

Ellen G. White 1874 Manuscripts

Ms 1, 1874

Methods of Labor

April 1, 1874

Work in the Cities

I dreamed that several of our brethren were in council, considering plans of labor for this season. They thought it best not to enter the large cities, but to begin work in small places, remote from the cities; here they would not meet so great opposition from the clergy and would avoid large expense. They reasoned that since our ministers are so few, they could not be spared to instruct and care for those who might accept the truth in the cities, and who, because of the greater opposition, would need more help than the churches would in small country places. Thus the fruit of giving a course of lectures in the city would in a great measure be lost. Again it was urged that with the little means we have, it would be difficult to conduct the work in such a way as to build up a church that would be a strength to the cause in a large city, where so many changes from moving might be expected. My husband was urging the brethren to make broader plans without delay and put forth in our large cities extended and thorough effort, which would better correspond to the character of our message. Brother _____ related incidents of his experience in the cities, showing that the work was nearly a failure, but said he could testify to better success in the small places.

A dignified-looking personage, who had been repeatedly presented to me in my dreams as making one in our council meetings, and who seemed to have authority, was listening with the deepest interest to every word. He spoke with deliberation and with perfect assurance. The whole world, he said, is God's great vineyard. The cities and villages constitute a part of that vineyard. These must be worked, and not passed by. Satan will try to interpose himself, so as to discourage the workers, and prevent them from giving the message of light and warning in the more important as well as in the more secluded places. Desperate efforts will be made to turn the people from the truth of God to falsehood. Angels of heaven are commissioned to work with the efforts of God's appointed messengers. The preachers of the truth must encourage faith and hope, as did Christ, your living head. Keep humble and contrite in heart before God. Maintain an unwavering faith in the promises of God.

God designs that His precious Word, with its messages of warning and encouragement, shall come to those that are in darkness and ignorant of our faith. Do not feel that the responsibility rests upon you to convict and convert the hearers. It is the power of God alone that can soften the hearts of the people. His heavenly intelligences co-operate with your efforts in presenting the words of life and salvation to those who are ready to perish. The message of warning is to be given to all and will be to them a witness, whether they will hear or whether they will forbear. You are to hold forth the Word of life, that all may have an opportunity of receiving the truth if they will. If they turn from the truth of heavenly origin, it will be their condemnation.

We must not try to hide the truth in the corners of the earth. It must be made known, it must shine in our large cities. Christ in His labors took His position with His disciples, by the lakeside, and by the great thoroughfares of travel, where people were to be met from all parts of the world. He was giving the true light; He was sowing the gospel seed; He was rescuing truth from the companionship of error and presenting it in clear, bright rays, so that men could comprehend it.

The heavenly messenger who was with us said, Never lose sight of the fact that the message you are bearing is a worldwide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways. You are not to localize your message. In the parable of the sower, Christ presented an illustration of His own work and that of His servants. The seed fell upon all kinds of soil. That which was sown upon good ground brought forth fruit, some thirty, some sixty, and some even a hundredfold. But some seed fell upon poor soil and yielded no fruit unto eternal life. Yet the sower did not therefore cease his work. You are to sow the seeds of truth in every place. Whenever you can gain access, hold forth the Word of God. Sow beside all waters. You may not at once see the result of your labors, but be not discouraged because of this. Speak the words that Christ gives you, work in Christ's lines, go forth everywhere as He has given you an example.

The world's Redeemer had many hearers, but few followers. Noah preached one hundred and twenty years to the people before the flood, and yet there were few who appreciated this precious, probationary time. Save Noah and his family, not one was numbered with the believers and entered into the ark. Out of all the population of the earth, only eight souls received the message; but that message condemned the world. The light was given that they might believe; their rejection of the light proved their ruin. Our message to the world will be a savor of life unto life to all who accept it and of condemnation to those who reject it.

The messenger turned to Elder _____ and said, You have altogether too limited ideas of the work for this time. You are laying plans so that you can the more easily embrace the whole work in your arms. Your light must not be confined to a small compass, put under a bushel, or under a bed, but on a candlestick, that it may give light to all that are in the house. The house is the world. You must take broader views of the work than you have taken.

Meeting Criticism

Clothe yourselves with the whole armor of God, move steadily forward, and be not greatly influenced by criticism, reproach, or censure. Bear in mind that the messengers whom God sends must go without the camp and bear reproach for Christ's sake. Whatever may come to you, remember that Christ has borne all this and more for you. Whatever course of action you may pursue, there will be some one to criticize and censure you. Move forward in the fear and love of God, strengthening yourselves by faith, having courage in the Lord, and be always cheerful. The truth is solemn, elevating, and ennobling in its influence. The message of warning given to the world is to call attention from earthly things to matters of eternal interest. The truth will ever sanctify the receiver; those who preach the truth must be sanctified through it. But when they make special efforts to accommodate themselves to the peculiar ideas and feelings of their hearers, in order to avoid criticism, they will weaken their own testimony and

fail of the object they wish to secure. They will do injustice to their mission, injustice to themselves, and also to those who criticize them. All who are working for the Master can and should improve in their methods of labor, but they can do this only as they shall study diligently the life of Christ and practice His virtues. Do not permit murmuring and faultfinding to weaken your hands and dim your hopes. "Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread." [Isaiah 8:13.]

Short Sermons; Bible Classes

Present the truth to the people in its true importance and sacredness, and be careful not to give them too large a portion in one discourse. It will be lost upon them if you do. Lengthy speeches detract from the efficiency of your labors. To those who are ignorant of the truth, your teaching is new and strange, and they do not readily apprehend it. There is danger of pouring into their minds a mass of matter which they cannot possibly digest. "But the Word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." [Isaiah 28:13.] We need to study His method of teaching. We have the most important and decided testimony for the world, and we must give the people short discourses, in plain and simple language. Do not think, because you have gone over a subject once, that you can pass right on to other points and the hearers retain all that has been presented. There is danger of passing too rapidly from point to point. Give short lessons, and often.

Your work is not only to preach, but to minister. Personal effort for families and individuals should comprise a large share of your labors. After you have opened to the people the precious mines of truth, there is yet a great work to be done for those who have become interested in the subjects presented. After a short discourse, change the order of the exercises, and give opportunity for all who desire it to remain for an afterinterview, or Bible class, where they can ask questions upon subjects that trouble them. You will find great success in coming close to the people in these Bible lessons. The workers who labor in connection with the minister should make special efforts patiently and kindly to lead inquirers to an understanding of the truth. If you have not more than one to instruct, that one, thoroughly convinced, will communicate the light to others. These testing truths are of so great importance that they may be presented again and again, and impressed upon the minds of the hearers. The decisions men reach in regard to these things mean everything to them.

Every talent God has given to men is to be wisely employed, and through exercise it becomes more and more efficient. Look to Jesus for His counsel, and learn of Him the very best methods of interesting the people and inculcating ideas that shall impress the mind. Exalt the spirit and power of God, and pray much for His guidance.

Never use up all your vitality in a discourse so long and wearisome that you have not a reserve of physical and mental power to meet the inquiring mind, and patiently seek to remove their doubts and to establish their faith. Make it manifest that we are handling weighty arguments, which you know cannot be controverted. Teach by precept and example that the truth is precious, that it brings light to your understanding and courage to your heart. Keep a cheerful countenance. You will do this if you present

the truth in love. Ever bear in mind that eternal interests are at stake, and be prepared to engage in personal labor for those who desire help.

The people must have something besides theories; they must have the living bread from heaven. In plain, simple language, tell every soul what he must do to be saved. God is your helper; He calls upon you to make known the hidden, unsearchable riches of the grace of Christ. Preach not your fancies, but preach Christ. Let the light of His righteousness shine into your hearts and be revealed in your teaching. Living faith in Christ must be the warp and woof of every sermon, the very sum and substance of every discourse; it must be woven into every appeal and every prayer. Then you will reveal Him in whom your hopes of eternal life are centered. You need to pray for divine enlightenment upon the Scriptures, for the Word of God is spirit and life—the leaves of the tree of life for the healing of the nations. Search for hidden treasures in the Scriptures of truth. Precious knowledge that you have not you will surely obtain.

Use of the Vocal Organs

Careful attention and training should be given to the vocal organs. They are strengthened by right use, but become enfeebled if used improperly. Their excessive use, as in preaching long sermons, will, if often repeated, not only injure the organs of speech, but will bring an undue strain upon the whole nervous system. The delicate harp of a thousand strings becomes worn, gets out of repair, and produces discord instead of melody.

It is important for every speaker so to train the vocal organs as to keep them in a healthful condition, that he may hold forth the words of life to the people. Every one should become intelligent as to the most effective manner of using his God-given ability and should practice what he learns. It is not necessary to talk in a loud voice or upon a high key, and it does great injury to the speaker. Rapid talking destroys much of the effect of a discourse; for the words cannot be made so plain and distinct as if spoken more deliberately, giving the hearers time to take in the meaning of every word. The human voice is a precious gift of God; it is a power for good, and the Lord wants His servants to preserve its pathos and melody.

The voice should be cultivated so as to promote its musical quality, that it may fall pleasantly upon the ear and impress the heart. But the vocal organs are strangely abused greatly to the injury of the speaker and the discomfort of the hearers.

The Lord requires the human agent not to move by impulse in speaking, but to move calmly, speak slowly, and let the Holy Spirit give efficiency to the truth. Never think that in working yourselves up to a passion of delivery, speaking by impulse, and suffering your feelings to raise your voice to an unnaturally high key, that you are giving evidence of the great power of God upon you. All who learn in Christ's school, allowing God to work them, will cultivate the voice so as to make the very best impression and to honor the truth which they present to the people. The Lord demands an unreserved surrender of the body, soul, and spirit, that the divine power may work through all your energies and capabilities during the entire period of your service for Him.

Your influence is to be far-reaching, and your powers of speech should be under the control of reason. When you strain the organs of speech, the modulation of the voice is lost. The tendency to rapid speaking should be decidedly overcome. God claims of the human instrumentality all the service that man can give. All the talents entrusted to the human agent are to be cherished and appreciated, and used as a precious endowment of heaven. The laborers in the harvest field are God's appointed agents, channels through which He can communicate light from heaven. The careless, improvident use of any of their God-given powers lessens their efficiency, so that in an emergency, when the greatest good might be done, they are so weak and sickly and crippled that they can accomplish but little.

God's workers today constitute the connecting link between the former workers, the church of history, and the church that is to be called out from the world and prepared to meet their Lord. The tide of spiritual life is to flow through the appointed channels, as in the history of the past. From age to age the light which God has for the world has been imparted to the church militant, and God is continuing to impart precious light. All who receive light are to diffuse it to those who sit in darkness. All the excellencies that have come through the belief of the truth from past ages to the present time are to be treated with the utmost respect. Let not the truth entrusted to our keeping lose its force and power through our careless misuse of body or mind.

The present laborers should be stirred to make improvement as they see how former workers have weakened their powers so that their services have been lost to the cause of God. Let the history and experience of those who have made mistakes be a warning to others. God desires His servants to live, not to die before their work is done. All should be constantly seeking to learn the best methods of working and should be improving their physical, mental, and moral powers.

