

Ellen G. White 1869 Manuscripts

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Talk/Diligence in the Work of Preparation

Battle Creek, Michigan

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I do not intend to speak long enough to weary you this afternoon. I have not strength, and should I consult my own feelings, I should not be here at all. I feel deeply for the people of God, but what to say or do to arouse them from their present lethargy, I know not. It seems that the strength of my life is nearly spent, but I shall not cease pleading with you until I fall at my post, if that is to be my fate.

The light of truth has shone in this place with great clearness. That light has been given line upon line, precept upon precept, here a little, and there a little. But the truth which it has been your privilege to enjoy has not been carefully cherished and carried into the practical life. This is the reason why there is so little power among us at the present time.

There are many who inquire, Why is it that we have so little strength? Is it because heaven is sealed? Is it because there are no precious lessons in store for us? Is it because our source of strength and power is exhausted, and we can receive no more? Why is it that we are not all light in the Lord? He who was a man of sorrows and acquainted with grief, who was wounded for our transgressions, and bruised for our iniquities, by whose stripes [we] are healed, is high and lifted up, and the glory of His train fills the temple. Why is this glory withheld from us who are in a world of sin and trouble, sorrow and sadness, corruption and iniquity?

The trouble lies with ourselves. It is our iniquities which have separated us from God. It is because we do not feel our need, because we do not hunger and thirst after righteousness, that we are not blessed. The promise is that if we hunger and thirst after righteousness we shall be filled. The promise is to you, my brethren and sisters. It is to me, it is to every one of us. It is the hungering, thirsting souls who will be filled. We may come to Christ just as we are, with our weakness, our folly and imperfections, and in repentance drop at His feet, offering our petition in faith. In spite of our errors, our continual backsliding, the voice of the long-suffering Saviour is heard inviting us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] To the needy, the fainting, those who are weighed down with burden and care and perplexity, the invitation is, "Come." It is Christ's glory to encircle us in the arms of His mercy and love, and bind up our wounds, to sympathize with those who need sympathy,

and strengthen those who need strength. When we have been almost ready to sink, we have sent up the earnest cry, "Lord, save, or I perish," and how sweet it has been to find His hand stretched out to save. He has been to us just what He promised, a present help in every time of need.

The Lord has graciously invited all to come. When He was on earth He said to the unbelieving, obstinate Pharisees, "Ye will not come unto me, that ye might have life." [John 5:40.] O that this may never be said of us. There is life and peace and joy in Jesus Christ. He is the sinner's friend. There is power and glory and strength for us all in Him, and if we believe that this power and glory is ours, if we comply with the conditions laid down in His Word, we shall be strong in the strength of the mighty One.

There are many who may well be represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] There are conditions to meet if we would be blessed and honored and exalted by God. It is separation from the world, a refusal to touch those things which would separate our affections from God. God has the first and highest claim upon you. Set your affections upon Him and heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing; for in doing this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt and still remain pure. "What fellowship hath light with darkness? and what concord hath Christ with Belial?" [Verses 14, 15.] God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. If we are found mingling with the world, we shall share the fate of the world.

The requirements of God are set plainly before us, and the question to be settled is, Will we comply with them? Will we accept the conditions laid down in His Word,—separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar, and offering up lip service, neither by public exhortation and prayer. It is a life-long work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence.

All our actions are affected by our religious experience, and if this experience is founded on God and we understand the mysteries of godliness, if we are daily receiving of the power of the world to come, and hold communion with God, and have the fellowship of the spirit, if we are each day holding with a firmer grasp the higher life, and drawing closer and still closer to the bleeding side of the Redeemer, we shall have inwrought in us principles that are holy and

elevating. Then it will be as natural for us to seek purity and holiness and separation from the world as it is for the angels of glory to execute the mission of love assigned them in saving mortals from the corrupting influence of the world. Everyone who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. It is our privilege to realize the fullness there is in Christ, and be blessed by the provision made through Him. Ample provision has been made that we should be raised from the lowlands of earth, and have our affections fastened upon God and heavenly things.

