

Ellen G. White 1878 Manuscripts

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Church Difficulties

October 9, 1878

To the Church at Ligonier, Indiana:

In the vision given me October 9, 1878, I was shown the condition of our ministers and people in the State of Indiana. My attention was directed especially to the church at Ligonier. The foundation of that church is not altogether of precious material. While its members have accepted the theory of the truth, many of them, by their life and character, deny the faith which they profess. Their hearts are unrenewed by divine grace, and their unchristian traits of character are a dishonor to the church.

Wherever an effort is made to advance the truth, some will be converted to the theory while they are not converted to God. The gospel net gathers good and bad. All who join themselves to the church but not to the Lord will in time develop their true character. "Ye shall know them by their fruits." [Matthew 7:16.] The precious fruit of godliness, temperance, patience, kindness, love, and charity does not appear in their lives. They bear only thorns and briers. God is dishonored before the world by all such professors.

Satan urges this class forward, [page torn here] ... [so that he] can then use them to accomplish his purposes better than before their connection with the church. They are, Satan knows, his best working agents, while they are unchanged in heart and life, and their works are in such marked contrast to their profession, that they are a stumbling block to unbelievers and a great trial to believers. Thus the archenemy closes the door to scores of souls, whose life and character if they were consecrated to do God service would do honor to the cause if they would yield to the claims of God. What an account will those have to give in the day of final reckoning, who profess to be keeping the commandments of God, while their lives contradict their profession, for they bear no precious fruit. They are weighed in the balances of the sanctuary and found wanting.

I see no hope for the church at Ligonier unless there is a thorough conversion of those who make a profession of the truth or the church be disorganized and rebuilt of different material. There is a class in the church who claim a long experience, whose influence is in almost everything contrary to the Spirit of Christ. These leading members have done more harm to the church and to present truth by causing it to be regarded with suspicion and distrust than the most violent opposers could have done. The strong, self-willed spirit of Sister Graham is termed by some who have but little spiritual discernment "zeal for God;" but her course, as well as that of all in harmony with her, is contrary to the example of Christ. These persons have no genuine experience in the transforming influence of the Spirit of God.

How much better would have been the condition of this church today if the strong, self-righteous spirit of Sr. Graham had never entered it. "A little leaven leaveneth the whole lump." [Galatians 5:9.] Many are blinded by their pretensions to godliness, and they cannot see but that this class have the Spirit of God; but the Lord has no part in such an experience. If these poor, self-willed souls could be converted in heart and life, then the change in them would show to the world that the truth has a

transforming power. The fierce, self-sufficient, vindictive spirit would give place to meekness, gentleness, goodness, forbearance, kindness, and lowliness of mind.

Many of the church at Ligonier are yet in the bondage of Satan. They have never passed from death unto life; they have never felt the offensive character of sin. God has promised forgiveness to all who turn unto Him with hearty repentance and true faith. But those who have hitherto exerted the greatest influence in the church are strangers even to repentance. They have never known what a broken and contrite heart is. They are spiritually blind. While professedly accepting the truth, they have grasped a mere shadow and know nothing of the privileges and the liberty of the sons of God. Those who have become the children of God will give to the world some evidence of the fact. A change takes place in the disposition and character—a change from darkness to light, from the power of Satan to God. The apostle says to the Ephesians: “You hath He quickened, who were dead in trespasses and sins.” “God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together and made us sit together in heavenly places in Christ Jesus.” [Ephesians 2:1, 4-6.] But the class to whom I refer know nothing of such a change. They do not even comprehend the language. The child of God is easily distinguished from a presumptuous self-deceiver. The fruit of the Spirit is not a boisterous, noisy, boasting, self-confidence, but a humble joy that leads to the abasement of self.

Where the Spirit of God is, there is meekness, patience, gentleness, and long-suffering; there is a tenderness of soul, a mildness which savors of Christ. But these fruits are not manifested by the unconverted. The more real need there is for this class to humble themselves before God, the less sense they have of their real standing, and the more self-confidence they assume. The more they claim to be led by God, the more overbearing they are to all around them, the more incapable of receiving any reproof, the more impatient of contradiction; and the less they feel the need of counsel. Instead of being meek and gentle, easy to be entreated, full of mercy, love, and good fruits, they are exacting and tyrannical; instead of being swift to hear and slow to speak, they are slow to hear and swift to speak. They are unwilling to learn of any one. The temper is fiery and vehement. There is a set determination, a fierceness in the very looks and deportment. They speak and act as though they would take the work out of God’s hands and pass judgment themselves upon those whom they consider in the wrong.