Many a time those who feel the importance of truth, and have a burning desire to hold forth the Word of life, find themselves cut off from labor because of their lack of physical strength. Important ends are to be attained, an extensive work is to be done; and if the human agents are to be used by the Holy Spirit to do that work with power, they must work intelligently and keep themselves in the very best condition for success.

Let the power and glow of the truth find expression in appropriate words. Express the joy and gratitude that well up from the heart as you see of the travail of your soul in the conversion of sinners. But in speaking to the people, remember to stop in season. Do not weary yourself so that you become nervous and debilitated, for the work you will need to do in addition to the preaching requires tact and ability. It will be a potent agency for good, as pleasant incense rising to God.

The Lord requires every teacher to become acquainted with the individuals who listen to his discourses and become interested in the truth. Speak a word in season, and pray for those who are in need of help and light. This personal effort must not be neglected. Your own souls will be benefited by it, and those for whom you labor will be blessed. The nature of your religious experience will be determined by your increasing acquaintance with divine things. Habitual communion with God is positively essential that you may maintain the even tenor of your way. Growth in grace and in the knowledge of our Lord Jesus Christ will give you increased power for good. You will have wisdom from above. You will not manifest your

own spirit and by cheap words mingle the common fire with the sacred. God has made provision that His workers should be living epistles, known and read of all men.

Unity Among Laborers

Now, as in Christ's day, His servants will be tempted to strive for the supremacy. Beware of indulging this self-seeking spirit; for it will be a great hindrance to your spirituality. The Lord has not set Peter and John before you, and told you that they are your superiors, and you are to be like them. When Jesus called a little child unto Him, and set him in the midst of His disciples, He said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name, receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [Matthew 18:3-6.]

Jesus prayed for His disciples, "Father, keep them in Thy name;" [John 17:11] but you are required to act your part in faith and co-operate with God. If any become careless and reckless, failing to keep themselves in the love of God under every circumstance, the wily foe will surely take possession of them. You may now suppose that your feet stand secure, that they will never be moved. You may ask with surprise, What would make me change my faith? What would lessen my affection toward God and my brethren? I know in whom I believe. I shall never yield the truth. But Satan is planning to take advantage of your cultivated and hereditary traits of character, and blind your eyes to your own necessities and defects, that he may sift you as wheat. Only through humble faith, through cherishing a constant sense of your own weakness, making earnest prayer to God, and watching unto prayer, can you walk securely.

Be guarded, and search the Scriptures with all reverence; for they contain wonderful truth. Through the truth you are to be renewed, reshaped in character, that you may bear the imprint of the divine. There is light, precious light, for all whose hearts are softened and subdued by the Spirit of God. They will receive joyfully the bright beams of the Sun of righteousness. Whatever God has written is for the instruction of all. That which He saw essential to inspire holy men to write is for your edification. Only practice the words of truth, and you are safe; you will be God's light-bearers to the world. Study the Word of God, critically and prayerfully, that you may understand the great vital truths concerning the salvation of the soul. Self-confidence and self-assumption will never prove a saving power to you. In humility, diligently seeking the grace of God, dig deep; know what is truth and that your foundation is sure. The truth must be kept before the people; and you need constantly to realize your dependence upon God.

Let not one man feel that his gift alone is sufficient for the work of God, that he alone can carry through a series of meetings and give perfection to the work. His methods may be good, and yet varied gifts are essential; one man's mind is not to mold and fashion the work according to his special ideas. In order for the work to be built up strong and symmetrical, there is need of varied gifts and different agencies, all under the Lord's direction; He will instruct the workers according to their several ability. Co-operation

and unity are essential to a harmonious whole, each laborer doing his God-given work, filling his appropriate position, and supplying the deficiency of another. One worker left to labor alone is in danger of thinking that his talent is sufficient to make a complete whole. Where there is a union of workers, there is opportunity for them to consult together, to pray together, to co-operate in labor. None should feel that they cannot link up with their brethren because they do not work in exactly the same line as they themselves do. Those who entertain such thoughts show that they need the converting power of God upon their own hearts and characters, that their peculiarities may not become a hindrance to the work for the salvation of their fellow men.

Among the workers there will be some who are active and energetic; there will be some who are slow. They are so long in arriving at conclusions that if their way is followed, much precious time is lost, and often the delay proves dangerous. The slow worker should be constantly learning of the diligent, quick worker. "Not slothful in business; fervent in spirit, serving the Lord." [Romans 12:11.] Everyone who enters the service of Christ should constantly feel that he is a laborer and should improve in his habits and his manner of work. He is to blend with his brethren, not flattering himself that his methods of work are the very best. Let him learn in the school of Christ the lessons of meekness and lowliness. All who do learn of Christ will work in Christ's lines; then we shall surely harmonize. He who is inclined to criticize and depreciate his brother will find that the Spirit of God is not with him. He does not obey the injunction to esteem others better than himself; but like the self-righteous Pharisee he draws comparisons between his brother's work and his own. Co-operating with God, every laborer will work as Christ worked.

You must be constantly learning, constantly advancing. No one can stand in our place and do our individual work. There is no such thing as making a groove for certain brethren to move in; no minister can embrace the work in his finite arms and dictate how every other one shall labor. You must receive help through any channel by which God may send it. You who have had more experience must teach those of less experience how to work. Take them by your side, educate them, bear patiently with them. Never close the door of their hearts by sharp words and unkind criticism. Let the love of God rule in your own hearts, and be communicated to your associate workers.

A Worldwide Work

In my last vision I was shown that we would have a part to act in California in extending and confirming the work already begun; and that missionary labor must be extended. I was shown also that a paper would be published on the Pacific Coast, and that not far in the future a publishing house must be established there. This will be a strength to the work. The bright rays which God has given us will go forth from it to all parts of our world. A health institution also will be established in California, and meetinghouses will be built in various places. The beginning will be small, but the work will advance and extend.

Time is short, and all who believe this message should feel that a solemn obligation rests upon them to be wholehearted, disinterested workers, ever exerting an influence on the right side, and never, by word or action, arraying themselves against those who are seeking to build up and advance the work. The

ideas of our brethren are altogether too narrow; they expect but little, their faith is too feeble. Genuine faith is the substance of things hoped, the evidence of things unseen. If the few who now believe the message will give no place to the enemy, and will unselfishly concentrate their efforts on the one object of building up the cause of God, the present truth will become a power in California. But your conceptions of the work need to be greatly enlarged.

Our message is to go forth in power to all parts of the world—to Oregon, England, Australia, to the islands of the sea, to all nations, tongues, and peoples. Many countries are waiting for the advanced light the Lord has for them, and your faith must grow, that you may meet the demands for this time.

Go forward and upward; God will work in accordance with your faith and devotedness to the advancement of His cause. But if you exalt self and do not walk in humility before Him, He cannot entrust you with the endowment of His Holy Spirit; for it will exalt you, to your ruin. You will meet with opposition and discouragement, but God will go before you if you will walk humbly and prayerfully, constantly considering that Christ in His work will not fail nor be discouraged. Bear in mind that it is not faith to talk of impossibilities. Nothing is impossible with God.

The light concerning the binding claims of the law of God is to be presented everywhere. This is to be a deciding question. It will test and prove the world. Men will find many apparent reasons to excuse their resistance of light and evidence; they venture to pursue a course of disobedience, thinking to avoid responsibility and reproach. Every teacher of the truth, every laborer together with God, will pass through searching, trying hours, when faith and patience will be severely tested. You are to be prepared by the grace of Christ to go forward, although apparent impossibilities obstruct the way. You have a present help in every time of emergency. The Lord allows you to meet obstacles, that you may seek unto Him who is your strength [and] sufficiency. Pray most earnestly for the wisdom that comes from God; He will open ways before you and will give you precious victories if you will walk humbly before Him.

You are not to limit the Holy One of Israel whose power is of old and whose ways are past finding out. If you mark out ways whereby you expect God to work, you will be disappointed. The kingdom of heaven cometh not with observation. You are to leave God to work in His own way, and you must walk, not by sight, but by faith. God has a work to be done, and it is a very solemn, sacred work. It is not wise to follow plans of your own devising. Some who now bear the message of truth will let the banner fall from their hands and trail in the dust and will then trample it under their feet. Some who are now in the darkness of error will receive the truth, and be converted, and will lift aloft the banner from the hands of those who now hold it. Your only hope is in firm reliance upon God. Watch unto prayer; move forward in hope, expressing gratitude, revealing the victory of faith in your own soul, and others will be influenced to follow the leadings of God.

The light which God has given, He desires us to let shine to the world. It will be of no value unless it can be seen. I declare to you, You must stand on the mount, your vision must be extended, to see not only the things that are nigh, but those that are afar off. Satan will have plenty of difficulties to hinder our advancement. But when Israel came up to the Red Sea, God directed Moses to bid them go forward; and

at the touch of the rod which God had given to Moses, the waters parted and left a plain path for Israel to travel. So it will be in our work.

Read and carefully consider the third chapter of 2 Kings. You will have tests of faith similar to that presented in this chapter. All who will put their trust, not in what they themselves can do, but in what God can do for and through them, will certainly realize His power in their work. God will work in ways least expected. It is not your own strength that will turn the battle against the enemy, but the strength of the mighty General of armies, who works for His own name's glory.

"Ye are my witnesses," saith the Lord. [Isaiah 43:10.] "Work while the day lasts, for the night cometh, in which no man can work." [John 9:4.]

Ms 1a, 1874

Work in California—1874

1874

I dreamed while in California that several of the brethren were in counsel considering the best plan of labor this season. Brethren Loughborough and Canright thought that the best success would follow if they entered small places and passed by the large cities. They reasoned that in the large cities the congregation is changing, making it impossible to get the same hearers; therefore much of the object in giving a connected chain of truth in lectures was nearly lost. Again they reasoned it was difficult to build up a church in a large city because the population was ever changing.

My husband acknowledged all these drawbacks, and yet he sought to impress upon the brethren the positive necessity of broader plans and more extended efforts in accordance with the important message we bear.

Brother Canright related his experience in labor, showing that he had better success in small places.

A young man was in our midst, listening with deep interest, whom I have frequently seen in my dreams and who has given counsel as one whose judgment was not to be questioned. He spoke with deliberation and calm confidence. He said to Elder Canright, "Times and hearts are changed. In these large places where efforts have been made, there has not been all that Christlike simplicity in the men bearing the message. God loved these workmen too well to give them special success in these popular places, for it would endanger their future usefulness.

The angels of God are moving upon hearts. They are actively engaged in clearing the way that the truth may be brought before the people. The end of all things is at hand. Satan is availing himself of every means to thwart the purposes of God and to make the truth of God of none effect. While Satan is pouring in his darkness, angels of God are diligently at work forcing back the gross darkness, that there may be a place for the truth. If the ministers of God will move forward in humble faith, relying fully upon God to work with their efforts, they will not pray in vain. Angels are waiting, ready to help, longing to help with our efforts.