Will this separation from the world in obedience to the divine command, unfit us for doing the work the Lord has left us? Will it hinder us from doing good to those around us? No; the firmer hold we have on heaven, the greater will be our power of usefulness in the world. We should study to copy the Pattern, that the Spirit that dwelt in Christ may dwell in us. The Saviour was not found among the exalted and honorable of the world. He did not spend His time among those who were seeking their ease and pleasure. He went about doing good. His work was to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those who were in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing. We are required to copy this Pattern. Let us be up and doing, seeking to bless the needy and comfort the distressed. The more we partake of the Spirit of Christ, the more we shall see to do for our fellow man. We shall be filled with a love for perishing souls, and shall find our delight in following the footsteps of the Majesty of heaven.

Probation is about to close. In heaven the edict will soon go forth, "It is done." "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." [Revelation 22:11, 12.] Then the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made. The sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work now is to secure professing Christians in his ranks, that he may through them allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove everything of a spiritual nature from us, and in the place of the precious graces of Christ to crowd our hearts with all the evil traits of the carnal nature,—hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and pride of life. We need to be fortified against the incoming of the foe, who is working with all deceivableness of unrighteousness in them that perish; for if we are not watchful and prayerful, these evils will enter the heart, and crowd out all that is good.

Many who profess to believe the Word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near. But Satan knows it, and while men sleep he works. The lust of the flesh, and the lust of the eye and the pride of life are controlling men and women. Satan is at work even among the people of God, to cause disunion and difference of opinion. There is biting and devouring among them, and Satan designs that they shall be consumed one of another. Selfishness, corruption, and evil of every kind is taking a firm hold upon hearts.

With many the precious Word of God is neglected. A novel or a story book engages the attention and fascinates the mind. Anything that will excite the imagination is eagerly devoured, while the Word of God is set aside. Why was it that the Jewish nation rejected and turned from Christ, insisting that a robber be granted them, and that the Prince of life be crucified? Why did such blindness come upon the people? It was because they overlooked the word of Life, they failed to search the Scriptures. And in these last days many are weighed in the balances and found wanting, because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate, sanctify, refine, and fit us for the finishing touch of immortality, is set aside for things of minor importance. O that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them.

Provision has been made whereby the communication between heaven and our souls may be free and open, that we may have the influence of the holy angels. We can place ourselves where rays of light and glory from the throne of God will be given us in abundance. The light of the knowledge of the glory of God as seen in the face of Jesus Christ may shine upon us, and we may stand in the position where it can be said of us, "Ye are the light of the world." [Matthew 5:14.] Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah all would perish beneath the wrath of an offended God. But the world is not left in darkness. The long-suffering and mercy of God is still extended to the children of men. It is His design that the divine rays of light which emanate from the throne of God shall be received in our hearts and reflected by the children of light.

The love revealed in the Saviour's life of self-denial and self-sacrifice is to be seen in the lives of His followers. We are called upon "so to walk even as He walked." [1 John 2:6.] The cause of our weakness lies in our refusal to obey this command. On every side there are opportunities to work for our fellow men, not only in supplying their temporal wants, but their spiritual necessities. It is our duty to lead souls to the Lamb of God, which taketh away the sin of the world. It is important that we fill aright our position in the world, in society, and in the church; but we cannot do this unless we have a firm hold upon righteousness. Our faith must reach within the veil, whither our Forerunner hath for us entered. It is possible for us to take hold by

faith of the eternal promises of God, but to do this we must have a faith that will not be denied, a steadfast, immovable faith, that will take hold of the realities of the unseen world.

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life in his day than it is for us at the present time. The world in Enoch's time was no more favorable to a growth in grace and holiness than it is now, but Enoch devoted time to prayer and communion with God, and this enabled him to escape the corruption that is in the world through lust. It is his devotion to God that fitted him for translation.

