" The life he speaks of here, is that life which measures with the life of God, the life that is to be eternal, a life forevermore in the kingdom of glory, without sorrow, without pain, without sickness, without distress, and without death.

As he thus presents eternal life to his followers, is it not of more consequence to them than the life of this world? Your attention should not be turned in the direction of anxiety, fear, and solicitude, in regard to your meat and drink, and the clothing you are to put upon these bodies. Is not the better life to be sought after with far greater carefulness, and we engage in the work with greater earnestness than we should in making unnecessary preparations for this life? While we are engaged almost wholly in the preparation for this life, we are losing the opportunity of gaining eternal life. But can we not invest more in this enterprise of everlasting life than in the things of this short life? We may gather, and gather, and lay up our treasures

upon earth, but they are only a snare to us. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Why does the Saviour, the prince of life, who has given his own life for us, say, Lay not up treasures upon earth? He explains: "For where your treasure is, there will your heart be also." While you are laying up treasure here, you will be forgetting the treasure above, forgetting that you are only passing through this world as strangers and pilgrims; therefore you are not to lay up your treasure upon earth, but lay up your treasure above. It is safe there, and nothing will ever deprive you of your treasures.

But here you build your happiness, here you study how you can have fine and goodly houses, how you can add field to field, and treasure to treasure; and while you are doing this, brain, bone, and muscle, are taxed to the utmost to secure your earthly treasure, and you have no time to serve God, you have no time to spend in seeking for Heaven, you have no time to devote to repentance, and the separating of your sins from you, and becoming perfect, even as your Father in Heaven is perfect.

This perfection we must reach. Should I tell you that you need not be very earnest, you need not be very active, the Lord is pleased to have you enjoy the things of this life, therefore you may be as calm and moderate in religious things as you choose, and while you are thus doing you will be gaining everlasting life, I should be telling you things not written in this book.

I want to exhort you to pray always. There is no resting spot here; there is no period when you can relax your efforts, no period when you can safely cease striving, agonizing, to enter in at the strait gate. It is positively dangerous to fasten your affections upon the things of this world, and devote your time to your own sinful gratification. You idolize self, and make this world your God. There is no period when you can do this with safety. While you are thus engaged disease may be feeling after your heartstrings, and death may be on your track. Your probation may close and you be unsaved. Do you think when the Lord shall come in the clouds of heaven, in the glory of his Father, with the holy retinue of angels, that he will give to you probation, that you may have another opportunity to form your characters for Heaven? Is it to give you time to obtain moral fitness to enter the kingdom of glory? No opportunity is granted you then. It is then too late. No atoning blood then pleads in your behalf to wash away the stain of sin. Just as you then are, you will remain. Just as you fall, so you must come up in the resurrection. And if you are living when the Son of Man is revealed, just as you are then found when he shall appear, if unready, so you must remain. The impure cannot then obtain perfection of Christian character. No work of purification can then be performed.

Opportunity is now given you to improve and become perfect this side of the Judgment. You must obtain a moral fitness here to meet your God. You should be right, just right, if you wish to obtain an entrance in through the gates of the holy city of God. Should your probation close

today and you be brought just as you are this moment to the gate of the city, and it should open before you, and the rays of light that emanate from the throne of God should beam forth upon you, could you endure it? Could you bear it, in your sins and in your iniquity and imperfection? Could you enjoy that sacred and divine light? Not for a moment. You would drop as powerless as the Roman guard, who watched around the sepulcher of Jesus Christ, when the angels there descended to resurrect the Son of God. As that light fell upon the Roman guard, they became as dead men. They fell to the earth. They could not endure the light from Heaven, which was reflected from one mighty angel. Neither can you unless you have a fitness for it here. Could you be brought through the gates into the holy city, your probation closed and sins upon you, pride, folly, envy, evil surmisings, lustful passions, covetousness and these evil things, and gaze upon sinless angels, who never have fallen, never been in disobedience and transgression, and behold in every countenance the light of the glory of God as it shineth in the face of Jesus Christ, and see the redeemed saints that have washed their robes and made them white in the blood of the Lamb, how would you feel? You hear a voice inquire, Who are these? And the answer is given, These are they which have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb.

You look around and see those that have made a covenant with God by sacrifice. You then behold yourself. Impurity is upon you. Your garments are defiled with pollution of the world. Sin has left its disgusting impress upon your countenance. You cannot endure the glory and light. And you would say, Anywhere but here to be pained with this glory and beauty and loveliness. You could not endure it. You were not worthy. No, you were not ready for it, and you could not dwell there. You would rather be anywhere else. You would prefer that rocks and mountains should fall upon you and hide you from the unbearable glory that you behold everywhere.