The message of solemn warning must be given to all nations, tongues, and people. The message will convict and convert the hearers or condemn them. All will be left without excuse.

In the teaching of Christ, He placed Himself in the great thoroughfares where there was the stream of travel from all parts of the world. He was to sow broadcast the gospel seed. He illustrated the great truths He preached by the sower casting his seed upon all kinds of soil. Some fell by the wayside, and it was trodden down, and the fowls of the air came and devoured it up, and some fell on stony ground, where it had not much earth and immediately it sprang up. When the sun was up, it was scorched and withered away. Some fell among thorns and yielded no fruit. Other fell on good ground and brought forth, some thirty, some sixty, and some one hundredfold.

Just so will be the experience of every gospel laborer.

Ms 1b, 1874

Methods of Labor

April 1, 1874

Dear Son Edson,

I dreamed that several of the brethren in California were in counsel considering the best plan of labor this season. Brethren Loughborough and Canright (for I do believe that Elder Canright is coming again out of darkness into the light) thought that the best plan was in entering small places and shunning the large cities. They reasoned that in the large cities the congregation is changing. You cannot get the same hearers and therefore much of the object in giving a course of lectures was lost. Again, they reasoned it was difficult to build up a church in a large city where the population was changing by moving, some going and others coming. Your father was earnestly urging them to make broader plans and more extended efforts which would better compare with the character of our message. Brother Canright related incidents of his experience which he had failed in large places but had much better success in small places.

I thought a young man whom I had frequently seen in my dreams came into our council meetings, stood in our midst, and seemed to be intensely interested, listening to every word we were saying. He spoke with deliberation and with authority and confidence. He said to Elder Canright, The cities and villages constitute a part of the Lord's vineyard. They must hear the message of warning. The enemy of truth is making earnest and desperate efforts to turn the people from the truth of God to believe falsehood. The angels of God are working with the efforts of the humble and believing preachers of truth. The message of solemn warning must convict and save the hearers. They [must] receive and believe the truth or the truth will condemn them, leaving them without excuse. The message of warning must be given to the nations, kindreds, tongues, and people as a witness that all may have an opportunity to receive the truth if they will, or reject it to their condemnation.

Christ in His labors took His position by the lakeside, by the great thoroughfares of travel from all parts of the world. He was giving the true interpretation of Scripture, sowing the gospel seed, and He

illustrated [His] teachings by the sower casting the seed, which fell upon all kinds of soil. Some fell upon good soil and brought forth fruit, some thirty, some sixty, and some even an hundredfold. As in the parable Christ gave His hearers, some seed will fall upon poor soil and will bring forth no fruit. Jesus in this parable illustrates His work and the ministry of all His servants in sowing the gospel truth.

This noble, dignified messenger said, The message you bear is a worldwide message. It is to be given to all cities and to all nations to whom you can gain access. You are to sow beside all waters. It may be you will not at once see the result of your labor, but this should not discourage you. You should take Christ as your example. He had many hearers but few followers. Noah preached one hundred and twenty years to the people before the flood and yet there were out of that large population [only] the small number of eight [who were] saved in the ark. Noah condemned the world in giving them the light, the very warnings that God had given him. Their rejection of the light was their condemnation. Our message is to the world a savor of life to them if they will accept it and condemnation to death if they reject it.

The messenger turned to Elder Loughborough and said, You are entertaining too limited ideas of the work for this time and planning the work so that you can more easily embrace it in your arms. Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light unto all that are in the house. Your house is the world. You must take broader views of the work. The messengers whom God sends should not become very sensitive of blame or censure that may come to them. You have tried too hard to pursue a course that people will have no chance to find fault, neglecting other work combined with preaching, and in so doing have not manifested wisdom [but] have discouraged and dwarfed your own soul.

The solemn message of warning to the world is of an elevated, sanctifying character. The ministers who preach the truth must be sanctified by the truth they preach. But when they try hard to [accommodate] men's ideas, and [the] peculiar feelings of those around them, and are hurt by criticism, they do injustice to their mission, injustice to themselves, and injustice to their accusers. They can and should improve their methods of labor. You have permitted the murmurers and faultfinders to weaken your hands and discourage your hopes. You have done injustice to your family in your very efforts to keep (as you thought) humble, to be self-denying, to study economy and practice benevolence so that no one should have a chance to complain. If you do not respect the truth and yourself as its advocate by placing yourself in a position of proper dignity before the world, they judge the doctrines you teach very much in accordance with the position you place yourself in. In your efforts with the tent you should make the most of the elevated, important truths we hold, but do not give the people too large a portion at one time, for it will be lost upon them.

The First-day Adventists have the truth upon some points, but in some points of doctrine [they do] not have a true foundation for their faith. We have the most important message ever given to man, of such importance it must be presented carefully. Preach short and pray much. Keep a reserve of power—physical and mental. We must exalt the truth—not self—but the truth we bear, clothed with dignity, and let the world see that we know we are handling weighty arguments that cannot be controverted, [that we know] the truth to be everything precious and valuable and ennobling. Truth must be calmly presented. Eternal interests are at stake. Time is short. Work while the day lasts, for the night cometh.

The First-day Adventists exalt themselves. They call the attention of the people to themselves. They seize hold of every means to place discredit upon those who observe the seventh-day Sabbath. The verity and truth of the binding claims of the fourth commandment must be presented in clear lines before the people.

“Ye are my witnesses.” [Isaiah 43:10.] The message will go in power to all parts of the world, to Oregon, to Europe, to Australia, to the islands of the sea, to all nations, tongues, and people. Preserve the dignity of the truth. It will grow to large proportions. Many countries are waiting for the advanced light the Lord has for them and your faith is limited. It is very small, and your conception of the work needs to be greatly enlarged. Oakland, San Francisco, Sacramento, Woodland, and the large cities in the United States must hear the message of truth. Go forward. God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities. Nothing is impossible with God.

The light of the binding claims of the law of God is to test and prove the world. They will decide their own destiny. Many reasons will always be found ([that] mean so much to those who resist light and evidence) to venture to pursue a wrong course, thinking to avoid responsibilities. Every teacher of the truth will pass through sifting, searching, trying times, when faith and patience will be severely tested. Are you prepared, notwithstanding, with the grace of Christ, to go forward, notwithstanding apparent impossibilities obstruct your way, not questioning the length nor the obstacles of the way? The Lord has ways and means for every emergency.

Read and carefully consider 2 Kings, third chapter. You will be tested and tempted in a similar manner as is represented in this chapter. All who will believe and put their trust not in what they can do but [in] what God can do for them cannot lay out in clear lines how God will work, but He will work in ways least expected. It is not your strength. None of you [are] to limit the Holy One whose power is of old, whose ways are past finding out. If you mark out ways whereby God will work you will be disappointed. “The kingdom of heaven cometh not with observation.” [Luke 17:20.]

You have small faith; you walk by sight. God has a work to be done and it is a very solemn, sacred work. It is not wisdom to follow your own finite plans. Some who now bear the banner of truth will let it trail in the dust and then trample it under their feet, while those now in the darkness of error will hear the truth, be converted, and lift aloft the banner that has fallen from the hands of those who now hold it. Some will be rescued [?] and others will be true. All who rely wholly upon God, day by day, will follow the leadings of God.

All through California meeting houses will be built to convene those who shall have moral courage to embrace the truth. Jesus prayed, “Father, keep them in Thy name” [John 17:11], but we must act in faith and cooperate with God. If any become careless and reckless in regard to keeping themselves in the love of God, the wily foe will take possession of them. You may now suppose you will never be moved. What would make you change your faith—alter your affections—toward God and your brethren? Who shall make a separation between me and my God? I know in whom I have believed. Satan is planning to sift every soul as wheat is sifted, and through humility of mind, through humble faith, through much prayer, you can walk securely.

Be guarded and treat the Scriptures with the reverence that [it] is due. Wonderful truth is to be revered. You think you understand it all, but light—precious light—is to open upon us. The Word is to be made exceedingly precious. Whatever God hath written is for the learning of all. Only practice the words of Christ and you are safe. That which God saw it essential to inspire holy men to write is for your edification. You are to study critically and prayerfully that you may understand what the great saving, vital truths are concerning the salvation of the soul. Truth must be brought into practical life. Self-confidence and [self]-assumption will prove your ruin. Some are not digging deep and making their salvation sure. Unless you shall humble your hearts before God, the vital truths, special truths appropriate for this time, will lose their power.

Truth must be kept before the people, and dependence and faith in Christ Jesus must be the woof and warp of every sermon, the very sum and substance of every discourse, woven into every appeal, the substance of every prayer, and thus you will reveal Him in whom your hopes of eternal life are centered. You need to pray more for divine enlightenment upon the Scriptures, for the Word is spirit and life, the leaves of the tree for the healing of the nations, [and] the fruit shall be the bread of life.

The people need something besides theories and doctrinal subjects. [They need the] bread of life. Tell them what they must do to be saved in plain, simple Bible language. In God is your refuge. Make known God's hidden, unsearchable riches of the grace of Jesus Christ. Preach not yourself, but preach Christ. Dig for the hidden treasures, precious knowledge that you have not.

There will be striving for the supremacy. The Lord did not set Peter before you and say, "Be as Peter; he is superior." But He took a little child and set him in the midst of them and said, "Seest thou this little child? Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven, and whosoever shall receive one such little child in my name receiveth me. But whosoever shall offend one of these little ones which believes in me it were better for him that a millstone was hanged about his neck and be drowned in the depths of the sea. Woe unto the world. It must be that offences come but woe unto the man by whom the offence cometh." [See Matthew 18:2-7.]

Elder Van Horn and his wife are to stand as God's messengers. Both must be united in God's order, for one alone will not make an efficient worker. One will show decided lack. United in their labor they will be a power for God for the truth. A few Christian characters united will accomplish a good work in a new field. It would not answer for Elder Van Horn to go forth to Oregon without his wife. She is needed in the work.

San Francisco, Sacramento, and Oakland, California, must have decided efforts made. In God is your efficiency. As soon as you labor in your [own] methods you will fail of success. There must be a publishing house established in California. There will be meeting houses built, but the beginning will be small. Give character to the work in all [of] the great field. Churches will be built. God will go before you if you walk humbly. But [you] must be consecrated. Let your light shine in every word of your teaching, but give short lessons. Preach short sermons. There is a great work to be done and after three quarters

of an hour's talk—and more frequently—half an hour, change the exercise. Let some other voice be heard. Educate in Bible lessons as you would a class in school. Every talent God has given to men is to [be] wisely employed and through exercise to become more and more effectual. You must consider the very best methods to interest [the people] and to inculcate ideas that shall impress the minds. You are constantly crowding in too much matter in one lesson.