We are living amid the perils of the last days, and we must receive our strength from the same source as did Enoch. We must walk with God. A separation from the world is required of us. We cannot remain free from this pollution unless we follow the example of faithful Enoch, and walk with God. But how many are slaves to the lust of the flesh, and the lust of the eye, and the pride of life. This is the reason why they are not partakers of the divine nature, and do not escape the corruption that is in the world through lust. They are serving and honoring self. Their constant study is, What shall I eat, what shall I drink, and wherewithal shall I be clothed? Many talk of sacrifice, when they do not know what sacrifice is. They have not tasted its first draught. They talk of the cross of Christ, they profess the faith, but they have had no experience in self-denial, lifting the cross and bearing it after their Lord. If they were partakers of the divine nature, the same spirit that dwelt in their Lord would dwell in them. The same tenderness and love, the same pity and compassion, would be manifested in their lives. They would not then wait to have the needy and unfortunate come to them, and be entreated to feel for their woes. It would be as natural for them to aid the needy and minister to their wants as it was for Christ to go about doing good.

Every man, woman, and youth who professes the religion of Christ should realize the responsibility resting upon them. All should feel that this is an individual work, an individual warfare, an individual preaching of Christ in the daily practice. If each would realize this, and take hold of the work, we should be mighty as an army with banners. The heavenly dove would hover over us. The sun of righteousness would shine upon us, and the light of the glory of God would no more be shut away from us than it was from the devoted Enoch.

The command is given us, "Come out from among them, and be ye separate." [2 Corinthians 6:17.] It is not for you to say, I have nothing to do with my neighbor; he is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you should not hide under a bushel. You are not to keep it for yourself alone. This is entirely contrary to the will of God. Let your light shine before men, is the command. Will you let it shine—by your words, your deeds? It may be understood that you believe the Sabbath, that you believe in the Lord's soon return; but what good will that do your neighbor unless you

carry this belief into your daily life? You may talk of being a follower of Christ, but this will not benefit those around you unless you imitate the great Example. It is not merely by reading or writing that you battle for your faith, but by showing your good works, by leading sinners to the Lamb of God. Your profession may be as high as heaven, but it will not save you or your fellow men unless you are a Christian. Your example will go farther toward enlightening the world than all your profession. We want the living preacher carried out in the living example. In this way your light will shine, and others seeing your good works will glorify your Father which is in heaven.

O that the Lord would give us to feel as we have never felt before. If you knew that you had but one more hour of probation, you would change your course. You would not dare to stand in the position you are in today. If you knew that probation would close in one year, you would not continue the course you are now pursuing, and yet you do not know that you will live one day longer. You have not one day to call your own. We know not how soon death may be feeling for the heart-strings of any one of us. We know not how soon the axe may be laid at the root of the tree, and the sentence go forth, "Cut it down. Why cumbereth it the ground?" [Luke 13:7.] Will you pass on in your sinful state, with envy and jealousy and hatred in your heart? While you do this, you are no more fit for heaven than Satan himself.

If you think you can lay down the oars, and still make your way up stream, you are mistaken. It is only by earnest effort, by using the oars with all your might, that you can stem the current. How many there are as weak as water, when they have a never-failing Source of strength. Heaven is ready to impart to us, that we may be mighty in God, and attain the full stature of men and women in Christ Jesus. But who of you in the past year have been making progress in the way of holiness? What increase of spiritual power have you gained? Who have come off conquerors over the foe? Who have been enabled to gain one precious attainment after another, until envy, pride, malice, jealousy, and every evil stain, has been swept away, and only the graces of the spirit remain,—meekness, forbearance, gentleness, charity. God will help us if we take hold of the help He has provided. "Let him take hold of my strength," He says, "that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] This is a blessed promise. Many times, when I have been discouraged and almost in despair, I have come to the Lord with this promise, and said, Let me take hold of Thy strength, that I may make peace with Thee; and I shall make peace with Thee. And as I have laid hold of the strength of God, I have found a peace which passeth understanding.

I know that the words I speak to you are truth, and that you need them. O that you would arouse, and wrench yourself from the grasp of the enemy, that you would engage in the battle of life in earnest, putting on every piece of the armor, that you may war successfully against the wily foe. Satan is already weaving his net about you, and ensnaring your soul. He does not wait

for his prey to be brought to him. He goes about like a roaring lion, seeking whom he may devour, but does he always roar? No; when it serves his purpose best, he sinks his voice to the softest whisper, and wrapped in garments of light, appears as an angel from heaven. Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that the enemy out-generals them almost every time.