A true disciple of Christ will seek to imitate the Pattern. His love will lead to perfect obedience. He will study to do the will of God on earth, as it is done in heaven. He whose heart is still defiled with sin cannot be zealous of good works; and is not careful to abstain from evil, is not vigilant and watchful over his own motives and conduct, is not jealous over his unruly tongue; he is not careful to deny self and lift the cross of Christ. These poor, deceived souls fail to keep the first four precepts of the decalogue, defining the duty of man to God, neither do they keep the last six commandments, defining the duty of man to his fellow men.

The fruits of the Spirit, ruling in the heart and controlling the life, are love, joy, peace, long-suffering, gentleness, bowels of mercies, and humbleness of mind. True believers walk after the Spirit, and the Spirit of God dwells in them. But there is a class in the church who are a living contradiction of the name Christian—a class that have ruled at home with a sharp, dictatorial, unchristian spirit. Their ideas and opinions must bear sway; their hearts are filled with selfishness; they are constantly

exalting self and finding fault with others who are better than themselves. They pass censure and harsh judgment upon others, while their own course appears right in their own eyes. They put their hands to a work which God has not given them, but leave undone the work He has left for them to do, which is to take heed to themselves lest any root of bitterness springing up trouble the church and defile it. They turn their eyes outward to watch lest the character of others should not be right, when their eyes should be turned inward to scan and criticize their own actions, testing their feelings and motives by the law of God, the only standard of right, and emptying from the heart love of self, envy, evil surmising, jealousy, malice, unkindness, and self-esteem. When they do this, they will not be climbing upon the judgment seat and pronouncing sentence upon others who are in God's sight better than they. The simple reason of all the difficulty is: their religious life is not well built, there is not underlying godliness based on Jesus Christ; and the first gale of temptation sweeps their foundation from under them. This has caused all the difficulties in the church.

Elders and deacons are chosen to have a care for the prosperity of the church; yet these leaders, especially in young churches, should not feel at liberty, on their own judgment and responsibility, to cut off offending members from the church; they are not invested with such authority. Many indulge a zeal like that of Jehu, and rashly venture to make decisions in matter of grave importance, while they themselves have no connection with God. They should humbly and earnestly seek wisdom from the one who has placed them in their position and should be very modest in assuming responsibilities. They should also lay the matter before the president of their conference and counsel with him. At some appointed time the subject should be patiently considered, and in the fear of God, with much humility and sorrow for the erring who are the purchase of the blood of Christ; with earnest, humble prayer, the proper officers should deal with the offenders. How different has been the course when, with self-assumed authority, and a hard, unfeeling spirit, accusations have been made and souls have been thrust out of the church of Christ.

The matter should be thoroughly investigated before any action is taken. Let such questions as the following be carefully considered: What is the charge brought against the erring? Has the law of God been wilfully transgressed? Has the offender been dishonest in his deal with his brethren or the world? Has he been guilty of licentious conduct? Has he been untruthful? Has he practiced deception? Has he been severe, overbearing, and abusive in his family, with his neighbors, his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness; of doubt, faultfinding, or talebearing? Has he talked of the faults of his brethren, magnifying their wrongs, and cherishing a spirit of bitterness toward them, thus endangering the prosperity and unity of the church?

All these points require careful consideration, but the next question is, What course has been pursued toward the erring? Has the Bible rule been followed to the letter? Read before the church the rules given them by their Captain, and let the question be asked, Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure by those whom God has placed in authority.

Those who constitute the active element in the church at Ligonier are the ones who should see their wrongs and be willing to confess them, or they should be disconnected from the church. Their spirits are strong and uncontrollable; if checked lightly today, they will rise in triumph tomorrow if they

have a chance. And they will gather about them those who cannot see and understand their spirit and who will oppose any influence that would check their movements.

There is always danger and trouble in any church which is composed mostly of family connections. This is the curse of the Ligonier church. Relatives who are unconsecrated sympathize with one another, and thus a sinful harmony exists among them. Jesus is united to His people by a love far greater and more enduring than ever bound together the hearts of human kindred; and this love, so deep, so unchanging, is a continual assurance of His faithfulness to support the weak, confirm the wavering, comfort the feeble-minded, and to bind up the bruises of the soul. Oh, wondrous love, that should lead the Saviour to yield up His honor, His glory, His royal throne and royal court, and for our sakes become poor, that we through His poverty might be made rich! In order to secure us to Himself, and insure our eternal salvation, He gave all that He had—His riches, His glory, and His own precious life. For us He endured the agony of the garden of Gethsemane, when the mysterious cup trembled in His hand, and His anguished soul cried out, “Father, if it be possible, let this cup pass from Me.” From His pale, quivering lips came this anguished prayer, and then the words of submission, “O My Father, if this cup may not pass away from Me except I drink it, Thy will be done.” [Matthew 26:39, 42.] An angel from heaven strengthened the royal Sufferer to tread His blood-stained path to Calvary, and to drink the cup of suffering to its very dregs. [Luke 22:43.] Oh, why was all this suffering, this ignominy, and torturing agony? It was that by this sacrifice of Himself His love might stand revealed, that He might woo men from the ways of sin. After man has cost so much, will He leave him now? Oh, no, no! He is faithful that has promised, His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. In Jesus we have an enduring, unchanging friend, and though all earthly prospects should fail, and every earthly friend prove treacherous, yet He is faithful still.