Says Christ, Agonize to enter in at the strait gate; for many I say unto you shall seek to enter in and shall not be able. It requires an effort; and while we may talk, and plead, and entreat men and women, some may feel as amused as though it was a mere idle tale. They may feel as did those to whom Noah preached warning them that the flood was coming upon the earth. They could laugh and ridicule. They would say, How can God destroy this world that he has made so beautiful? We do not believe it. Nevertheless the waters of the flood came, notwithstanding their unbelief, and they were washed away, and the world was cleansed of its moral pollution.

Now, as it was in the days of Noah, so shall it be in the day when the Son of Man shall be revealed. These things will seem to many like idle tales, nevertheless they are true, and without preparation, without readiness, without moral fitness, you can have no place in the kingdom of glory. By Ellen G. White. (To be continued.)

Second Advent Review and Sabbath Herald, April 19, 1870

"Practical Remarks (Concluded)"

We see beauty, and loveliness, and glory in Jesus. We behold in him matchless charms. He was the majesty of Heaven. He filled all Heaven with splendor. Angels bowed in adoration before him, and readily obeyed his commands. Our Saviour gave up all. He laid aside his glory, his majesty, and splendor, and came down to this earth and died for a race of rebels, who were transgressors against his Father's commandments. Christ condescended to humble himself that he might save the fallen race; he drank the cup of suffering, and in its place offers us the cup of blessing; yes, that cup was drained for us; and although many know all this, yet they choose to go on in sin and folly; and still Jesus invites them. He says, Whosoever will, let him come and take of the water of life freely. Provision is made that those who have been faithful may be crowned with honor, and glory, and immortality; that they may dwell in his presence, and never know sorrow and sighing more. He has engaged to crown you with glory, and yet you turn away from his offers of mercy!

What ingratitude is manifest for all his matchless love. He invites all to come to him. Will you come?

The truths of God's word must be brought to bear upon us, and we must lay hold upon them. If we do this, they will have a sanctifying influence upon our lives; they will fit us that we may have a preparation for the kingdom of glory; that when our probation shall close, we may see the King in his beauty, and dwell in his presence forevermore.

And now the question is, are we willing to make the sacrifice? "Come out from among them, and be ye separate." Who said this? Thus said God, the creator of the heavens and the earth, he who lends you life and breath; he speaks to you. "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." What a promise is this!

And do you think that by embracing the truth of God you are degrading yourself? that you are lowering yourself by embracing the truth of heavenly origin? The truth elevates the receiver every time. It sanctifies his taste, it refines his judgment, it elevates him, and by enabling him to perfect holiness, it brings him nearer to the character of the heavenly angels. It brings purity of character and purity of life, and gives a fitness that we may join the heavenly company in the kingdom of glory. Without this fitness, we can never see the heavenly abode. And yet many say of the truth, that it takes from them everything that they desire to keep. Let me say, It takes from you nothing that it is best for you to retain.

What does the Lord require? He requires the whole heart. He says, Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength,

and thy neighbor as thyself. What chance does this give you to love and serve self? What allowance for the affections to be diverted from God, to have your interest upon the world and worldly things? No; it is an entire surrender that is required. Come out from among them, and be ye separate, and I will receive you.

It is the strength of the entire being that God requires. He requires of you a separation from the world and the things of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." It is separation from the love of the world that is required; and what is given you in its place? "I will be a father unto you." Do you have to separate in your affections from friends? Does the truth require you to stand alone in your position to serve God, because others around you are not willing to yield to the claims that Christ has upon them? Does it require a separation in feeling from them? Yes; and this is the cross which you must bear, which leads many to say, I cannot yield to the claims of the truth. But says Christ, If any man love father, or mother, or brother, or sister, more than me, he is not worthy of me. Whosoever will come after me, and will be my disciple, let him take up his cross and follow me. Here is the cross of self-denial and sacrifice; to separate in your affections here from those who will not yield to the claims of truth. Is this too great a sacrifice to make for him who sacrificed all for you? Here are the conditions specified by God. If we comply, he says to us, I will be a father unto you, and will receive you, and ye shall be sons and daughters of the Lord Almighty, members of the royal family, children of the heavenly King, and heirs of an immortal inheritance that is incorruptible, and that fadeth not away, reserved in Heaven for you. What a relationship is this? Do you call this degrading? Do you call this a position that shall lower you or detract from your dignity and bring you down to a low level in life? Do you call this humiliation? Do you call this a great sacrifice, to become members of the royal family and children of the heavenly King, elevated by the truths of God, fitted up for the society of heavenly angels in the kingdom of glory? What is this, in truth? It is true exaltation. It is that which will ennoble every time. The truth of God is ennobling, it is elevating, it is refining, it is sanctifying. Tell me not of any exaltation out of Jesus Christ.