Many who have lived under the blazing light of truth act as though they had nothing to do. They watch another playing the game of life for the soul, and stand by as though they had nothing to do but watch how the game is carried on. God calls upon every one of you to take up life's burdens, and engage in the warfare as you have never done before. You who are gossipers, who love to speak of the faults of this one and that one, arouse, I beg of you, and look into your own hearts. Take your Bibles, and go to God in earnest prayer. Ask him to teach you to know your own heart, to understand your weakness, your sins and follies, in the light of eternity. Ask him to show you yourself as you stand in the sight of heaven. This is the prayer we should offer. I would close up my instruments of music, and bowing before God, plead with Him as I had never pled before. In humility send your petition to heaven, and do not rest day or night until you can say, Hear what the Lord has done for me; until you can bear a living testimony, and tell of victories won. This is the time to sing the songs of Zion.

Jacob wrestled with the angel all night before he gained the victory. When morning broke the angel said, Let me go, for the day breaketh. But Jacob answered, "I will not let thee go, except thou bless me." Then his prayer was answered. "Thy name shall be no more Jacob," said the angel, "but Israel; for as a Prince hast thou power with God, and hast prevailed." [Genesis 32:28.]

We need the determined perseverance of Jacob, and the unyielding faith of Elijah. Time after time Elijah sent his servant to see if the cloud was rising, but no cloud was to be seen. At last, after seven times, the servant returned with the word, "I see a little cloud, as large as a man's hand." [1 Kings 18:44.] Did Elijah stand back and say, I will not receive this evidence. I will wait until the heavens gather blackness? No. He said, It is time for us to be going. He ventured all upon that token from God, and sent his messenger before him to tell Ahab that there was the sound of abundance of rain.

It is such faith as this that we want, faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are. Heaven heard his prayer. He prayed that rain might cease, and there was no rain. Again he prayed for rain, and the rain was sent. And why should not the Lord be entreated in behalf of His people today. O that the Lord would imbue us with His Spirit. O that the curtain might be rolled back, and we be made to understand the mystery of godliness. I long for God. I hunger and thirst after righteousness. As the hart pants for the water brooks, my soul pants after God. I plead with Him for His people

that He may send upon us the showers of His grace. But this is an individual work. Every man is to build over against his own house. Do not think of any one's faults but your own. O consider this, for here eternal interests are involved. You have nothing to do with the sins of others, but you have much to do with yourself. Act as though there was not another being in the universe but yourself and a pure and holy God.

All who profess to be children of God should be missionaries. You ought to be working in the Master's vineyard. To one is committed five talents, to another two, and to another one. And every one is accountable to God for these gifts. Your talents are committed to you to be improved, and unless you trade upon these talents, unless you are faithful to your trust, your fate will be similar to that of the man who hid his Lord's money in the earth. "I knew that thou wast an austere man," said the unprofitable servant, "reaping where thou hast not sowed, and gathering where thou hast not strawed, and I was afraid, and hid thy money in the earth; lo, there thou hast that is thine." The sentence passed upon him was, "Take ye the unprofitable servant, and bind him hand and foot, and cast him into outer darkness. There shall be weeping and gnashing of teeth." [Matthew 25:24, 25, 30.] This will be the portion of many professing Christians at the present day unless they arouse, and work mightily to redeem the time.

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in a right position, but which you have failed to do. O that you might see that it is time you were co-workers with Christ and the heavenly angels. Will you awake? There are souls in your midst who are in need of help. Have you felt a burden of soul to bring them to the cross? Bear in mind that just that degree of love you have for God you will reveal for your brethren, and for sinners who are lost and undone and out of Christ.

Ms 2, 1869

Testimony to the Mount Pleasant Church

Battle Creek, Michigan

May 1869

I was shown the case of the brethren in Mount Pleasant, Iowa. I saw that Brethren Hare and Fairfield were at variance. They dishonor the cause by their lack of union. They make their own peculiar ideas prominent, when they are aware that in thus doing they raise the combativeness of each other.

Brother and Sister Fairfield have a work to do to set their own house and hearts in order. Brother Fairfield's former experience in Campbellism has been unfortunate for him. He has brought along many things connected with that peculiar belief which he has engrafted in the third angel's message. It has no part with that message. He has not seen and felt the necessity of the Spirit of God upon the heart to influence the life, the words and acts. He has made his religious experience too much of a form.