His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone; at every step, in tones of assurance, He bids us, “Follow Me.” “I will never leave nor forsake thee.” [Hebrews 13:5.] But this blessed assurance is given only on condition of our obedience and faithfulness to Him.

In view of the infinite price paid for man’s redemption, how dare any professing the name of Christ treat with indifference one of His little ones? How carefully should brethren and sisters in the church guard every word and action, lest they hurt the oil and the wine! How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ! How faithfully and earnestly should they labor to lift up the desponding, and the discouraged! How tenderly should they treat those who are trying to obey the truth and have no encouragement at home, who have constantly to breathe the atmosphere of unbelief and darkness!

In what contrast to the course of our Exemplar has been that pursued by Sister Graham and those connected with her? The reason is, they have not the Spirit of Christ. He does not dwell in them. Satan will in every conceivable manner obstruct the path of all who try to follow the Saviour, and when Christ’s professed friends allow themselves to tear down, to discourage, and destroy, they show that they are not of Christ, but of Satan, for his works they do. If a brother is supposed to err, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying supposed errors and faults. Much of this work is done in the Ligonier church, and the result is, the displeasure of God is upon those who do it, and Satan exults that he can weaken and annoy those

who might be strong in the Lord. The world sees their weakness, and judges this class and the truth they profess to love, by the fruits manifested in them.

“Lord, who shall abide in Thy tabernacle; who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” [Psalm 15:1-5.] Here the backbiter is excluded from abiding in the tabernacle of God and dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor cannot receive the approval of God.

How many ministers, while engaged in a good work in which souls are turning to God and to the truth, are called away, leaving the interest to wane and die while they go to settle some church trial among brethren who were wholly wrong themselves, and who had a contentious and overbearing spirit. While the members of the church are in the divided state of feeling, their hearts are hard and unimpressible. The efforts of the minister are like blows upon cold iron, and each party becomes more set in his own way than before. [If] the minister makes his home with some one family, others are sure to be jealous lest he shall receive impressions unfavorable to themselves. If he gives counsel, some will say, “There, such a one has been talking with him,” and his words have no weight with them. Thus their souls are armed with distrust and evil surmisings, and the minister is made the sport of their prejudices and jealousies. He generally leaves the matter much worse than he found it. The dye of prejudice has set the colors, and the impressions are almost indelible.

Had the minister utterly refused to listen to the colored, one-sided statements of any, had he given words of advice in accordance with the Bible rule, and said, like Nehemiah, “I am doing a great work, so that I cannot come down” [Nehemiah 6:3], that church would have been in a far better condition. This work of withdrawing men from their fields of labor has been repeated again and again in the progress of this cause. It is the device of the great adversary of souls to hinder the work of God. When souls that are upon the point of deciding in favor of the truth are thus left to unfavorable influences, they lose their interest, and it is very rarely that so powerful an impression can again be made upon them. Satan is ever seeking some device to call the minister from his field of labor at this critical point, that the results of his labors may be lost.

There are in the church unconsecrated, unconverted men and women who think more of maintaining their own dignity and their own opinions than they do of the salvation of their fellow creatures; and Satan works upon these to stir up difficulties that consume the time and labor of the minister, and many souls are lost as the result.

The minister also is placed in a most unenviable position; for, though he should decide ever so wisely, his decision must displease someone, and thus a party spirit is strengthened; when, had he refused to leave his work, his influence would have been preserved.

Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should enquire, “Have you strictly followed the injunction of your Saviour? Have you gone to the offender, and told him his faults between you and him alone? and has he refused to hear you? Have you carefully and

prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing in love for his soul?" If the Captain's orders, in the rules given for the erring, have been strictly followed, then an advance step is to be taken; tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by the church in cutting off the offending member if he does not repent. If these steps have not been taken, close the ear to their complaints, and thus refuse to take up a reproach against your neighbor. Listening to the reports of evil is taking up a reproach. If there were no brethren and sisters to do this, evil tongues would soon cease, for they would not find so fruitful a field in which to work in backbiting and devouring one another.

This has been the great sin in the church at Ligonier. Talebearing, gossiping ones have sought to find a stain upon the character of others, while they have neglected to purify their own souls from the defilement of sin. Thus have they opened the door of their hearts to Satan's temptations, and shut out the compassion, pity, and love of Christ. Instead of cherishing the spirit of the truth, they have been glorifying themselves. The language of their hearts is, We are rich, and increased with goods, and have need of nothing, while they are wretched and miserable and poor and blind and naked. The gold, which is love, they do not possess. Says the True Witness: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Revelation 3:18.] This is what the church in Ligonier wants, and what they must have, or it would have been better had they never been organized; for as they now stand, they are a curse to the truth they profess. They need to seek the white raiment, which is a pure and spotless character. Eyesalve they need, to see clearly their own defects, their lack of the grace and Spirit of God.