When man was plunged in hopeless misery, when death was his portion, Christ left the majesty, splendor, and glory, of the heavenly kingdom, and humbled himself to a life of unexampled suffering and humiliation, and an ignominious death, that he might become a steppingstone for man, that he might climb up upon his merits, and by virtue of his blood become enabled so to serve God, that he could accept his efforts to keep his broken law, and through obedience, man could thus be brought back again and reinstated in Eden, and share again in the glory that was at first given to the holy pair as they stood in the perfection of beauty, and in their holy innocence, in the garden of Eden. This was to be given back to Adam and his faithful children, who through the merits of the blood of Christ should be washed and sanctified and made worthy to be brought back to eat of the immortal fruit of the tree of life that Adam and Eve forfeited all right to by disobedience. If we then refuse to accept of Christ as our Saviour, are we in an exalted position? No, indeed; we are just where Adam and Eve were

after their transgression, degraded, fallen, and without a Saviour; just where they would have remained had they not accepted Jesus Christ as their Redeemer.

Sinners, without God you are in this helpless condition, without hope in the world, in sin, in the bonds of iniquity and vileness and corruption; and yet your words imply that you consider it a great condescension to grasp the chain of truth that is let down from Heaven to earth, that you may take hold upon it and be brought nearer to Heaven and Jesus Christ. Do you call this condescension? Do you call this a humiliation? There are no other means of true exaltation. There is no provision made for man only through Jesus Christ whereby he may be exalted. You may talk of the honors of this world. But look at Moses. He 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. Here he had the privilege of living in kings' houses. He was a mighty warrior, and went forth with the armies of the Egyptians to battle; and when they returned from their successful conquest, they everywhere sung of his praise and his victories. The highest honors of the world were within his grasp; but he chose rather to suffer affliction with the people of God than to enjoy these honors and 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 could look right through the cloud of affliction, persecution, and trials, and see the ransomed people of God, by faith, crowned with glory, honor, and everlasting life. He chose in this present life to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. He esteemed the riches of the coming kingdom of glory greater than the riches of Egypt.

In like manner we have fixed our minds upon the exceeding great and precious reward; and, in order to obtain it, we must have a perfect character. The angels of God are watching the development of character. Angels of God are weighing moral worth; and we are to obtain a fitness here to join the society of sinless angels. Do you expect that when Christ comes he will give you that fitness? Not at all. You must be found of him without spot, without blemish, or wrinkle, or anything like it. Now is the watching and trying time. Now it is the time to obtain a preparation to abide the day of his coming, and to stand when he appeareth. Do you say that you cannot do it because around you are so much sin and iniquity and corruption? I refer you to Enoch. He lived just previous to the world's being washed from its moral pollution, by a flood. He was on the earth at the time when corruption was teeming on every hand; and yet he bore the impress of the divine. He walked with God three hundred years; and he was not, for God took him, that is, translated him to Heaven. The flaming chariots of God were sent for this holy man, and he was borne to Heaven. Enoch had the witness that he pleased God. And this witness we can have.

Enoch represents those who shall remain upon the earth and be translated to Heaven without seeing death. He represents that company that are to live amid the perils of the last days, and withstand all the corruption, vileness, sin, and iniquity, and yet be unsullied by it all. We can stand as did Enoch. There has been provision made for us. Help has been laid upon One

that is mighty; and we all can take hold upon his mighty strength. Angels of God, that excel in strength, are sent to minister to those who shall be heirs of salvation. These angels, when they see that we are doing the very utmost on our part to be overcomers, will do their part, and their light will shine around about us, and sway back the influence of the evil angels that are around us, and will make a fortification around us as a wall of fire. Ample provisions have been made for us when we are burdened, and weary, and cast down, and in distress.

Help has been laid upon One who is mighty. The great Burden Bearer, who took our nature that he might understand how to sympathize with our frailty, and with our temptations, knows how to succor those that are tempted. And does he say, Carry your burdens yourself? No; but, Come unto me ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light. But you say, It is this yoke that I have dreaded to wear, and this burden I have endeavored to shun. But Christ says the yoke he has prepared for you to wear is easy if you submit your neck to it, and the burden is light if you cheerfully and resolutely lift it. "Come unto me," says Christ, "and I will give you rest." How much lighter than the burden of sin and iniquity that you take along. How much lighter than the conscience which is constantly stinging and reproaching you. A violated conscience is hard to be endured. How much easier is the yoke of Christ than all this!