You have also to consider in these long sermons that you are taxing your vocal organs, using one set of muscles that must be carefully considered. Loud-voiced, high-keyed talking is never required, and God wants His speakers to preserve the pathos and melody of their voice, for the human voice possesses a musical power that, if cultivated, will fall upon the ear and stir and impress the soul. But these God-given powers are strangely abused to the injury of the speaker and the discomfort of the hearer. The Lord demands of every human agent—[especially] young men fitting for the ministry—to educate and train the voice. Speak slowly. Never in a single instance allow impulse and feeling to obtain control. The voices of every human being who will allow God to work them will be cultivated to make the very best impression.

The Lord demands an unreserved surrender of body, soul, and spirit to His divine touch of all your energy and capabilities throughout your entire service to Him. Your influence is to be far-reaching and if your power of speech is allowed to run wild with passion and impulse the modulation of the voice is lost. You strain organs that God has given for the highest use and not to be abused. All the services which man can give to God He claims and the human instrumentality He claims. He will [bless] any organ if men will keep His glory in view by His own divine grace.

The Lord gives special endowments, and every faculty is to be used as God's property, to be cultivated, refined, to do highest service to God, and to be preserved in a healthful condition. Every talent is confided to the human agent to be cherished, appreciated, used, and improved in using in accordance with the will and design of the great Giver. Days, months, years will life be prolonged. The laborers in the harvest field do not cherish their God-given abilities as a precious endowment to treat with care. They are God's appointed channels through whom He communicates, and when they make an improvident use of their powers they use that fund which is needed to be drawn upon in an emergency.

God's workers today constitute the link of connection between the former workers—the church of history—and the present workers. The tide of spiritual life is to flow through appointed channels in the history of the past. God's light has been flowing down for ages upon the church militant and God has and is continuing to impart light—precious light—and all who receive light are made the depositories of sacred, precious light to diffuse to others. All the excellencies that have come through the belief of the truth are to be treated with the uttermost respect, that they shall not deteriorate in our keeping but improve by the imperfections that have been developed in others, because the influence [of their failings] is seen and its unholy history revealed. The workers of today, in all their habits and in all their sentiments and aspirations, [are] to be more pure as they see the failure of others. They are to be constantly learning and improving in the path of purity and the best methods of working because they know better the ways and works of God and will see the necessity of holy characters to be true witnesses for God. They will be living epistles known and read of all men.

Let not one man consider that with his gift he is capable of carrying through a series of meetings and can, just with his own effort, give perfection to the work. Their own methods may be a great blessing, yet varied gifts are essential that one man's mind shall not mold and fashion the work after his special ideas. In order for the work to be built up strong and proportional there is a need of the employment of a variety of gifts and different kind of agencies to make the work complete under the Lord's direction. Cooperation is essential and should be harmonious, each worker doing his God-given work, filling his appropriate position in the work, and each supplying the deficiency of the workman who may, if left alone, entertain the idea he is a complete whole. [There is a need for] those of careful thought who will check exaggerated action. There will [be] men so slow and so moderate in coming to conclusions that much precious time is lost and the delays [will] prove a great loss in many ways. The brethren in the church are to be encouraged to work and educated to bear responsibilities. Sharing the responsibilities with the church will lift many [burdens] from the ministers, and years will be added to the life of the worker who cooperates with God.

There should be careful attention given to the education and training of the gift of speech. The vocal organs are strengthened by use and will not become enfeebled if used properly. Long exercises of these organs at one time are taxing to the whole human machinery. The harp of a thousand strings gets out of repair, becomes worn and unduly exercised, and not for edifying or promoting the well-being of others for building up the kingdom of God and making manifest his glory. The lengthened-out speeches distract from the efficacy of the discourse. The hearers have poured into their minds a mass of matter which they cannot possibly digest. There needs [to be] short speeches that will not be counteracted by their length. High ends are to be attained and extensive work is to be done and if the human agents do that work in efficiency and power he must stop before he maims himself and the people. Human exertion in speaking may be carried to a certain length. Beyond this the physical and intellectual resources are ever taxed and wearing.

Let the power, the glow of the sense of the subject, find expression in appropriate words, bringing all the joy, the gratitude, that wells up in the heart because you see of the travail of your soul in the conversion of sinners. But stop in season, cut short your services, weary not yourself in speechifyings, for there is a class of work requiring your tact and ability which will be a potent agency for good, a pleasant incense ever rising to God. [The] exercise that God requires of every teacher [is] to become acquainted with individuals listening [to him]. Speak a word in season. Prayers need to be offered in their behalf. This personal effort must not be neglected for your own soul's benefit and for the salvation of souls. The nature of your religious experience will be determined by your increased acquaintance with divine things. Habitual communion with God is essential to [maintain] the even tenor of your ways and the right use of your words, that you will not use common or strange fire in the place of the sacred. God has made provisions that all should be living epistles known and read of all men.

But Elder Canright and Elder Van Horn and Elder Loughborough ([and] Elder White)—you will be used up in a religious effort for the salvation of souls so you cannot bind off your work properly. You fail at the very time of the gathering in of the harvest. It need not be thus. One half of the time you spent in sermonizing should have been devoted to varied kinds of methods to bring the souls to the deciding point. Come close to the souls who will be tempted, who will have need of timely words in season and

out of season. The energies of those called and chosen of God are not to be exhausted in this sermonizing part of the work.

There must be a reserve power to meet every emergency that may arise. Keep your heart and mind in peace, uplifted [and] not depressed through uncalled-for strain upon your efforts. [Your talks] would prove of far more value if you would cut them short and keep a freshness of thought and not exhaust yourself by long speeches wearying many of the people. That last half or quarter of an hour in extending your discourse has wearied the speaker when it was not necessary and wearied the hearers that their intellect could not grasp the matter presented, confusing the first part of the discourse in their wearied minds. God is not pleased with this plan of labor. The speaker is tired and feels the overstrain and then he is inclined to sympathize with and pity himself because he has worked so hard. The sweet, fragrant influence which should be in greater force at the close of his labors than at the beginning is lost. Frequently he feels impatient, speaks impatiently, and loses faith in himself. Circumstances will arise in connection with his brethren and with those who are [his] hearers who are being convicted that counteract his influence and leave an unfavorable impression of his Christianity. This is not at all as it should be.

God asks, Who has required this at your hands? You have had grace that I have given, but your overwork I did not require. The people would have been far better educated with a variety of talent brought into use. You have embraced too much in your discourses and then felt disappointment that continuing such excessive labor did not accomplish more. God would have you economize your strength. Keep fresh and short in His grace. Draw nigh to God that God may draw nigh to you.

In my last vision I was shown that we should have a part to act in California in extending and confirming the work already commenced. I was shown that missionary labor must be put forth in California, Australia, Oregon, and other territories far more extensive by far than our people have imagined or even contemplated and planned. I was shown that we do not, at the present time, move as fast as the opening providence of God leads the way. I was shown that the present truth might be a power in California if the believers in the message would give no place to the enemy in unbelief and selfishness and would concentrate their efforts to one object—the upbuilding of the cause of present truth.

I saw that there would be a paper published upon the Pacific Coast. There would be a Health Institute established there and a publishing house erected. Time is short and all who believe this message should feel a solemn obligation resting upon them to be disinterested workers, exerting their influence on the right side, and never by word or action be found arrayed against those who are seeking to advance the interest of God's cause.

The ideas of our brethren are altogether too narrow. They expect but little. Their faith is small. A paper published upon the Pacific Coast would give strength and importance to the message. The light God has given us is not worth much to the world unless it can be seen by being presented before them. I declare to you our vision must be extended. We see things nigh but not afar off. Satan will have plenty of difficulties to be presented in obstructing our advance but as the children of Israel came up to the Red Sea and were still led and directed to “Go Forward,” the rod of God in the hands of Moses by the

direction of God parted the waters. [Exodus 14:15, 16, 21.] Said Christ, "The words that I speak unto you, they are spirit and they are life." [John 6:63.] There must be constant learning, constant advance. There can be none to stand in one place. There is no such thing as making a groove for you to move in.

Elder Loughborough, you have yet lessons to learn that you cannot embrace the truth in your arms and dictate by your influence and voice how everyone shall move. You must receive help or die. God wants you to live, and to give to others the benefits of your experience in failures as well as of success. You must teach others how to work and take them side by side with you. Your much reading of different authors is frequently an injury to you. You deprive yourself of exercise and come to the meetings to speak with a tired brain and then you are not clear in your conceptions. You speak sharp and dictatorial, cutting yourself away from the people whom you should carry with you. Those who close the door of their heart to those who need words and sympathy are in danger of losing the love of God out of the heart.

Ms 2, 1874

Diary, January to February 1874

January 1 - February 16, 1874

January 1, 1874

We are at Santa Rosa. Arrived here December 29, 1873. We found Sister Hall in good health notwithstanding the severe taxation she had endured in consequence of the sickness of our little May. She had been sick four weeks with erysipelas. Her case was very critical, but through the blessing of our kind heavenly Father and the assiduous care and excellent judgment and experience of Sister Hall, the crisis passed and our precious darling is spared to us. May, although only four years old, has been very patient during her sickness. She has an excellent memory; does not forget what is told her. She has mature understanding for one of her years. All that has been done for her which was not at the time pleasant has been fully explained, and she has submitted with wonderful courage and confidence that all that was done for her was for her good to make her well. Our affection for the little one has become very strong.

During her sickness the neighbors, in their supposed kindness, increased the anxiety of Sister Hall by referring to individuals who had been afflicted with this dreaded disease and who suffered terribly and died. They urged her to have a physician, but she dared not even consult a doctor, fearing that he might do something which would injure the already afflicted one. Meanwhile she worked with persevering, unwearied energy day and night, giving baths, using water in a variety of ways. She also used cranberries freely as poultices to arrest the spread and kill the inflammation. The disease raged fearfully until it had passed the entire length of the body except one arm.

The little one had, with all the rest, many boils which had to be opened. One of her feet was swollen fearfully and looked purple, but constant care day and night was at length rewarded by a gradual passing off of this afflicting disease. Only once did Sister Hall leave her own judgment for that of others.

Caustic was recommended by a physician, in whom she had the greatest confidence, to mark a circle around the body to prevent its spreading upward to the head. She marked the body and burned the skin which become very sore and raw. This then was another care, for her to dress the wound, and an additional affliction to the suffering one. She could not perceive that the least good was accomplished in the use of caustic, and the child may carry the marks as long as she lives.

Brethren Judson, Chapman, and Loughborough were with us to consult upon business matters. On the night of the thirty-first, these brethren and my husband sat up until the New Year came in. The brethren left here the second of January. Brother Chapman brought us a nice cow to use while we remain in the mountains. Our brethren are very attentive and are willing cheerfully to do all they can to make us welcome and our stay among them agreeable.

January 3

We attended meeting at Santa Rosa. My husband spoke one hour. I spoke one hour. From these words, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Colossians 3:1. We both had freedom in speaking.

Appointments were given out for me to speak first day, in the afternoon.

January 4

As we were about to enter the house of worship, a notice was placed in my husband's hand to read, of an appointment of a Presbyterian minister to preach in the evening, showing the change of the Sabbath from the seventh to the first day.

I spoke to the people from Luke 10:25-29. I had freedom in speaking. Our congregation was not large, but there were more than I expected. There was considerable interest manifest in the word spoken.