Some have cherished a strong, unyielding, self-sufficient spirit, that would never endure control or contradiction. This has ruled in the family, the neighborhood, and the church. It is this that is threatening to ruin the church at Ligonier. One, only one such individual if countenanced, will destroy the peace and unity of the entire church in any place, but when there are connected with such a person relatives near and distant, then the danger is increased in proportion to the number of connections and the amount of sympathy given.

The apostle Paul writes to Titus: "Set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." [Titus 1:5-7.]

It would be well for all our ministers to give heed to these words, and not to hurry men into office without due consideration, and much prayer that God would designate by His Holy Spirit whom He will accept.

Said the inspired apostle, "Lay hands suddenly on no man." [1 Timothy 5:22.] In Ligonier the work of organizing and ordaining elders was premature; the Bible rule was disregarded, and consequently a grievous trouble was brought upon the church. There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work—men who need to be converted, elevated, ennobled, and refined, before they can serve the cause of God in any capacity. The gospel net gathers both good and bad. It takes time for character to be developed, there must be time to learn what men really are. The family of one suggested for office should be considered.

Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influences? If he has no tact, wisdom, or power of godliness at home, in managing his own little family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will be far better to criticize the man before he is put into office than after; better to pray and counsel before taking the decisive step, than to labor to correct the consequences of a wrong move.

The leader at Wolf Lake has not the right qualifications to educate the members of the church to be workers. Tact and judgment have not been used to keep up a living interest in the work of God. Old habits have been dragged into the church. The leader is slow and tedious; he talks too much, and prays too long in public; he has not a living connection with God, which would give him a fresh experience.

The leaders of churches in every place should be earnest, full of zeal and unselfish interest, men of God, who can give the right mold to the work. They should make their requests to God in faith. They may devote all the time they wish to secret prayer, but in public they should make their prayers, and their testimonies also, short and to the point. Long, dry prayers, and long exhortations should be avoided. If the brethren and sisters would have something to say that will refresh and edify others, it must first be in their hearts. They must daily be connected with God, drawing their supplies from His exhaustless storehouse, and bringing therefrom things new and old. If their own souls have been vivified by the Spirit of God, they will cheer, strengthen, and encourage others; but if they have not drunk at the living fountain of salvation themselves, they will not know how to lead others there. God has precious souls in these churches who will, if they grow in grace and the knowledge of the truth, become ministers of righteousness to teach others the way of salvation.

The work of God has been hindered by unwise marriages. Satan will use every device in leading young men who might teach the truth to form marriage connections which will defeat the purpose of God. He will seek to lower the standard of spirituality and holiness, so that the church will not be a living, working church. Oh, how careful should those be who take a leading position in churches, that their lives and deportment shall not scatter from Christ instead of gathering with Him!

The necessity of experimental religion must be urged upon those who embrace the theory of the truth. Ministers must keep their own souls in the love of God, and then impress upon the people the necessity of an individual consecration, a personal conversion. All must obtain a living experience for themselves; they must have Christ enshrined in the heart, His Spirit controlling the affections, or their profession of faith is of no value and their condition will be even worse than if they had never embraced the truth.

If a man is unrefined, and dictatorial in his words and deportment at home, if he does not there manifest the Christian graces, he is not the man of God's choice to have any special influence in the church. Satan works through such men to destroy the people of the Lord. If a man cannot mold his own children, how can he mold, elevate, and instruct the church? Such arrangements should be made for the little companies embracing the truth as shall secure the prosperity of the church. One man may be appointed to lead for a week or a month, then another for a few weeks, and thus different persons may be enlisted in the work; and after a suitable trial, some one should be selected by the voice of the church to be the acknowledged leader, never, however, to be chosen for more than one year. Then another may be selected or the same one may be re-elected, if his service has

proved a blessing to the church. Many fail to exercise proper discernment in these important matters, where eternal interests are involved.

The same principle should be followed in selecting men for other responsible positions, as in the offices of the conferences. Untried men should not be elected as presidents of conferences.

Some who have accepted the truth, and who could be a blessing in the work of God, have been treated in a harsh, inconsiderate manner by men who occupy a leading position in the church. These leaders were too far from God themselves to understand their duty—with some have compassion, making a difference. They could not discern the great good which one person of intelligence and moral worth could do, if wholly consecrated to the work of God. Because they could not rule such a person, they would pursue a course toward him that would drive him from the truth.