The trouble is, the meekness is lacking; the lowliness is not there. We are not willing to come right down to the simplicity of the gospel. We want honor one of another. We are not willing to suffer affliction with the people of God, as was Moses. We are not willing to have our names cast out as evil. And although all Heaven is inviting us to break away from the influence of earth, and fix our eye upon things of immortal worth, yet we keep them fixed upon the bubbles of earth. We are unwilling to have our affections elevated. We are like a prostrate vine, its tendrils clinging to worthless stubble. Let your tendrils entwine around the throne of God. You are unwilling that the soul should be uplifted to God. You allow your mind to be diverted with the things right around you here; and while you are doing this, the heavenly glory is eclipsed, it is lost sight of.

The Majesty of Heaven is standing before the Father, pleading, My blood, my blood; spare the sinner a little longer for my sake. What are you doing for him while he is pleading? Seeking your pleasure, following in the ways of folly, corruption, sin, and iniquity; and yet he is pleading his blood before the throne of his Father! Oh! can you not be entreated to come? We entreat you to come. Come now, just as you are. Come, turn and live. Come to the Burden Bearer.

Mothers, who have so many burdens to bear, you see your children going astray, and you feel your lack of wisdom and strength to lead them the right way. Jesus says to you, "Come." Sisters, who have your burdens to bear, of care and perplexity, so much so that you often feel that life is a burden, let me say to you, The Burden Bearer, the Majesty of Heaven, has invited you to come unto him. Come, he says, unto me, and lay your burdens upon me.

Will you come? You may tell your sorrows to one another; but the case of others might not be like yours, so they could not appreciate your burden of sorrow should you tell them of it. And then you hug it again to your heart, and your dry and tearless eye does not discover your burden to those around you. But you open the Bible, and there you read, Come unto me, ye that are heavy laden, and ye shall find rest to your souls; and you say, Oh! here is the promise such as I need. And again you read, We have an advocate with the Father, Jesus Christ the righteous; and you say, Here I come to thee, Father, with my burden of anxiety, and will lay it at thy feet. You come to God in prayer, and you say, Here Lord, my anguish is so great I cannot form my prayer into words, but, Lord, thou understandest it all, and I lay my burden upon thee, the Burden Bearer. I will lay it on thee, and thou hast promised to take it. Take my burden of cares, I cannot carry it any longer; now, Lord, bear it for me. Now since you have thus carried your burden to the Lord, leave it there; do not take it away with you. Many come to the Lord in this way, and they never really lay their burden upon him; for they gather it all up again, and carry it away with them. You are not to do this. Leave your burden there, leave it with the Burden Bearer, he has promised to take it. Then come away and say, I will not gather my burden up again, but when I have left it with Jesus, I will not begin to worry about it again. And then let the anguish of your soul be exchanged for rejoicing in the Lord. You are not to go with your heads bowed down in darkness, and crying, Oh, my troubles and perplexities! No; there is something better for you to dwell upon. It is the immortal treasure, the exceeding great reward; it is to talk of the matchless charms of the loving Saviour, and his undying love for sinners. Think of this, and you will not consider that you have had any trials worth speaking of. Go to Calvary, and behold the agony of the Son of God upon the cross, and your little trials will sink into insignificance.

May the Lord help you. I will detain you no longer, but would say, We invite you to come to Christ. We invite you to lay your burden upon the Burden Bearer. We want you to get your eye fixed upon the immortal charms of the heavenly land, and when your eye is fastened upon these, you will be willing to make any sacrifice, and count all things else but loss. You can then say with Paul, God forbid that I should glory, save in the cross of our Lord Jesus Christ. Bear cheerfully the cross of Christ, instead of shunning every cross you can. Try to imitate his life of self-denial and sacrifice, and do good to others that are around you, that at last you may be partakers of his glory, and have a crown placed upon your brow; and you will cast your crowns at his feet, and bow in adoration before him, and fill Heaven with rich music and songs to the Lamb.

Do not talk to me of the honors and treasures of this life. I have my eye fixed upon the eternal substance, the immortal inheritance. I must see the King in his beauty. I love my Lord and Saviour, and it is my life to honor and glorify him upon the earth. Take his smiles away, and everything is dark and gloomy to me. But let me have his smiles, and everything would be a Heaven to me. The darkest place on earth would be a paradise. "Glory to God in the highest, and on earth peace, and good will toward men!" Sinners, we long for you to be saved and join the songs of victory in the kingdom of glory. We love you. Think you, if we did not, we should be

entreating and begging you to come to Christ and be saved in God's appointed way? We hope to meet you in the Judgment with your names recorded in the Lamb's book of life, there to remain as long as God shall exist, and enjoy the blessings of everlasting life throughout eternal ages. By Ellen G. White. (Concluded.)