After I had ceased speaking, my husband arose and gave out the appointment of the Presbyterian minister and proposed to review him next Sunday afternoon, if it was pleasant; if not pleasant, defer it until it was. My husband advised all to go and hear the reasons for Sunday-keeping and then to come and hear his reasons for observing the seventh day as the Bible Sabbath.

My husband and Sister Hall and myself were invited to ride with Brother Hewitt. He came to our home manifesting true brotherly feelings. He brought us a fine box of apples and a bag of graham flour. He took us up a muddy, rough road to view a place which he thought was a desirable location, having a stream of water running through the farm, also several living springs of water upon the place. Price for 160 acres, \$5,000.

January 5

Our boxes of goods we received today from Michigan. Bill of freight, \$50. We had all that we could well do to get our goods unpacked and put away. One heavy box was filled with books. We had some labor to put them in order to dispose of when called for.

We received the Review and letters from Brethren Butler and Lindsay, and a package of papers, Woman's Friend, a missionary paper sent me—I cannot tell by whom.

January 8

Brother Judson came. Sister Sarah Ross accompanied him.

We decided to accompany Brother Judson to his home at Bloomfield. Sister Van Horn went with us. It grew dark. The roads were bad; broke both springs of our carriage. We found a comfortable fire and warm welcome from Sister Judson.

January 9

We took cold last night from sleeping in a bed that had not been used. We decided to return to Santa Rosa. We did not get home till after dark. The roads were bad, and we could not see our road clearly. We were thankful to get home safely. God mercifully preserved us from accident and harm.

January 10

I spoke to the brethren at Santa Rosa. I felt like pressing home upon the people the necessity of self-denial and willing obedience to God, keeping all His commandments, whether it was convenient for us to do so or not.

January 11

My husband spoke in the afternoon to our church upon the perpetuity of the law of God, showing that the Sabbath had not been changed.

January 13

Brother Cornell came into Santa Rosa and went out to Brother Morrison's.

Sunday, February 8, 1874

Brother Wilson and wife accompanied me to Green Valley to attend meeting and speak to the people. We had a house well filled. I had some freedom in speaking from these words: Matthew 5:10-12.

There has been a religious interest among the Methodists, and many had professed to be converted. By their fruits ye shall know them. This religious excitement seemed to be of feeling. The feelings were appeals. The young at this meeting made sport, although we were dwelling upon the self-denial and self-sacrifice of Christ in our behalf. The converts become so bold and behaved so unbecomingly, we were obliged to reprove them.

I was urged to speak in the evening. I consented. Two were baptized after the meeting closed in the afternoon. Took dinner at Brother Ross's. In the evening there was a crowded house. I spoke upon the state of the world in Noah's time, and that Christ had said that a similar state of things would exist in the last days to that before the flood. I felt that the Spirit of God was upon me. I pressed home the truth to

the people. All levity was gone, and a solemn stillness reigned in the house, seldom known in that place. I felt perfectly free. I had warned the people and left the responsibility upon them.

Spent the night at Brother Ross's. Brother Van Horn and his wife accompanied me back Monday morning to Santa Rosa.

February 14, 1874 [Sabbath]

I attended our Sabbath meeting in Santa Rosa and spoke to the little few assembled in regard to the paralytic that was healed on the Sabbath day. I felt the Spirit of God resting upon me while speaking.

After I had ceased speaking, a request was offered for our church for Elder [Miles] Grant to speak in. A vote was taken to grant him the church. I thought the decision hasty. I mentioned the matter to my husband. He felt that all was not right in this matter. He had an interview with Brethren Dennison and Hagar and made a statement of the unchristian course Elder Grant had pursued toward our people. We decided to see Brother and Sister Bowls, First-day Adventists, and lay the facts before them.

Sunday evening, February 15

We had a very interesting social interview. My husband made a statement of the matter of Elder Grant's course toward us upon the Springfield campground in not allowing me to speak on the ground and in ordering us from the ground because we distributed a few tracts upon our faith. We stated that if Elder Grant would use his influence to have the First-day people open their houses to the Seventh-day Adventists, we would open our house to the First-day people. Both should pledge themselves not to come out in opposition to the views held sacred by the other.

February 16, 1874 [Monday]

I had a very impressive dream. I thought a First-day Adventist brought in to me a large cake of beautiful looking honey and said, "This is to feed the children."

I did not break the perfect-looking comb, but tapped on the top of it to see how solid it was. Immediately there ran out from the bottom of the comb a mouse, and another, and another, until four had been counted. Then six ran out in a body. I became startled and said, "This will never do. Those mice are very destructive. They will devour all before them. We must not try to save the honey, for the mice have injured it so that it must be worthless. We must get it out of the house at once."

We took hold of the honey to remove it and were surprised to find only a thin crust. There was no substance within. It was hollow. We cast honey and mice and all away together.

The moment I awoke, I said, "This is Elder Grant's sanctification. Very beautiful without, but covering destructive errors represented by the mice.

"He does not have the sanctification of the Bible. The Redeemer of men prayed to His Father, 'Sanctify them through Thy truth; Thy word is truth.' [John 17:17.]

“‘And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whosoever keepeth His word, in him verily is the love of God perfected.’ [1 John 2:3-5.] This is true Bible sanctification, to love God and to keep His commandments.”

Ms 3, 1874

Diary, February 1874

February 17 - February 28, 1874

February 17, 1874

This day I have written twenty-four pages—twenty pages of letter paper and four of note. I have appealed to Brethren Andrews and Waggoner in reference to their feeling the importance of the time and working to the point in their labors with their pens in writing for the different papers as well as laboring otherwise with their voices. But just now there are special efforts being made to get the truth before a large class of new readers of our paper. They should have the truth in these papers brought out in a condensed form. Every column of the paper should bear some subjects weighty with truth. All who appreciate and feel the burden of the truth should work now right to the point. I felt burdened and tried to relieve my soul in writing, for it seems to me these brethren do not feel the burden as they should and do not lift just where they might.

February 19, 1874

We left Santa Rosa City and rode out with our family about two miles out of the city, and all left the carriage and enjoyed the amusement of gathering manzanita flowers for the children. The day was very beautiful, and the children enjoyed the exercise of running on the grass.

February 20, 1874

We arose early and left Santa Rosa on the cars for Donahue where we took the boat for San Francisco. We had a beautiful ride down the river.

I wrote eight pages on the boat, then enjoyed the scenery and looking at the forts as we passed. Then we found Sister Chittenden at the door, and her door and heart were wide open to welcome us. When Brother Chittenden came to his dinner, he seemed overjoyed to meet us.

After we had taken our dinner, I walked up to see Sister Rowland. She seemed pleased to see me, and I think she is in a better condition than she was one year ago.

We attended meeting in the evening at Brother Wilson's and were introduced to Sister Wilson. She bears an excellent countenance and is a woman of sterling worth. We had an excellent meeting. My husband spoke to them in regard to the progress of the cause. I bore my testimony, seeking to speak words of encouragement to the few who have been passing through great trials. Sisters Dunivent [?] and Billet [?] were present. They were overjoyed to meet us. We had a very joyful meeting. None in San

Francisco had expected us, and they were as glad to as little children to meet their parents. We spoke words that cheered their sorely tried souls.

February 21, 1874

It is clear and frosty this morning.

We attended meeting at the church. We had a well-filled house. Brethren and sisters from Oakland came over on the boat to the meeting.

My husband had great freedom in preaching from the words, "Behold what manner of love." [1 John 3:1.] He was free, and the blessing of the Lord rested upon him. After he had ceased speaking, I spoke about fifteen minutes. We then had an intermission. Just before meeting closed, Stipp and Burton came in. They looked wonderfully taken aback when they saw a large congregation and my husband addressing them. They came to the meeting with the full purpose of making a drive, but their disappointment was seen in their countenances.

In the afternoon I spoke from these words: "Every man that hath this hope in Him purifieth himself, even as he is pure." 1 John 3:3. I had freedom in speaking. After I ceased speaking, my husband spoke about fifteen minutes upon the state of the cause. They were very anxious at Oakland that we should come over and speak to them. We gave encouragement that we would do so at a convenient opportunity.

Our meeting [San Francisco] was timely. Our few brethren had been in great perplexity because of about four unruly spirits who were murmurers, complainers, tattlers, busybodies in other men's matters. The Lord sent us here at the right time. All those who were in sympathy with the body were comforted and greatly strengthened.

February 23, 1874

We returned to Santa Rosa. I left my sealskin cloak at Liebes and Co. to be repaired. They warranted this cloak for three years, and it is now coming to pieces. They would not take back the cloak, but promised to repair it and line it with linen and if it should break away again to take it back. We met Brother and Sister Van Horn. They came to the depot with our carriage.

February 24, 1874

We rode out of the city a few miles. Brother and Sister Van Horn accompanied us. It was very pleasant, but cool. I prepared copy for Spiritual Gifts [Spirit of Prophecy], Volume II. Brother and Sister Van Horn copied for printer.

February 25, 1874

Brother Van Horn left for Green Valley to hear a discourse preached by a Methodist presiding elder against the Sabbath. As soon as he learned that Brother Van Horn was to leave, he gave out his

appointment. We took Brother Van Horn two miles on his way. He walked the rest of the distance, about eight miles. Brother Van Horn has a baptism on the Sabbath.

February 26, 1874

Brother and Sister M. G. Kellogg visited us. They brought us fruit from Healdsburg from Brother Cook's family and from Sister Downing.

February 27, 1874

We started for Healdsburg. We spent the first night at Brother Demmick's. We had a pleasant interview with the family. We walked out in the beautiful moonlight and bowed in prayer, pleading with God for guidance and His grace.

February 28, 1874

We went on our way to Healdsburg. We found dry, good roads. Brother and Sister Demmick and three of their children rode with us.

Ms 4, 1874

Diary, June 1874

June 4 - June 20, 1874

June 4, 1874

Left Oakland this morning for Omaha, for the purpose of attending the camp meeting at Newton, Iowa. I cannot obtain a sleeping berth and must ride day and night in the car and then attend the meeting and labor hard. May God help me to do my duty.

We have resided at Oakland about four weeks. I have spoken at Oakland and Brooklyn about six times under the tent. There has been a great excitement there upon the local option question. The leaders of this temperance movement are women, aided by men. The large tent was granted them, and they held their meetings in it for one week. Oakland gained the day upon temperance. There was a majority of two hundred and sixty votes in favor of no license. The excitement is now changed to Brooklyn.

June 6, 1874

We left Ogden about eight o'clock A.M. We shall arrive at Omaha Monday morning. Mountains are surrounding us, covered with snow. It is indeed a most grand sight. We have passed the Devil's Slide—a strange-looking sight indeed. The wonderful sights we pass are very interesting.

June 8, 1874

We arrived at Omaha at two o'clock P.M. Here I rechecked my trunk. This was new to me. The day was oppressively hot, but we were at last all ready to go on our way. We traveled until twelve o'clock at

night. We stepped off the car at Newton. Found Brother Hart waiting for me. We rode half a mile through the mud to the campground. We quietly entered Brother Butler's tent, and I rested my weary body upon a hard straw bed with a straw pillow. It rained powerfully.