Dr. Osborn has not manifested that meek and Christlike spirit which the Bible requires; but those who have condemned him have pursued a course far more objectionable in the sight of God, and they are accountable for the influence exerted upon the doctor by their unchristian conduct. The Judge of all the earth will enquire of these self-sufficient ones, Who hath required this at your hand? God calls upon Dr. Osborn to draw near to Him by faith and obedience. Divine grace can subdue, sanctify, and refine, rendering him an honor to the cause of Christ, a chosen vessel for the Master's use.

Some precious souls that could not justify the unchristian course pursued toward Dr. Osborn and others have been crowded until they have separated from the church. Others have been cut off for no cause except bitter enmity because they did not act in harmony with the wishes and ideas of the leaders. Such a spirit has taken possession of those leaders who have ever been determined to rule, that they have been controlled by Satan rather than by the Spirit of Christ. Some who have been deprived of the fellowship of the church were far more worthy of a place in it than are those who with their longer experience have been so overbearing and so anxious to drive out their brethren.

The unreasonable, unchristian course of men and women who had more zeal than knowledge or piety has displeased and dishonored God. He calls upon them to repent. Some have taken the position that those who use tobacco should be dealt with and turned out of the church at once; but with some who would engage in this work there are greater defilements of the soul-temple than tobacco can make. In all our experience for many years, not a case of this kind has been thus treated. We have borne for years with those in the slavery of habit, and unless there were some other cause for such action, we have not felt at liberty to deal with them or separate them from the church. We have prayed and labored with them, and in many cases have after a time succeeded in winning them fully. Those who did not reform became lax in other things, and gave up their efforts to overcome, so that offenses of a grievous character occurred that required action on the part of the church.

The responsibility of dealing with the cases last mentioned was not assumed by the resident elder or deacon, or by any member of the church. For months, and sometimes for years, the church waited patiently for wise counselors; and every move was made with the greatest caution. Hasty decisions in such cases show greater zeal than wisdom or spirituality. They reveal a self-sufficient, self-important, bigoted spirit, which will injure, and, if tolerated, ruin any church.

God loves the soul of Dr. Osborn. He is a man of noble spirit, and, if converted to God, he will do good. The Master has entrusted him with talents of influence and of means to advance the cause of truth and to lay up for himself a treasure in heaven. Not long hence he will be required to give an account of his stewardship. The Lord has claims upon this brother. He should render to God the things that are His. If he is faithful, many souls will be brought to a knowledge of the truth by his efforts to circulate the publications. He has a large circle of relatives and friends to whom he can give the light; and some will receive it. In the hand of God he may be an instrument to do much good.

But there are in the church narrow-minded, self-important, self-righteous persons who have not discerned this. They occupied a low level, and could not appreciate position or character. They were destitute of Christian courtesy. Although Dr. Osborn was in error in some things, he was nearer the kingdom of God than they. He is a man of intelligence, a man who loves the truth, and whose life has been one of usefulness. He should be treated with the respect due to his years, his position, and character. The course that has been pursued toward him is an offense to God. How many would be brought to Christ and the truth by such coarse, rough characters as the persons I have mentioned? They make the doctrines they hold repulsive to unbelievers, and thus drive them from the truth.

Men and women who had no connection with God themselves felt competent to instruct, reprove, and condemn those far above them in the scale of intelligence and moral worth. These things have caused Dr. Osborn to regard their conduct with contempt. Had a judicious course been pursued toward this man, he would have been a great help and blessing to the church. Those turbulent spirits need to turn their attention to themselves. It is their lack of the Spirit of God that leads them into their unquiet, censorious, condemning course.

God's care is over Dr. Osborn, and he will deal with him in a very different manner from that of his brethren. The doctor's habits are confirmed, his character is formed, and at his age it is a great work to accept the truth and to become transformed by it. This is not to be accomplished in a day; but the work is going forward, and if he will sit as a learner at the feet of Jesus, he will know Him whom to know aright is life eternal.

Although aware of the defiling nature and injurious effects of tobacco, the doctor has indulged in its use for many years. This is a habit which is annoying to him, and which God would have him overcome. In the name of Jesus, the mighty Conqueror, he can triumph over this defiling practice, and at last wear the victor's crown.

The doctor has not submitted, with a good grace, to the treatment he has received; he has been harsh, severe, and unyielding. Human nature would not endure dictation from those whose character and deportment contradicted their profession. The course of these persons was uncourteous and unreasonable. Passion and prejudice bore sway, and the spirit of truth and holiness was driven out. While they were willing that the Doctor's money should aid the church, many were not willing that he should have any voice in controlling its affairs. Those who have been thus forward and officious need to become acquainted with the dear Saviour; for they know Him not. He is the eternal guardian of justice. He can never be excluded from any transaction in which the rights of His followers are concerned. His hand is ever spread as a buckler over the humblest of His children, and none can harm them without smiting that hand.