Second Advent Review and Sabbath Herald, May 31, 1870

"Christian Recreation [at a grove meeting at Goguac Lake, near Battle Creek]"

I have been thinking what a contrast would be seen between the gathering that we are having here today, and such gatherings as they are generally conducted by unbelievers. Instead of prayer and the mentioning of Christ and religious things, we should have the silly laugh and the trifling conversation. Their idea would be to have a general high time. It would commence in folly and end in vanity. We want in these gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them.

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make, and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure, in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard.

The occasion we are enjoying today is just according to my ideas of recreation. I have tried to give my views upon this subject, but they are better illustrated than expressed. I was here on this ground about one year since, when there was a gathering similar to this. Nearly every thing passed off very pleasantly then, but still there were some things objectionable. There was considerable jesting and joking indulged in by some. All were not Sabbathkeepers, and there was an influence manifest that was not as pleasant as we could wish.

But I believe, that while we are seeking to refresh our spirits and invigorate our bodies we are required of God to use all our powers at all times to the best purpose. We may associate together as we are here today, and do all to the glory of God. We can and should conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we

associate, especially upon an occasion like this, which should be of good cheer to all of us. We can return to our homes improved in mind, and refreshed in body, and prepared to engage in the work anew with better hope and better courage.

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and be a blessing to society. And if we should let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us! We cannot innocently indulge in any amusement which will not fit us for the more faithful discharge of ordinary life duties.

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all these gatherings for the purpose of recreation, from all these pleasant associations. We want to be gathering new strength to become better men and better women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world. We hear many who profess the religion of Jesus Christ speak often like this: "We must all come down upon a level." There is no such thing as Christians' coming down upon a level. As we embrace the truth of God, and the religion of the Bible, this is not coming down, it is coming up upon a high and elevated level, a higher stand point where we may commune with God.

For this very reason Christ humiliated himself to humanity, and took upon himself our natures, that by his own humiliation, and suffering and sacrifice, he might become a steppingstone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as coming down upon a level. It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled.

We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth, and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, that planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that was beautiful

and glorious in nature for the human race to enjoy, designed that they should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain.

That God who has planted these noble trees and clothed them with the rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose such places as this grove for seasons of relaxation and recreation. But while we are here, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things. We have not come here to indulge in jesting and joking, in the senseless laugh and foolish talking. We here behold the beauties of nature. And what then? Fall down and worship them? No, indeed. But as you behold these works of nature's let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness.

Men and women will delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas? From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their life to this work obtain their designs? From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections upon their tastes in this direction. Yet art can never attain the perfection seen in nature. Many withdraw their minds from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being to perfection of art; yet all these things are only imperfect copies from nature. The Maker of all these beautiful things is forgotten. I have seen many who would go into ecstasies over a picture of a sunset; but at the same time, they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this? It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them? No, indeed. They cannot accept of Christ. What! they make the sacrifice they would have to make to receive him? Not at all. But what is required? Simply their heart's holiest and best affections for him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape--to do what? To humiliate you? To degrade you? No, indeed. To make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it? None but

those who understand the mystery of godliness, who have tasted of the powers of the world to come, who have drank from the cup of salvation that has been presented to us. This cup of salvation the Lord offers us, while with his own lips he drained, in our stead, the bitter cup which our own sins had prepared, and which was apportioned us to drink. Yet we talk as though that Christ who has made such a sacrifice, and manifested such love for us, would deprive us of everything that is worth having!

But what good would be deprive us of? He would deprive us of the privilege of giving up to the natural passions of the carnal heart. We cannot get angry just when we please, and retain a clear conscience and the approval of God. But are we not willing to give this up? Will the indulgence of corrupt passions make us any happier? It is because it will not, that there are restrictions laid upon us in this respect. It will not add to our enjoyment to get angry, and cultivate a perverse temper. It is not for our happiness to follow the leadings of the natural heart. Will we be made better to indulge them? No. They will cast a shadow in our households, and will throw a pall over our happiness when indulged in. Giving way to your own natural appetites will only injure your constitution, and tear your system to pieces. Therefore God would have you restrict your appetite, have control over your passions, and hold in subjection the entire man. And he has promised to give you strength if you will engage in this work.

The sin of Adam and Eve caused a fearful separation between God and man. And here Christ steps in between fallen man and God, and says to man, You may yet come to the Father; there is a plan devised through which God can be reconciled to man, and man to God; and through a mediator you can approach God. And here he stands to mediate for you. He is the great High Priest who is pleading in your behalf; and it is for you to come and present your case to the Father through Jesus Christ. Thus you can find access to God; and if you sin your case is not hopeless. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

I thank God that we have a Saviour. And there is no other way whereby men and women can be exalted except through Jesus Christ. Then let no one think that it is a great humiliation on his part to accept of Jesus Christ; for when we take that step, we take the first step toward true exaltation; we take hold of the golden cord that links finite man with the infinite God, and elevates us that we may be fitted for the society of pure and heavenly angels in the kingdom of glory.