The theory of the truth he has seen and acknowledged, but the special work of sanctification through the truth he has not become acquainted with. Self has appeared. If anything was spoken in meeting which did not meet his standard, he would rebuke, not in love and humility, but harshly, with severe, cutting words. This strong language is not proper for any Christian to use, especially one who has need of much greater experience himself, and who has very many wrongs to correct.

When Brother Fairfield is about his labor, he is not as circumspect in his words and acts as our holy faith requires. He speaks lightly. His light does not shine in such a manner before men that they will be led to glorify our Father who is in heaven. He does not feel the weight and burden of the work. He does not consider that [in] his business he is brought into association with men who are watching him, that he is a spectacle unto the world, to angels, and to men. He does not consider that he is laboring with men for whom Christ died, that he can be a living preacher to them, and an efficient minister of righteousness, showing by his blameless life that the peace of God is ruling in his heart, and controlling his acts and dictating his words, which, if fitly spoken, will be like apples of gold in pictures of silver.

His manner of enlightening men in regard to the truth too frequently drives them farther from the truth. He contends, and thus raises the opposer's combativeness, and then he takes advantage of the clearness of our position and glories in the evidences or arguments with which he can overwhelm an opponent. He gets no credit for such preaching as this. Holy, exemplary living will go farther than the most overwhelming evidences pressed upon men with a triumphant, strong spirit. Let unbelievers see that your faith has an influence upon your life to soften and refine and make you tender-hearted, kind and courteous, and it will be, in some cases, like good and precious seed dropped into good soil, which will take root, and spring up and bear fruit to the glory of God in a great measure in argument with others.

There has been a decided lack in the family of Brother Fairfield. Brother and Sister Fairfield have permitted their daughter to control them instead of their controlling her. They have permitted the rules of their house to be overborne, which has been no benefit to her, and an injury to the younger members of the family. Satan has controlled the mind of this daughter. He has worked through her to bring a cloud of darkness into the family. An example has been set before the children of disregard for the wishes, and disrespect for the authority of, the parents

which has affected the young minds of the children. A little leaven has endangered the whole lump.

I was shown that Brother Hare has a great work to do to set his house and heart in order. He has an organization not the most happy for the development of a good Christian character. Brethren Hare and Fairfield both have set notions and ideas of their own. Brother Hare has his standard to which he wishes to bring others, and he presses and urges and is exacting. He mistakes his duty many times in this direction. He moves without waiting for God to move upon him. He talks too much and urges his ideas. These two men, Brethren Hare and Fairfield, have been united in church capacity yet how little union there has been between them. There has been discord in meetings. Brother Fairfield would have the meetings go according to his peculiar standard and if they do not, his severe words come. God is displeased with all this. Brother Hare has his standard entirely different from Brother Fairfield, in many respects, and he does not feel at rest unless he can move the minds of others according to his views. Here are elements in the church to distract and divide and cause unhappiness.

Brother Hare is too worldly-minded. The cares of this life engross his attention. The eternal enterprise is made a secondary thing. He has an avaricious spirit. He is close, penurious and selfish. He is blinded to himself. He thinks he is rich and increased in goods and has need of nothing, when he is poor and miserable and blind and naked. He needs the heavenly anointing, the eye salve that he may make an application of it that he may see if he thinks his brethren are wrong. He possesses a hard, unyielding spirit which at times is detrimental to all around him. Brother Hare, by his works, denies the faith which he professes. He professes to be a pilgrim and a stranger upon the earth seeking a better country, even a heavenly. He professes to be waiting for and loving the appearing of the great God and our Saviour Jesus Christ, who is to change our vile bodies and fashion them like unto His most glorious body. How does his fruit compare with his professed faith? He loves this world. He loves the things of this world. The treasures of earth have his affection, and God is not honored by his life. We are a spectacle unto the world, to angels, and to men. Men and women "for whom Christ died" are looking upon him.