Sister Graham, see that you smite not the hand that protects God's people; for it holds the sword of justice. Your course for years in the past has been opened before me, and though I tell it not here, you have a record which you will not wish to meet in the day of God. You are far from Christ; you have a combative, destructive spirit that is contrary to the spirit of the gospel. If you could see yourself as you appear in the sight of God, you would no longer pry into the faults of others or seek to correct their errors; for a lifework is before you to set your own heart in order. The history of your life, with all its unconfessed and unforgiven sins, has gone up to heaven. What excuse will you urge before God for these wrongs? Could you realize your defects, you would take up your neglected home duties, correct your own ways in the fear of God, and cherish a meek and lowly spirit. You must in your daily life give evidence of repentance and conversion, or at the last you will take up the sad lament, "The harvest is past, the summer is ended, and I am not saved." [Jeremiah 8:20.]

In your home there are precious souls whom your influence must affect. Deal with them in gentleness, kindly consideration, and love. Give them some evidence that Jesus is yours, that you have learned of Him. Reveal the Christlike side of your character, and not the repulsive, satanic side. Aim to reach the highest standard of moral integrity. Do not pet your daughter and indulge in harsh, selfish, unmotherly conduct toward your sons; but show that you love them all and desire to make them happy. This will do them more good than will all your religious teaching, and your censure and reproof. Practical godliness goes a great way in leading souls to Christ.

A cold, unsympathetic, unlovely spirit, a harsh, repulsive manner has become second nature with you. It has exerted its evil influence in molding the character of your children and is brought into the church to sow discord, malice, and strife there. That which you sow, you must also reap. Look at the seed crop which you have been sowing for years past, and then consider what will be the harvest. May God pity you!

You should not take any leading position in the church. Your only safe course is to search your own heart, try your motives by the Word of God, test your spirit, and see what is the influence of your words and actions. You need a thorough conversion. The transforming influence of the Spirit of God must be seen in your character and be manifested in your daily life.

Many are partaking of the spirit indulged by Sr. Graham—a driving, censorious, dictatorial spirit. Oh, I would that it might be banished from the hearts of all who profess the faith! But if this cannot be, then it is necessary, for the salvation of the remaining members, that all who stir up strife be separated from the church. If Sr. Graham's eyes could be turned within, and she could see how offensive to God is this spirit which passes for a Christian virtue, she would make determined efforts to sit at the feet of Jesus, and, like Mary, learn of the Master meekness and lowliness of heart. Instead of seeking to be a teacher, she would be a learner in the school of Christ.

The helpless sinner must cling to Christ as his only hope. If he lets go his hold for a moment, he imperils his own soul and the souls of others. Only in the exercise of living faith are we safe. But the commission of any known sin, the neglect of known duties at home or abroad will destroy faith and disconnect the soul from God.

Nothing is more offensive to God than a self-sufficient spirit. In the life of Peter is a sad lesson which should be a warning to all the professed followers of Christ. The Saviour had faithfully warned him of the approaching danger, but, self-confident and presumptuous, he asserted his constant fidelity and

zeal and declared himself willing to follow his Master to prison and to death. The test came for Peter when the storm burst upon the disciples by the humiliation of their Leader. Mournful are the words traced by the pen of inspiration: "Then all the disciples forsook Him and fled." [Matthew 26:56.] And the ardent, zealous, self-confident Peter repeatedly denied his Lord. He afterward bitterly repented; but this example should admonish all to beware of self-confidence and self-righteousness.

Mark the teachings of Christ upon humility and the care and tenderness which should be manifested for the souls of the flock: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter 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 depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offences cometh!" [Matthew 18:1-7.]

There may be in the church those who do not honor the cause of God, whose lives and characters reveal the deformity of sin. But we must bear long, even with these, remembering how Jesus bears with us; how sinful we have been, and how He loves us still. Christ paid an infinite price to redeem us from ruin and despair, and with hearts filled with gratitude to God, we should manifest toward others the same love, tenderness, and forbearance that we would have Him exercise toward us as sinful, erring mortals. While we need grace and mercy every moment, and forgiveness daily, how unbecoming for us to be so ready to criticize, censure, and condemn our brethren who are of like passions with ourselves. The reproof given by our Redeemer condemns all this. Such conduct is the result of self-esteem and self-exaltation; persons strive for the supremacy and become envious and jealous, lest others shall come in and fill a higher place than they themselves occupy. But the teachings of Christ on this point are clear and decided: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Verse 3.] We must constantly cherish meekness and humility, if we would possess the spirit of Christ.