Be not discouraged; be not faint-hearted. Although you may have temptations; although you may be beset by the wily foe; yet, if you have the fear of God before you, angels that excel in strength will be sent to your help, and you can be more than a match for the powers of darkness. Jesus lives. He has died to make a way of escape for the fallen race; and he lives today to make intercession for us, that we may be exalted to his own right hand. Have hope in God. The world is traveling the broad way; and as you travel in the narrow way, and have principalities and powers to contend with, and the opposition of foes to meet, remember that there is provision made for you. Help has been laid upon One that is mighty; and through him you can conquer.

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this? It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and he says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the heavenly King.

And then says Paul, "having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Why should we not do this, when we have such an inducement, the privilege of becoming children of the Most High God, the privilege of calling the God of Heaven our father? Is not that enough? And do you call this depriving you of everything that is worth having? Is this the giving up of everything that is worth possessing? Let me be united to God and his holy angels, for this is my highest ambition. You may have all the possessions of this world, but I must have Jesus; I must have a right to the immortal inheritance, the eternal substance. Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. But we may not worship them. But through them we may be directed to Him and behold his glory who has made all these things for our enjoyment.

Again I would say, Be of good courage. Trust in the Lord. Do not let the enemy rob you of the promises. If you have separated yourselves from the world, God has said that he will be your father, and you shall be his sons and daughters. Is not that enough? What greater inducement could be presented before you! Is there any great object in being a butterfly, and having no substance nor aim in life? Oh! let me stand on the platform of eternal truth. Give me immortal worth. Let me grasp the golden chain that is let down from Heaven to earth, and let it draw me up to God and glory. This is my ambition. This is my aim. If others have no higher object than to dress up with bows and ribbons, and fantastic things here, if they can delight in outward display and satisfy their souls with it, let them enjoy it. But let me have the inward adorning. Let me be clothed with that meek and quiet spirit, which is in the sight of God of great price. And I recommend it to you, young ladies and young men, for it is more precious in his sight than the gold of Ophir. It is this which makes a man more precious than fine gold, even a man than the golden wedge of Ophir. Just so with you, my sisters, and you, young people; it will make you more precious in the sight of Heaven than fine gold, yea, than the golden wedge of Ophir. I recommend to you, Jesus my blessed Saviour. I adore him. I magnify him. Oh! that I had an immortal tongue that I could praise him as I desire; that I could stand before the assembled universe and speak in praise of his matchless charms. And while I adore and magnify him, I want you to magnify him with me.

Praise the Lord, even when you fall into darkness. Praise him even in temptation. "Rejoice in the Lord always," says the apostle; "and again I say rejoice." Will that bring darkness and gloom

into your families? No, indeed; it will bring a sunbeam. It will be the gathering of rays of eternal light from the throne of glory, and scattering them around you. Let me exhort you to engage in this work, scatter this light and life around you, not only in your own path, but in the paths of others with whom you associate. Let it be your object to make those around you better; to elevate them; to point them to Heaven and glory and lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, and the riches which are imperishable. By Mrs. E. G. White.

Second Advent Review and Sabbath Herald, July 19, 1870

"The Campmeetings"

The Campmeetings in Iowa and Illinois have been meetings of deep interest to me. As we say those who had come, some from quite a distance, at the expense of time, and of money, I inquired whether all would return to their homes, having gained the object for which they came. The objects of these meetings, are, to separate from business cares, and burdens, and devote a few days of time exclusively to seeking the Lord. The time should be occupied in self-examination, close searching of heart, and penitential confession of sins, and renewing our vows to the Most High God. If any came to these meetings for less worthy objects, we hope the character of the meetings was such as to bring the minds of all to the proper objects of the meetings.

In Marion the Lord was indeed merciful to us, and gave us strength to speak the words he gave us, with clearness to the people. There was not a dissenting voice in the meeting. The people came to work, and they did work. The conference meetings were characterized with spiritual testimonies, one following the other in quick succession. The promptness which marked these meetings gave us comfort and strength. We felt rather sad to see several sick upon the ground, which was very unpleasant for the sick, and wearisome to those who had the care of them. Some were sufferers through the extra labor of preparing for the meeting. They were liberal souled people, and wanted nothing done with stinginess. Some made large provisions; and were thoroughly wearied out when they came to the meeting, and as soon as they were released from the pressure of work, exhausted Nature caused them to feel that she had been abused. Some of these persons had never before attended a camp-meeting, and were not informed in regard to what preparations they were required to make. They lost some of the precious meetings they had purposed to attend.

Now these made a mistake in making so large preparation. Nothing should be cooked, or taken to the camp-meeting, unless it be the most healthful articles, cooked in a simple manner, free from all spice and grease. Much cooking is unnecessary. Pies will not keep in hot weather.