I deeply regret to state that they are not led to glorify our Father in Heaven because of the light emanating from his blameless life. His life should be filled with self-denial and good works. Men take knowledge of him that his faith is not desirable, for it does not wean him from the world. He acts as eager after the things of the world as worldly men in general, and they have no confidence in the truth he presents of the near coming of our Lord and Saviour Jesus Christ.

Our brethren are paralyzed. Oh, what will rouse them to value less highly earthly enterprises and to place a true estimate upon the enterprise of eternal life? Why do not our brethren who make so great a profession see that their words, their acts and their life is a savor of life unto

life or of death unto death? Why do they not arouse is my painful inquiry. We shall all be rewarded as our works have been. Not one will pass through the pearly gates of the city of God who has not been purified, sanctified, and weaned from every idol. To those who have been truly faithful, Christ will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matthew 25:23. Goodness and faithfulness are required of every one who is a candidate for everlasting life. Oh, why do not those who have the clear light of truth let their light shine?

I saw that the truth of God was reproached, brought into disrepute by Brother Hare's lack of consecration. He does not live out the truth. Great responsibilities rest upon every one who professes the truth to exemplify in his life the life of Christ. Brother Hare, as Christ's representative upon [the] earth, is required to be like the pattern, full of goodness and compassion. He is required to live an unselfish life, uncorrupted amid the corruption of this world. His heart should be filled with love to his fellow men, such enduring, unaffected, fervent, zealous love as dwelt in the bosom of Jesus Christ, which led Him to die for a fallen world. Says Christ, "Love one another as I have loved you." [John 13:34.]

The world is larger to Brother Hare than everything else beside. He can never have a treasure in heaven until he shows by his fruit that his heart is not upon earthly treasure. He must have broader, deeper, and more extended views of the value of heavenly, immortal treasures. His example before his children is constantly saying, This world contains my treasure. God help him to express in his life better things than this. Brother Hare has ability. If he were consecrated, he could do good. But he cannot love the world, and the things of the world as he does, and yet have the love of Christ dwelling in him. God calls him to come up upon a higher plane of action, to work from a higher standpoint than he ever yet has done. His works show that he places a high value upon the perishable things of earth, while he places a low estimate upon the immortal inheritance. He must work. He must talk less in his family and let his example preach more powerfully than words can.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourself according to the former lust in your ignorance: But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot." 1 Peter 1:13-19.

Silver and gold, houses and lands, should not be your god. These are valueless to redeem you. But magnify the blood of Christ, and pass the time of your sojourning here in fear.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 2:9-12.

God requires purity of heart and life. Nothing short of this will He accept. You are living in a community which is watching to see what influence the truth has upon the life of its advocates. Many have not had the light to reject. Many have been disgusted with the lives of those who profess the truth, and have said, “I live as well as they.” “I shall go to heaven as well as they.” Talking the truth does not move them, because they do not see it exemplified in the daily walk and conversation of its advocates. Its influence is not carried into their business, their deal, and God is dishonored.

Sister Hare must seek to separate her affections from earthly things, and set them upon things above. Their children need more instruction—example as well as precept. They need, as a household, to be converted.

I was shown the case of Brother Sharp. He has not yet felt the transforming influence of the truth. He has been weak. He has not had the living principle underlying his course of action. He has lived for self. Self has been the controlling principle, the pivot on which his actions have turned. He lacks steadiness of purpose. He lacks in diligence and perseverance. He loves his ease. His conversation has not been of a character to elevate but rather to lower. It has been of a cheap order. He has brought reproach upon the cause of Christ and brought our faith into disrepute. He has not lived a Christian life. His life has been aimless. He must seek to correct his slack habits. He took upon himself the responsibility of a family when he was wholly unprepared to take the responsibility of properly taking care of himself.

I was shown that these early marriages are immature. His affections had not matured. They have not been a happy family. There has been a lack with both parties. Neither of them have had a firm purpose to serve God with singleness of heart. Their lives have been a failure.