The parable of the lost sheep is a forcible illustration of the Saviour's love for the erring. The Shepherd leaves the ninety and nine in the shelter of the fold, while He goes out to search for the one lost, perishing sheep; and when it is found, He places it upon His shoulder and returns with rejoicing. He did not find fault with the straying sheep; He did not say, "Let him go if he will;" but He went forth amid frost and sleet and tempest, to save the one that was lost. And He patiently continued His search until the object of His solicitude was found. Thus are we to treat the erring, wandering one. We should be ready to sacrifice our own ease and comfort when a soul for whom Christ died is in peril. Said Jesus, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." [Luke 15:7.] As joy was manifested at the recovery of the one lost sheep, so will exceeding joy and gratitude be manifested by the true servants of Christ when one soul is saved from death.

A reckless disregard for souls has been manifested by the church at Ligonier. Many cherish the spirit of the self-righteous Pharisees, who sought to be first in everything. They loved the uppermost rooms at feasts, and the chief seats in the synagogues; but they shut up the kingdom of heaven

against men, neither going in themselves, nor permitting others to enter. They for a pretense made long prayers, but secretly devoured widows' houses. They paid tithes of mint and anise and cumin, but neglected the weightier matters of the law—judgment, mercy, and the love of God. They appeared to love the truth and to be very zealous for the cause of God, while their hearts were unsubdued, unsanctified, and unhumbled, open to envy, jealousy, hatred, and malice.

Christ teaches all who believe on His name, that instead of seeking their own glory, they must humble themselves to bear the cross and to walk in His footsteps. He who would reform others must first reform himself. He must obtain the spirit of his Master and be willing, like Him, to suffer reproach and to practice self-denial. In comparison with the worth of one soul, the whole world sinks into insignificance. A desire to exercise authority, to lord it over God's heritage, will, if indulged, result in the loss of souls. Those who really love Jesus will seek to conform their own lives to the Pattern and will labor in His spirit for the salvation of others.

Persons are attracted by sympathy and love; and many may thus be won to the ranks of Christ and reform; but they cannot be forced or driven. Christian forbearance, candor, consideration, and courtesy toward all who do not see the truth as we do will exert a powerful influence for good. We must learn not to move too fast and require too much of those who are newly converted to the truth.

It is impossible to exert a right influence, unless the heart is in communion with God. Souls that are precious in the sight of God have been oppressed, censured, abused, and severed from the church; and the body of Christ is bleeding from these cruel wounds.

The most thrilling appeals may be made from the pulpit without effect; logic and eloquence may fail to move men to see and accept the truth; but meekness and piety exhibited in the daily life, in the right training and management of families, has a power which even disarms the infidel. It is the Word of God living in the heart, shining upon the countenance, expressed by the lips, and exemplified in the conduct.

The humble prayer of the lowly and contrite moves the arm of Omnipotence. In the prayer offered for His disciples just prior to His crucifixion, our Saviour said: John 17:15-23 quoted.

We profess to be the depositaries of God's law; we claim to have greater light and to aim at a higher standard than any other people upon the earth; therefore we should show greater perfection of character and more earnest devotion. A most solemn message has been entrusted to those who have received the light of truth. Our light should shine forth to brighten the pathway of those who are in darkness. As members of the visible church, and workers in the vineyard of the Lord, all professed Christians should do their utmost to preserve peace, harmony, and love in the church. Mark the prayer of Christ: "That they all may be one, as Thou, Father, art in Me, that they also may be one in Us, that the world may believe that Thou hast sent Me." [Verse 21.] The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings can neither withstand nor controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backbiting, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and

enmity with one another. Satan is the great accuser of the brethren, and all who engage in this work are enlisted in his service.

We profess to have more truth than other denominations, yet if this does not lead to greater consecration, and purer and holier lives, of what benefit is the truth to us? It would be better for us never to have seen the light of truth than to profess to accept it and not be sanctified through it.

In order to determine how important are the interests involved in the conversion of a soul from error to truth, we must appreciate the value of immortality; we must realize how terrible are the pains of the second death; we must comprehend the honor and glory awaiting the ransomed, and understand what it is to live in the presence of Him who died that He might elevate and ennoble man and give to the overcomer a royal diadem.

The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart-yearnings for souls that might have been lost had he neglected his duty or become weary in well-doing.

Ms 2, 1878

Sermon/The Duties and Dangers of Our Time

Battle Creek, Michigan

August 25, 1878

Sermon (excerpts only), delivered by Mrs. E. G. White in the "Mammoth Tent" at Battle Creek, Michigan, Sunday eve, August 25, 1878. Reported by the Battle Creek Reporting Club.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew 7:21-27.

Here Christ was evidently without enclosed walls. Many were following Him and He was teaching as He walked. He walked by the riverside, by the lake. As He was passing on His way, He sought to bind up His lessons of divine instruction by the objects before Him, that as the people should look upon these things, they might ever bear in mind the lessons which He had illustrated by them.