Cake will keep better, but is not the most healthful food for the stomach at any time, and is not at all proper food for campmeetings. Those who are exercising every day, can better take care of food, even if it is not of the very best quality for health. Those who come to attend meetings, especially for the worship of God, to increase in spirituality, should not indulge the appetite, and cannot do it with safety. Pies and cake are not the proper food for those to eat who wish to preserve health at the camp-meeting.

I am well convinced that none need to make themselves sick preparing for camp-meeting, if they observe the laws of health in their cooking. If they make no cake, or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting, from eating the unhealthful food they exhausted their strength to prepare. None should go through the entire meeting, without some warm food. There are always stores upon the ground where this may be obtained.

When we commenced the camp-meeting in Nora, Ill., I felt it my duty to make some remarks in reference to their eating. I related the unfortunate experience of some at Marion, and told them I charged it to unnecessary preparations made for the meeting, and also eating the unnecessary preparations while at the meeting. Some brought cheese to the meeting, and ate it; although new, it was altogether too strong for the stomach, and should never be introduced into it. Cake was brought into our tent. I ate a small piece, and my stomach refused to retain it; it was spiced with cinnamon. If my stomach would not acknowledge this as food, but rebelled against it, what condition must these be in who partook of this food every day. I stated to our brethren and sisters, something like the following: They must not be sick upon that encampment. If they clothed themselves properly in the chill of morning, and at night, and were particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and should strictly observe regularity in sleeping, and in eating of simple food, and should eat nothing between meals, they need not be sick. They might be well during the meetings, and be able to appreciate, with clear minds, the truth, and might return to their homes refreshed in body and in spirit. I stated that if those who had been engaged in hard labor from day to day should now cease their exercise, and yet eat their average amount of food, their stomachs would be overtaxed. It was the brain power we wished to be especially vigorous at this meeting and in the most healthy condition to hear the truth and to appreciate it, and to retain it, and practice it after their return from the meeting. If the stomach was burdened with too much food, even of a simple character, the brain force would be called to the aid of the digestive organs. There is a benumbed sensation experienced upon the brain. There is an impossibility of keeping the eyes open. The very truths which should be heard, understood and practiced by them, they lose entirely through indisposition, or because the brain is almost paralyzed in consequence of the amount of food taken into the stomach.

I recommended them to take something warm upon the stomach every morning, at least. They could do this without much labor, they could make graham gruel. If the graham was too coarse they could sift it. While the gruel is hot they could add milk to suit themselves, this will

make a most palatable and healthful dish for the campground, and if your bread is dry you can crumb it into your gruel, and it will be enjoyed. I do not approve of eating much cold food for the reason that the vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach before the work of digestion can be carried on. Another very simple, yet wholesome dish is beans boiled and baked, and a portion of them may be diluted with water, add more cream and make a broth, the bread can be used the same as in the graham gruel. Dried corn can be easily prepared, left to soak over night, scald it up in the morning, add milk, which is easily obtained, and you have warm, healthful food, free from spice and grease.

I am gratified to see the progress many have made in the health reform, yet sorry to see so many behind. I stated that if any one became sick upon the encampment I designed to inquire the cause, and make a note of it, for I was not willing the reputation of our meeting should suffer by being reported as the cause of making people sick. These meetings can be made a blessing to the bodily health, as well as to increase the health of the soul, if a proper course be pursued at these important gatherings. I am happy to state that no one was sick, to my knowledge, so that they were deprived of the meetings.

The meeting at Marion was good, souls there were convicted and converted to the truth. We felt assured that Jesus indeed came up to the feast, and made glad the hearts of his people.

At Nora there was an apparent lack of union with some who came to the meeting. They possessed a spirit of faultfinding, of jealousy, which brought sadness of heart upon us, and we were fearful at times that many would leave that meeting with their impenitent hearts bound in darkness and unbelief, unsubdued by the grace of God. But as the meetings progressed testimonies were called out from those who had the burden of the meeting as the occasion required. And as the pointed, solemn truths of God's word were made clear to the understanding of all who had any desire to learn, there seemed to be a decided change with many for the better. Confessions were made by brethren one to another, and a ready response was made to these penitential acknowledgments of their wrongs. The prayer and conference meetings were conducted by Bro. Littlejohn. He labored with unabated interest in all these social meetings, making appropriate remarks as the occasion required. The instructions thus given by our brother in faithfulness upon so many points, we think will not be soon forgotten. There was especially a work wrought for the church at Monroe. Hearts had been estranged, false reports had been circulated to the injury of brethren, many had been found guilty of carrying a reproach to the door of their neighbors, and some had willingly taken up the reproach against their neighbor which had been left at their door, and in their turn they carried the reproach to others. Thus had God been dishonored, and his precious cause reproached. But there was a good work begun with that church. If this work had commenced at an earlier stage of the meeting, some, who returned to their homes unblessed because of their wrongs, might have so humbled their hearts before God and returned to him with broken hearts and contrite

spirits, that they might have gone to their homes rejoicing that the truth had made them free indeed. We are sorry that any returned to their homes destitute of the approving love of God.