June 9, 1874

Newton, Iowa

I rested well a few hours in the morning. The brethren were to have their last meeting, and I was to speak to them. I ate a cup of gruel and went into the tent and was deeply moved as I saw before me a company of from five to six hundred brethren. I spoke one hour, telling them of the work started in California. The people were affected to tears. After I had related in regard to the work of God started in Oakland, I learned that something over two thousand dollars had been pledged for the establishment of a printing office and a Health Institute upon the Pacific Coast. The question was asked if the brethren would stay and hear me speak again after breakfast. Nearly all manifested their desire to remain. After breakfast we assembled under the tent. Some had expressed a desire to add to their pledges already made. After I had spoken one hour upon the duty of a Christian minister, two were ordained. It was a special season of the power of God. The Lord indeed witnessed to this work. An opportunity was then given for all who desired to increase their pledges. The sum was increased to three thousand and fifty dollars. Our brethren in this conference have raised above six thousand dollars for different enterprises. They have done well. From twenty to thirty were baptized. We tarried on the ground that night. It thundered fearfully, but we felt all was peace.

June 10, 1874

It is cold and rainy, but all are cheerful. We remained until two o'clock. We then went to Newton depot and were soon on our way to Ottawa. A lady consulted me in regard to her child. She was alarmed for it, for it was sick. I gave some advice and a Reformer. I gave advice to several who were suffering with infirmities.

At three o'clock at night we arrived at Ottawa. There we took an omnibus and rode about one mile to the depot where we were to take the cars for Sheridan. We arrived at the campground about six o'clock. We were taken to Brother Hobb's. There we were received with great joy. We met here Brother and Sister Bourdeau.

We had a meeting under the tent in the afternoon and evening. The ministering brethren met at Brother Hobb's, and we had a very precious season of prayer. We made the case of Brother Littlejohn a special subject of prayer, also the case of my husband. The Lord indeed met with us.

June 12, 1874

Sheridan, Illinois

The leading ministering brethren met at Brother Hobb's, and we united in earnest prayer for God's guidance and for the Lord to give us large blessing. I spoke under the tent to a large assembly. I spoke with great pointedness to some ministers who were careless and were not fitted for the work.

Brother Butler spoke in the afternoon. Before preaching there was a short season of prayer. Then Brother Haskell spoke from (Matthew 25) upon the words of Christ, "Inasmuch as ye have not done," etc. [Verse 45.]

June 13, 1874

Sheridan, Illinois

It is a beautiful Sabbath morning. We met under the tent at half-past five o'clock. Brother Bourdeau opened the meeting with prayer. Brother Haskell prayed, and then Brother Steward made a very penitential prayer, confessing his lack of interest and zeal in the cause of God. Brother Haskell spoke. I spoke to the ministers again to seek God. Brother Bliss followed with confession of his deficiency and lack. Brother Steward is talking in brokenness of spirit, with confession of his lack and deficiency. He says he accepts the testimony I have borne so close to him. He has made very penitent confession.

Brother Colcord is talking, saying this is one of the best meetings we ever attended. He bears a humble testimony. He says he is satisfied that his experience is not that that will pass the test of the judgment. He had held this work too light a thing and not made it a sacred thing. His words had not been always right. He could refer to instances where he had spoken words that had done harm to the cause of God. When he first started, he had felt humble and God had helped him. He is unworthy of the calling, but will try to walk worthy of the cause of God.

Brother Andrews is talking: He says he has never realized the greatness and extent of the work. He says he is astonished at his actions. He feels the testimony has an application to himself. He speaks with feeling and brokenness of spirit. He has borne a good testimony.

Brother Brown is speaking. Tears choke his utterances. He says he has made a failure.

Brother Merritt is speaking—making confession as unfit for the work. He expresses a lack of hope. He has seen so little good result of his labors, he has gradually departed from the Lord. He has been for two or three years backsliding, and now it is most difficult to return to the Lord. He has become discouraged, making no mark. He has written out sermons and committed them to memory, and read discourses, but this has not proved a success.

A young man is speaking, confessing his sins and backsliding.

Conference Meeting Before Preaching

Brother Haskell opened with prayer. Brother Butler opened the meeting with remarks of a pointed, impressive character. May the Lord help the people to see and feel what they have to do.

Brother Haskell is now speaking to the brethren in regard to the darkness. Brother Andrews is speaking to encourage the brethren to make a decided change in their lives. His testimony is well wet down with tears.

Brother Steward is speaking. He feels that a crisis has been reached in his experience. He must either take an entirely different position or go home and go to work. He wants a clear view of the greatness and sacredness of the work. "Oh, how I have failed. There is scarcely a similarity between my life and the life of Christ."

A brother is making confession of his sins. There is a melting spirit in the meeting. Brother Colcord is speaking with a good spirit.

Brother Newton is speaking, confessing his backsliding.

A sister is speaking. She is rejoicing that she has found the true church. She is the mother of nine children. Her daily cry is, "What shall I and my family do to be saved?"

A brother, a young convert, embraced the truth last fall, feared he has not presented the reason of truth in the right way. His prayer is to get in a humble position. He longs that his neighbors might have the privilege of the living preacher.

A sister is speaking so low I cannot hear her.

A Brother Duncan is speaking in tears.

Brother Bourdeau is speaking well.

A brother, I know not who.

Sabbath, half-past ten o'clock. Brother Haskell opened the meeting by prayer. Brother Butler speaks upon selfishness. Second chapter of Philippians, fourth verse.

I spoke in the afternoon upon Peter's ladder of sanctification. Called forward about one hundred.

June 14, 1874

Met under tent at half-past five. Brother Haskell spoke upon "The Wants of the Cause."

At eight o'clock I spoke upon the necessity of the work and the co-operation of our brethren in point of means as well as influence.

At half-past ten o'clock Brother Butler is speaking to the people, giving a synopsis of the cause of God, its rise and progress.

Received a good letter from my husband.

June 18, 1874

Left Chicago Thursday morning. Arrived at Lodi, Wisconsin, a little past five o'clock. Brother Butler spoke to the people Thursday evening.

I was received with great warmth by the brethren and sisters. They prepared me good beds and have been attentive to my wants. Food has been prepared, and plenty of it. I have disappointed [?] our brethren this time in coming to the camp meetings. There seems to be a good representation of men and women in the faith.

June 20, 1874

We had an excellent conference season. Many good testimonies borne with weeping. All hearts seem to be tender.

There was a tract and missionary meeting held, and Brother Butler made excellent remarks.

I spoke at half-past ten upon the mission upon the Pacific Coast. I had freedom in giving an account of the mission work there.

Ms 5, 1874

Testimony Concerning Brother Stockings

1874

I was shown the case of Brother Stockings—that he would be a burden to the church unless he comes into a closer relation with God. He is self-conceited. If his course is questioned, he feels hurt. If he thinks another is preferred before him, he feels that it is an injury done to him.

Brother Stockings has made a mistake in his life. He has lived mostly for himself. He has a work to do for himself in order to do good to others and glorify God.

Brother Stockings has a good knowledge of music, but his education in music was of a character to suit the stage rather than the solemn worship of God. Singing is just as much the worship of God in a religious meeting as speaking, and any oddity or peculiarity cultivated attracts the attention of the people and destroys the serious, solemn impression which should be the result of sacred music. Anything strange and eccentric in singing detracts from the seriousness and sacredness of religious service.

Bodily exercise profiteth little. Everything that is connected in any way with religious worship should be dignified, solemn, and impressive. God is not pleased when ministers professing to be Christ's representatives so misrepresent Christ as to throw the body into acting attitudes, making undignified and coarse gestures, unrefined, coarse gesticulations. All this amuses and will excite the curiosity of those who wish to see strange, odd, and exciting things, but these things will not elevate the minds and hearts of those who witness them.

The very same may be said of singing. You assume undignified attitudes. You put in all the power and volume of the voice you can. You drown the finer strains and notes of voices more musical than your own. This bodily exercise and the harsh, loud voice makes no melody to those who hear on earth and those who listen in heaven. This singing is defective and not acceptable to God as perfect, softened, sweet strains of music. There are no such exhibitions among the angels as I have sometimes seen in our meetings. Such harsh notes and gesticulations are not exhibited among the angel choir. The singing does not grate upon the ear. It is soft and melodious and comes without this great effort I have witnessed. It is not forced and strained, requiring physical exercise.

Brother Stockings is not aware how many are amused and disgusted. Some cannot repress thoughts not very sacred and feelings of levity to see the unrefined motions made in the singing. Brother Stockings exhibits himself. His singing does not have an influence to subdue the heart and touch the feelings. Many have attended the meetings and listened to the words of truth spoken from the pulpit, which have convicted and solemnized their minds; but many times the way the singing has been conducted has not deepened the impression made. The demonstrations and bodily contortions, the unpleasant appearance of the strained, forced effort have appeared so out of place for the house of God, so comical, that the serious impressions made upon the minds have been removed. Those who believe the truth are not as highly thought of as before the singing.

Brother Stockings's case has been a difficult one to manage. He has been like a child undisciplined and uneducated. When his course has been questioned, instead of taking reproof as a blessing, he has let his feelings get the better of his judgment, and he has become discouraged and would do nothing. If he could not do in everything as he wanted to do, all in his way, he would not help at all. He has not taken hold of the work earnestly to reform his manners, but has given up to mulish feelings that separate the angels from him and bring evil angels around him. The truth of God received in the heart commences its refining, sanctifying influence upon the life.

Brother Stockings is too cowardly. He has too good an opinion of himself, and he has not made that effort to elevate his life and be an honor to the cause of God that he should. He has let his mind take a low level. He has thought that singing was about the greatest thing to be done in this world and that he had a very large and grand way of doing it.

Your singing is far from pleasing to the angel choir. Imagine yourself standing in the angel band, elevating your shoulders, emphasizing [?] the words, motioning your body, and putting in the full volume of your voice. What kind of concert and harmony would there be with such an exhibition before the angels?

Music is of heavenly origin. There is great power in music. It was music from the angelic throng that thrilled the hearts of the shepherd's on Bethlehem's plains and swept round the world. It is in music that our praises rise to Him who is the embodiment of purity and harmony. It is with music and songs of victory that the redeemed shall finally enter upon the immortal reward.

There is something peculiarly sacred in the human voice. Its harmony and its subdued and heaven-inspired pathos exceeds every musical instrument. Vocal music is one of God's gifts to men, an

instrument that cannot be surpassed or equalled when God's love abounds in the soul. Singing with the spirit and the understanding also is a great addition to devotional services in the house of God.

How this gift has been debased! When sanctified and refined it would accomplish great good in breaking down the barriers of prejudice and hard-hearted unbelief and would be the means of converting souls. It is not enough to understand the rudiments of singing, but with the understanding, with the knowledge, must be such a connection with heaven that angels can sing through us.