Sister Sharp has a work to do. She does not encourage habits of neatness and order. She is slack, and frequently untidy. She must get up out of this state of apathy and indolence. She does not realize her expectations in the married life. Yet now she should make the best of her lot and make the life of her husband as pleasant as she can. She must arouse herself to

diligence, and educate herself to habits of order and industry. She should bear in mind that all is harmony and order in heaven, and every Christian should begin to cultivate this upon earth. If she would be happy, she must be cheerful and patient and kind, industrious, orderly, tidy, and elevated in conversation. God requires this of her. A reformation is needed on her part to work the works of righteousness from a pure heart. She should put away gossiping and talking. Talk less and work more, and become an exemplary Christian.

Brother Sharp has not been as careful as he should in his business transactions. God speaks to him to arise. His friends and relatives should see in him humility of mind. He is prone to love self, to love his own amusement, and to seek for happiness. He never will find it. He must go in search of duty. He should have his life characterized by faithfulness in little things; then it will become easier to be faithful in larger things. If he is slack and careless in things of this life, he will also be in things of eternal interest. Brother and Sister Sharp, seek to be forbearing to one another, cheerful and courteous. Seek every day to be the true followers of the dear Redeemer.

The church need a great work wrought for them.

Ms 3, 1869

Importance of Consecration at the "Great Heart" of the Church

I was shown one year ago last June, 1868, the responsible and important position the men and women in the office occupied. Brethren Smith, Aldrich, Walker, Amadon, and Gage especially had the most to do in molding everything in connection with the office, and of molding the church. They could, if consecrated to God, glorify Him in the office and in the church. Their light could so shine that others, by seeing their good works, would glorify our Father in heaven, or they could so conduct themselves as to encourage self-love, selfish interest, love of the world and a relish for its exciting pleasure.

I saw that great changes must be wrought in the heart and life of these men before God could work in them by His power to the salvation of others. They must be renewed after the image of God in righteousness and true holiness. Then the love of the world, the love of self, and every ambition of life calculated to exalt self will be changed by the grace of God and employed in the special work of saving souls for whom Christ died. Humility will take the place of pride, haughty self-esteem will be exchanged for meekness. Every power of their being will be turned into disinterested love for all mankind.

Satan, I saw, would arouse himself when they in earnest commenced the work of reformation in themselves. He knows that these men, if consecrated to God, could prove the strength of the

promises of God, and realize a power working with them that their adversaries shall not be able to gainsay nor resist. They would realize the life of God in the soul. In Battle Creek, especially the office, there in the great heart of the work, every pulsation was felt all through the entire body. If the heart was sound it would impart health and vigor to the entire body. If the heart was unsound, if the heart itself was paralyzed, how could its motions be vigorous and a healthful current be sent to the entire body, to every branch of the work? The spiritual respiration of the heart and lungs of the cause must be deep and full. The life of God must sustain the heart and through it vitalize the body until it comes to the full measure of the stature of Christ.

I saw that none of these men had force of brain or muscle that they could do their duty in the office as God required it to be done, and yet have a separate interest outside of the office; that none of these should, while engaged in labor in the office, introduce business in that office of their own not connected especially with the work there of the publication of the truth; that all merchandise should be abolished; that when these men devoted that strength of brain and muscle that a devotion to the work would call forth from them, they would not have a reserve of strength to successfully carry forward any other enterprise.

The office has been made common by men visiting, taking up time in doing business with those employed exclusively for the sacred work of God. It was, I saw, impossible to serve God and Mammon. The exalted character of the work has never been understood. The eye of the understanding has been closed. Their self-will and stubbornness has hidden from them the sacred, holy character of the work, the high standard God calls them to come up to. Selfish interests are consulted. The love of the work, the deep interest in the work of God, has not existed.

I have borne a plain testimony. I felt the burden of soul that I never expect to feel again for the church and Battle Creek. God had let His Spirit drop upon me right in their midst. I was exhorting the youth. My spirit was stirred within me as I saw by their course of action how little they understood of true Christian religion—professing Christ, yet in their work denying Him—given up to vanity, pride, love of pleasure, love of self—idolaters in the sight of God. The intercourse of some with the world was such as to justify the sinner in his unbelief. There was not seen in their life the graces of the Spirit of God. Moral courage they did not possess. They lured on souls to death. Souls had gone into the grave unready who might have had a fitness for heaven, had all those who professed Christ walked even as He walked.