We are confident that a large number of our brethren and sisters present at that meeting were greatly benefited, and returned to their homes to take a nobler stand for God, and work from altogether a higher standpoint than they had ever done before. Many bore testimony that they had never seen the force and power of truth, and the necessity of perfecting Christian character as they had during these meetings. Our earnest prayer to God is that they may go forward growing in grace and in the knowledge of the truth, until they attain to the full stature of men and women in Christ Jesus. By request of the church at Monroe we united in prayer with them that the cementing spirit of God might bind the hearts of these believers in bonds of closest union and Christian fellowship. Ellen G. White.

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"Campmeetings"

The last evening we enjoyed upon the Nora campground, the Lord blessed me with unusual freedom in speaking to the people, of the necessity of having Jesus in their company as they returned to their homes. I spoke of the importance of coming to such meetings with a mind to work for their own salvation, and that of others. They should have the object before them of earnestly seeking for a deeper work of grace, and a more thorough knowledge of the truth, that they may "be ready always, to give an answer to every man that asketh, a reason of the hope that is in them, with meekness and fear," "having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." "A good man out of the good treasure of his heart bringeth forth that which is good. And an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh."

There can be no influence so detrimental to a camp-meeting, or any gathering for religious worship, as much visiting and careless conversation. Frequently men and women assemble in companies, and engage in conversation upon common subjects; which do not relate to the meeting. Some have brought their farms with them, and others their houses, laying their plans for building. Some are dissecting the characters of others, and have no time or disposition to search their own hearts, to discover the defects in their own characters, that they may correct their wrongs, and perfect holiness in the fear of God. If all who profess to be followers of Christ would improve the time out of meeting in conversing upon the truth, and dwelling upon the Christian's hope, and in searching their own hearts, and in earnest prayer before God, pleading for his blessing, there would be a much greater work accomplished than we have yet seen.

Unbelievers, who falsely accuse those who believe the truth, would be convinced, because "of their good conversation in Christ." The words and actions are the fruit which we bear; "Wherefore by their fruits ye shall know them."

God gave direction to the Israelites to assemble before him in the place which he should choose, and observe special days, at set periods, wherein no unnecessary work was to be done; but the time was to be devoted to a consideration of the blessings of God bestowed upon them. At these special seasons they were to bring gifts, freewill offerings, and thank offerings, unto the Lord, according as the Lord had blessed them. They were directed to rejoice--the manservant and maidservant, the stranger, the fatherless and widow--that God had by his own wonderful power brought them from servile bondage to the enjoyment of freedom. And they were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for his continual mercies and blessings bestowed upon them. These offerings were varied, according to the estimate which the donors placed upon the blessings they were privileged to enjoy. Thus the characters of the people were plainly developed. Those who placed a high value upon the blessings God bestowed upon them, brought offerings in accordance with their appreciation of his blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than of fervent love of their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed. Besides these special religious feast days of gladness and rejoicing, the yearly passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of his requirements, he would bless them in all their increase, and in all the works of their hands.

God requires no less of his people in these last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom God has blessed with a competency, also the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom God has prospered render to God the things that are God's. They should appear before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings God has bestowed upon them. But many whom God prospers manifest base ingratitude to him. If his blessings rest upon them, and he increases their substance, they make these bounties as cords to bind them to the love of their possessions, and they allow worldly business to take possession of their affections, and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares, and come before God, even once a year. They turn the blessings of God into a curse. They serve their own temporal interests, at the neglect of God's requirements.

Men, with their thousands, remain at home, year after year, engrossed in their worldly cares and interests, and feel that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the right hand and on the left, yet they withhold from God the small offerings he has required of them. They love to serve themselves. Their souls will be like the

unrefreshed desert without the dew or rain of heaven. The Lord has brought to them the precious blessing of his grace. He has delivered them from the slavery of sin, and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world, and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part.

Many who profess to be looking for the appearing of our Lord are anxious, burdened, gain-seekers for this world. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their life.

Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a lifetime. To have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world.

These campmeetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance. Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer views of his truth, and his requirements, and the necessary preparation for his coming. A calm, cheerful and obedient trust in God is what he requires.

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a freewill offering. Let none who are able come empty-handed. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the

windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Ellen G. White.