Your voice has been heard in church so loud, so harsh, accompanied or set off with your gesticulations not the most graceful, that the softer and more silvery the strains, more like angel music, could not be heard. You have sung more to men than to God. As your voice has been elevated in loud strains above all the congregation, you have been thoughtful of the admiration you were exciting. You have really had such high ideas of your singing that you have had some thoughts that you should be remunerated for the exercise of this gift.

The love of praise has been the mainspring of your life. This is a poor motive for a Christian. You have wanted to be petted and praised like a child. You have had much to contend with in your own nature. It has been hard work for you to overcome your natural besetments and live a self-denying, holy life.

Your manner of life in eating and in working has not been the most conducive to health. You gratify your taste at the expense of health. Tea and coffee are both hurtful indulgences and should not be used. You would be much better without these. You do not need anything to excite your nervous system and have a debilitating influence after the excitement is gone. All these exciting substances are habits that are warring against the soul. All your habits are not of a character to increase your spirituality. The indulgence of passions and appetites causes misery. Only their right exercise makes us happy. Virtue is enjoyment, and enjoyment is virtue. We should not seek for indulgence and pleasure of today, but of a lifetime, and that which we can take with us into our future life.

The inquiry with you should not be, How can I serve myself best without taxation or care? You have too little care. Small responsibilities and burdens seem to you to be grave responsibilities that will crush you. This is because you have lived for self. You have followed the bent of your own mind and dwarfed your powers to the limited, narrow manner of your life. Eternity is before us. All improvements we make here of our mental powers, all the high attainments we make in refining and elevating ourselves by connecting closely with heaven will be translated with us, while if we dwarf our capabilities by inaction, if we deteriorate our talents, which are susceptible of the highest cultivation, we cannot in a better world redeem that past neglect of self-culture, that great loss.

Some may be saved as by fire. Their useless life has brought to them infinite loss. We should make improvement in this life all that we can by the help and grace of God, knowing we can take these improvements with us into heaven. We will glorify our Father in heaven in proportion as we purify and perfect our characters here. The greatest possible good we can do to our fellow men is to overcome our own faults and improve our characters, making them as excellent and symmetrical as possible. Then our influence upon our fellow men will be more effectual than even the pulpit labor of the most learned

ministers without their seeking to improve the character and purify the life. Let your light so shine before men that they, in seeing your good works, may glorify our Father which is in heaven.

Your powers, Brother Stockings, should be carefully preserved, that you may answer the end of your being. Your life is not what it might be and what it is in your power to make it. You do not economize your time and strength and means as you could and do not realize that this neglect is sin. You can command large wages, but you do not employ your time steadily. It is your duty not only to have means amply to sustain yourself, but to do good to others. If your means were wisely spent, and if you were industrious as it is your duty to be, even if you have to accept moderate wages when you cannot find labor which commands the highest price, you should have a margin of means over and above all your expenses. Should you be sick, should misfortune come upon you, you would fall a helpless burden on the church. This is all wrong.

The burdens of life sit lightly on you, but it is your duty to have a surplus of means, that you can do good. Why should you not have it? You have a good business. You have not a family to support. You should lay by every day a sum for future use, and you should feel that God requires something more of you in blessing the needy and in advancing His cause. You are not to be excused in these things. Be careful that the sin of robbery toward God is not charged against you. "I would not," says the apostle, "that you should be eased and others burdened." [2 Corinthians 8:13.] "Bear ye one another's burdens." [Galatians 6:2.]

You have been a recipient of charity more than a giver of charity. You are a close and selfish man. You have scarcely thought that God will require something more of you than you have given Him. There are those who do much more than you, who have not the capital of strength you have, and who have greater burdens and more expense in caring for their families. You have been childish—not brave, not courageous, not valiant for the Lord. You desire to be sustained, stayed up by others. You are not self-reliant. You cannot endure hardness as a good soldier of Christ.

You have allowed jealousy and envy to come into your heart. If you thought another was preferred to you, you were like a pettish, stubborn child. You excuse this in yourself and desire others should excuse your faults, but you do not correct them. You do not make strong efforts to overcome. You are weak in moral power.

You have no time to lose to confer with flesh and blood, but you must take hold of this work manfully to master and control yourself. In the name and strength of Jesus you may obtain precious victories. When Christ shall appear in the clouds of heaven, not one wrong that exists uncorrected in your life can then be corrected. It will then be too late for wrongs to be righted. He that is pure and holy will remain so forever. He that is unholy and sinful will remain so forever.

Oh, that the people of God would take this to heart! That they would consider that not one wrong will be right after Jesus comes! Not one error of character will be removed when Christ shall come. Now is our time of preparation. Now is our time of washing our robes of character in the blood of the Lamb. If we go on excusing our errors and trying to make ourselves believe we are about right, we deceive our

own souls and will find ourselves weighed in the balance and found wanting. Many profess the truth, but are not sanctified through the truth.

Your life should be elevated, adorned with a meek and quiet spirit. But it has been difficult to help you, because your feelings have controlled you. You have become jealous and stubborn when your faults have been pointed out. You have made some little advance in reform, but it has been very slow because you do not bring your mind to feel and realize the necessity of reform. It is now time, while Mercy's sweet voice invites, to make the most of your God-given opportunities and get ready. You know not how soon your life may close. You have not time to linger, no time to delay. Now, while it is called today, if ye will hear His voice, harden not your heart. Seek for purity, for holiness; seek for a deep work of grace in the soul.

We cannot afford to sin. We cannot afford to indulge appetite and passions at the expense of health and spiritual strength. We must aim for perfection of character, holiness of heart, without which no man shall see God.

Ms 6, 1874

Testimony to Wisconsin Workers

June 1874

The conference in Wisconsin has not all that wise generalship that is necessary for the best advancement and success of the cause of God. The Lord would work mightily with their efforts if they were wholly swallowed up in His will, not having their own righteousness, but having the mind of Christ.

Brother Sanborn has been more or less confused and trammelled for years by the enemy. Brother Thurston has not all that fitness for the position of leader. There are peculiarities in his character which are against the best prosperity of the cause of God. His religious experience has not been as sound and healthy as to give him a healthy growth in the truth and knowledge of the divine will. He has been too self-sufficient. With this self-complacency it was impossible for him to attain to the perfection of Christian character. God cannot do anything great or good for man because he will selfishly take the glory to himself, as though there were goodness and righteousness in himself—as though he were worthy.

Brother Thurston, your high estimation of your ability and your judgment will bring you into trouble and the church of God into a state of barrenness and inefficiency. You have a measuring line of your own—a course you wish others should pursue—but that is not, in every respect, the fullest harmony with the body. You have original views and original plans you think just right; but in your seeking to carry these out, prosperity does not attend your plans. There is a serious lack in your department of the work. You, my dear brother, need to die to self. You need your will brought into subjection to the will of God. You have held views of sanctification and holiness which have not been of that genuine article which produces fruit of the right quality. Sanctification is not an outward work. It does not consist in praying

and exhorting in meeting, but it takes hold of the very life and molds the words and actions, transforming the character.

Brother Thurston has made mistakes because he ventures to take responsibilities upon himself, thinking his way is the best, when God has laid the burden upon His servants to lead out in plans and in devising means and methods to back a flourishing system which will exert a healthful influence in the cause of God. There is not, with brother Thurston, a seeing the necessity of perfect union of method and plans in the operation of the work. He has plans that bear the stamp of Brother Thurston rather than of the divine Hand.

Brother Thurston's ideas are too narrow. He does not take in the breadth of the work. He wants things brought too much into his line. He wants to work in his peculiar order, which is not always the best. He needs to enlarge, to widen, to take broader views. He needs himself a self-sacrificing spirit. He is conscientious and wants to do right, but he errs in his ideas of proposing and carrying out plans original with himself.

No one man's mind is capable of leading and directing and following methods of his own. Men of God have studied and planned and wept, and have presented the case before God, asking Him for wisdom and the sanction of His Spirit; and the Holy Spirit of God has set His seal to these plans and methods. But all have not seen this. They have felt inclined to pull off and vary a little, and choose a track of their own, and not follow the plan, the method, generally acknowledged among our brethren as the right and correct way to keep up the prosperity of the work, that a healthy influence might be exerted for the advancement of the cause.

Brethren have capabilities in many respects to bear responsibilities. Some have looked upon the errors of their brethren with a jealous eye, but at the same time have felt that they could certainly shun many errors and mistakes that have been made in some directions. But these very brethren are in danger of making mistakes perhaps more deleterious to the cause than the brethren they are watching and feeling tried with in regard to their course. They might not commit the very same errors, but the defects in their character would be manifested in other directions. They need the caution of the apostle, "Let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:12.

There are Brethren Olds and Pratt, and there are others, all of whom love the truth and are anxious to see the cause advance; but these brethren have something to do. While they would make a success in some respects, they may be deficient in other directions. Brother Olds, in some respects, could bear responsibilities well if everything moved according to his mind, but Brother Olds is too self-sufficient. He is too impulsive and rash and would be inclined to mar the work of God, because his personal feelings have been hurt. He has to labor earnestly to control his feelings and to be patient, having generosity of feeling, brotherly love, charity. All personal feelings must be laid aside.

Brethren Bartholf and Olds are in danger of having too narrow plans and views. They do not take in the breadth and compass of the great work, and there is danger of self being mixed with their efforts. Now all self must be separated from the work of God. All these men love to see the work advance, but they

need a deeper work accomplished for them that all their thoughts and all their feelings should be sanctified to the rise and progress of the work of God.

Brother Pratt is qualified in some respects to work in this cause for its success and its advancement. But Brother Pratt should have great care that he does not err in reproving his brethren and in dealing too strongly, mixing in with his efforts a sternness and severity that wounds. All this savors of self. Brother Pratt should move very circumspectly. His words should be select, well chosen. All his connection with his brethren should be in humility, in brokenness and tenderness, not using sharp words or suffering himself to [speak] words that savor of censure.

Brother Pratt can act an important part in this work if he will see the necessity of consecration and devotion to God. He needs to be spiritualized. He has zeal and earnestness, but it needs to be mingled with the softening influence of the Spirit of God. He needs the pruning knife of the Spirit of God to remove the rough surface from his character and polish him, that his words might be in wisdom, that all his acts might be in reference to the glory of God, and that he might not make enemies, but friends.

There seem to be important positions that need to be filled by men who are truly sanctified, having the spirit of the Master. And there is a most positive necessity of overcoming self that their work and efforts should not be marred by the defects in their character. Too much is at stake. Important and eternal interests are involved. Souls for whom Christ died are in danger. Any one of these brethren who has these errors uncorrected will be liable to wound the cause of God with his special peculiarities.

It is a great work and a nice work to deal with minds. All who have anything to do in this work must have true Christian courtesy and politeness. They should not have these prominent traits of character exercised in molding the work of God to meet their peculiarities. Were these men only to have their means limited to their farms and various occupations, these defects would not be so dangerous; but in places of responsibility, these brethren must positively be fitted for these prominent positions by restraining and overcoming their peculiar traits of character. Their only safety and the safety of souls demand it. Former old experiences and stereotyped views will not do to be made prominent or to be brought in here and made a part of the Third Angel's Message. This message, of infinite importance, should stand in its purity without being combined with the erroneous views and former experience of any one.

Ms 7, 1874

Temperance Test in Battle Creek

1874

I dreamed that there was a large company assembled together in the open air, and a tall young man that I have often seen in my dreams, when important matters are under consideration, was sitting near the chairman of the meeting. This young man arose and passed [something] to the men that seemed to be at the head of the company and said, "Here is a paper I wish you to attach your names to, every one of you." He presented it to Brother A first. He looked at it and read aloud, "You here pledge yourselves

to abstain from all fermented wines and spirituous liquors of any kind, and use your influence to induce all others that you can to follow your example.”

I thought Brother A shook his head, saying it was not necessary for him to attach his name to the paper. He understood his duty and should advocate the cause of temperance all the same, but felt not called upon to bind himself, for there were exceptions in all these things.

He handed the same paper to Brother B, who took the paper, looked it over carefully, and said, “I am of the same mind of Brother A. Sometimes I feel the need of something to stimulate me when I am weak and nervous, and I don’t want to pledge myself that under no circumstances will I use wine or liquors.”

There was a sad, grieved look expressed in the countenance. He passed on to others. There were above twenty or thirty who followed the example of Brethren A and B. He then returned to the first two and handed them the paper and said in a firm, decided manner, yet a low tone, “You, both of you, are in the greatest danger of being overcome upon the point of appetite. The work of reformation must commence at your tables and then be carried out conscientiously in every place under all and every circumstance. Your eternal destiny depends upon the decision you now make. You both have strong points of character and are weak in some directions. See what your influence has done.” I saw the names of all who have refused to sign written upon the back of the pledge. “You plead conscientious scruples in regard to attaching your names to this article, for it is uniting or linking to co-operate with the world.” He (the tall young man) looked searchingly upon them. “Where were you,” he said, “a few weeks since, with your families? Where were your scruples then? Oh, where was the dignity of your position? On which side was your influence then mingling—with the lovers of pleasures, disgracing your faith and profession by countenancing an existing curse, and in so doing, closing your lips that you should not utter a reproof to the follies of the young? You are men that are growing grey, men whom God has placed in responsible positions, but men who are controlled by strong passions and set ideas, men who are severe and exacting with others.”

Again he presented the paper and in an authoritative manner said, “Sign this paper or resign your positions. Not only sign, but upon your honor carry out your decisions. Be true to your principles. As God’s messenger I come to you and demand your names. Neither of you has seen the necessity of health reform, but when the plagues of God shall be all around you, you will then see the principles of health reform and strict temperance in all things—that temperance alone is the foundation of all the graces that come from God, the foundation of all victories to be gained. Refuse to sign this, and you will never have another solicitation. You both need your spirits humbled, softened, and let mercy, tender compassion, and dutiful tenderness take the place of coarseness, harshness, set and determined will to carry out your ideas at any cost.

“You flatter yourselves it was your love for the cause of God that actuated you. You need to be converted,” said he, addressing the first. “Your works are not pleasing to God.”

I thought, with trembling hands the names were given and the entire thirty signed their names.

Then one of the most solemn addresses was given upon temperance. The subject was taken up from the table. "Here," said the speaker, "is the appetite created for love of strong liquor. Appetite and passion are the ruling sins of the age. Appetite, the way it is indulged, influences the stomach and excites the animal propensities. The moral powers are depressed and become the slave to appetite. The use of flesh meats stimulates and inflames; the flesh of dead animals produces disease of almost every type, and the afflicted think and talk as though God's providence had something to do with it when the cause of their sufferings was what they placed upon their own tables in butter, in spices, in cheese, in flesh meats and a variety of dishes that are not hygienic, which tempt constantly to eat too much. The stomach becomes diseased, then the appetite is morbid and continually craving something to stimulate, something to 'hit the spot!' Some acquire the disgusting habit of tea and coffee, and go still further using tobacco, which benumb the tender organs of the stomach and lead them to crave something stronger than tobacco. They go still further to the use of liquor.

But the first great evil is at our tables. There appetite is indulged to gluttony; and when the mass of food placed in the stomach is disposed of, there is a sense of exhaustion which they call a weakness and feel the need of something stronger than food, something that will enliven and touch the spot.

Ms 8, 1874

Sermon/The Parable of the Marriage Supper

Washington, Iowa

1874

Sermon by Ellen G. White in Washington Township, Iowa

The words which I have selected as a foundation for a few remarks you will find in the 22nd chapter of Matthew, beginning at the first verse. "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests."

The portion of Scripture presented before us, which I have referred to and have presented before your minds, is of intense meaning—much more than I am able to explain. It is of great interest to us, and we should consider it and let it have due weight upon our minds. We find by perusing God's sacred Word of

inspiration that when the promised Messiah, the Son of God, came into the world, His own people, even His own nation, the Jews, would not and did not receive Him. As we are told in the first chapter of St. John, "He came unto His own, and His own received Him not." John 1:11.

The provision was made, but they would not receive it. The Father Himself provided a ransom, even a sacrifice. His own dear Son submitted Himself to His Father's requirements, came into this sinful world, became a man of sorrow and acquainted with grief. He went about doing good, speaking in tones of tenderness, saying in the deepest and most fervent and sweetest accents ever uttered, "Come unto Me, all ye that labor and are 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 He assures us we shall find rest to our souls. [Matthew 11:28, 29.]

"Again he sendeth forth servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise." [Matthew 22:4, 5.]

The great King Himself hath made a marriage for His Son. He hath sent forth His servants for many hundred years, saying, Come, for all things are ready. But how little does the world heed the invitation! They make light of it and go their ways to their worldly pursuits and worldly pleasures, the same as they have done for centuries. But the King sendeth forth His armies and destroys those murderers and burns up their city, and we are told in the ninth chapter of Daniel, the 26th verse, that "the people of the Prince that shall come shall destroy the city ...; and the end thereof shall be with a flood."

"Then saith he to his servants, The wedding is ready, but they which were bidden are not worthy. Go ye therefore into the highways and as many as ye shall find bid to the marriage." [Matthew 22:8, 9.]

In the 14th chapter of Luke, (verse 16), we find that there was made a great supper and many were bidden. Servants were sent forth to say to those that were bidden, "Come, for all things are now ready." [Verse 17.] But they made excuse.

The King of the kingdom hath made a marriage supper for His Son. He hath sent forth His servants to say to those which are bidden, Come to the marriage. The Lord is sending His servants, saying unto all who will hear, Come, make ready for the great marriage supper of the Lamb; He is soon coming to receive all the faithful to the mansions prepared by Him, to partake of the feast which He hath prepared. He is sending and hath been sending His servants for some thirty years past to say unto His people, "Come, make ready, put on your wedding garments; clothe yourselves with meekness, humility, and truth, and have yourselves clad in the righteousness of Christ, that you may be able to appear before Him, and enter into the guest chamber with those who shall sit with Me at the wedding of My Son."

All must be clothed with the wedding garment in order to be accepted, lest we be found speechless.

Is it not of the great importance that we be found having on the robe of righteousness, that we be ready when the Bridegroom cometh to enter in to the marriage supper? May we heed the invitation given and make ourselves ready that we may have admittance into the Master's house, that He say not unto us

that none which were bidden shall taste of His supper. In the parable, those who were bidden heeded not its invitation, but continued excusing themselves, feasting upon the pleasures of this world as the masses do at the present time.

The servants of God are inviting and entreating them to come away from the alluring scenes of this vain and fleeting world, to make ready for the marriage supper, but they will not come. We hear them saying, There's no danger; tomorrow shall be as this day and much more abundant; no need of being disturbed. We must needs attend to farms and merchandise, and the things of this life, lest we lose worldly interests and become poor and suffer want. They forget that He who careth for the little sparrows and clotheth the lilies of the field, careth for the humble, trusting soul, and will guide and direct all those who are ready to do His will, and bestow upon His dear children such things as they need. To all who through patience and perseverance overcome, He hath promised to give a crown of never-fading glory, a robe of righteousness, and an entrance into the beautiful city of our God.

This same King is sending forth His servants today. He is inviting His guests, saying, Come, for all things are now ready. The Lord of the marriage is soon coming: behold, He is at the door. Delay not to open the door, lest He turn away from receiving you and you enter not into the marriage feast. Open the door and receive the Master, that you may enter into the mansions of everlasting rest and never-fading glory prepared for all those that love Him. Who will make ready for the coming of Him who hath said, "Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be"? Revelation 22:12.

If we neglect our spiritual interests, neglect to offer up spiritual sacrifices acceptable unto God, which is our reasonable duty, we become entangled with the trifling cares of this life. If we even once omit our daily duty of calling upon God for His divine aid, His care and protection, we lose one day's enjoyment. We have not the sweet, melting influence of God's Holy Spirit attending us through the day, but we feel cast down and easily discouraged. The enemy of souls is ready to take advantage and often does, bringing us into captivity and sin.

We may sometimes be cumbered about much serving, like Martha; but how much more commendable was the act of Mary, who sat and listened to the teachings of Jesus. He says, "Martha, thou art careful and troubled about many things: but ... Mary hath chosen that good part, which shall not be taken away from her." Luke 10:41, 42.

How many times the things of this vain, deceitful world come between us and our eternal interests! Temporal things spring up within our hearts and choke those things which are spiritual. We permit the enemy of righteousness to persuade us that we should attend to the things of this life. We now and then neglect greater duties lest we suffer want. If we faithfully entreat God to give us strength and to perform temporal duties, and at the same time to give us grace and wisdom to overcome evil; if we have our hopes centered above and our conversation in heaven whence we look for the Son of man who has bidden to the marriage all who will come, who has gone up on high to prepare mansions for all those who love and keep His sayings and has told us He is coming to receive us, we may enter in to the

wedding feast with Him, that where He is, there we may be also. If we turn away from those calls and invitations, what will be the consequence?

In the 13th chapter of the Acts of the Apostles, 46th verse, we find that if we put God's work from us, and judge ourselves unworthy of everlasting life, we have no reason to expect an entrance into the kingdom. The 24th verse of the 14th chapter of Luke informs us that "none of those men which were bidden shall taste of my supper."

The great eternal Father has prepared a marriage feast for His Son. Will we give heed to His servants who have been and are being sent forth to proclaim unto us the solemn invitation? or shall we make light of it? Oh, why refuse to make ready for the marriage of the Son of God? There is room for all who will accept the invitation. None can say those things were not duly represented. Remember, when the good man returns, those who are ready will go in to the feast, and the door will be shut and there will be no further entrance; for we read that when "the master of the house is risen up, and hath shut to the door" (Luke 13:25), then those who would find admittance will hear the answer, "I know you not ...; depart from Me." [Verse 27.]

May we heed well the solemn warning and make ready to enter into the wedding, that His house may be filled. God's Word informs us, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. May we be found faithful and give diligence to our calling and possess the promised reward of the faithful, is my prayer.