Here, as He passes along, He sees a man building a house upon a rock that is apparently inaccessible. It seems to the disciples as they pass along that it is impossible to climb the steep to the rock upon

which that house is being built. They are making remarks in reference to it. Some were speaking their thoughts, while others kept them to themselves; but Christ, who readeth the heart, understood what was in their hearts.

That house built upon a rock seemed to the disciples and those following Christ the greatest inconsistency. Here were beautiful building places all around them. It was so easy to build where the house would be accessible. It would be so much more pleasant to build upon the level ground. But here was a house being erected where the inmates would have to climb to reach it, and it would not be an easy thing to gain access to this house. While the disciples were making their remarks, Christ illustrates the kingdom of heaven by the man who was building his house upon the rock.

“Whosoever heareth these sayings of Mine, and doeth them.” [Verse 24.] Then there is such a thing as hearing without its doing those that hear any good. And why? Because they are hearers of the Word and not doers of the [Word]. But He represents the hearer and doer of the Word by that man who is building his house upon a rock. The storm may come, the tempest may beat upon that house, and it falls not because it is built upon a rock.

As He is passing along and conversing, lo, the buildings are going up—to the admiration of the disciples, just where they thought they would build—upon the level, pleasant ground, easy of access. Beautiful flowers are springing up around them to delight the eye, and it all looks very desirable. Then a little farther, in the very same position, they come to the debris and ruins of buildings which were in a similar location to those which were being erected nearer to the water’s edge, upon the level plain.

Pointing to those who are erecting their buildings here, Christ says, “Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man.” The structure was apparently faultless and very attractive, the location to all appearances right; but here, says Christ, he shall be likened to a “foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew”—passing right along giving His lessons—“and beat upon that house”—and here is the debris—“and it fell; and great was the fall of it.” [Verses 26, 27.]

Thus those who hear and do not accept the truths which are spoken to men—the truth of God which had been brought to them by the prophets, which had been preached to them by the apostles, which Christ had been presenting to them in His teachings—are represented by the man “which built his house upon the sands; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.” [Verses 26, 27.] Why? It was built upon sliding sand. This is just the same thing which is represented here. “Not everyone that sayeth unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.” [Verse 21.] How much, I ask you, is profession worth without representing Jesus Christ in the life and in the character?

Ms 3, 1878

Camp Meeting at Plano, Texas, and Illness in McDearmon Family

November 1878

The camp meeting at Plano commenced the twelfth of November. We did not get upon the ground until the night of the thirteenth. We accompanied our daughter Emma to her parents. We had twelve miles to go from Dallas. The sun went down after we had traveled a few miles, but the moon arose, making it almost as light as day. We felt sad indeed as we met Brother McDearmon's family, to see the ravages disease had made. We had not met them for about three years.

About twenty years ago, on our first visit to Wright, Mich., we became acquainted with the family of Brother McDearmon. We ever found him true to the cause of God—always knew where to find Brother and Sister McDearmon. Both were in feeble health, but accepting health reform has proved a blessing to the entire family. Both Brother and Sister McDearmon were predisposed to consumption. To avoid the cold winters he moved with his family to Texas. They both improved in health and in this mild climate seemed to be overcoming their lung difficulties. Sister McDearmon not only cared for her family, but collected the children together and taught school. Her labors were appreciated even by unbelievers.

The last winter it rained almost constantly, and as the result the very hot weather caused malaria, and their noble boy, John McDearmon, aged 19 years, was attacked with fever. He lived only a few weeks. He had been an obedient, affectionate, faithful son, the comfort and dependence of his parents. Could he have had the advantages of the sanitarium, his life might possibly have been spared. John had never fully identified himself with the people of God, but had attended the Sabbath school and kept the Sabbath, and had been a praying boy. His mind was undimmed, and although a great sufferer, he sought the Lord with his whole heart and found Him. He had the assurance that Jesus had pardoned his sins and the peace of Christ rested upon him. He pleaded earnestly with his eldest brother and his sister to seek God and devote their lives to Him. He died in Jesus.

While this wound was still fresh, Sister McDearmon came down with fever brought on through weary watching and anxious care and heartache at their great loss. There were none to care for them, to watch with them, and share their grief and affliction. They literally bore it almost entirely alone. A telegram was sent to their children in Oakland, California, that the beloved son and brother was dead. Next came over the wires the sad intelligence that the mother lay at the point of death. The daughter Emma felt that she must hasten to her afflicted parents. Our children consulted their mother. I could not advise such a step. The daughter's hold on life was frail. It would be very dangerous for her to change from the cool climate of Oakland, California, to journey one week in uncertainty, in the heat and dust, then have to endure the trying heat of Texas, which was bringing down those who had become accustomed to the climate. We could not consent for Emma to run the risk.

We made the case a special subject of prayer. We believed that God would as readily hear us pray thousands of miles separated from the subject of our prayer as if we were close beside her bedside. Our hearts were humbled before God, and we exercised faith and received the evidence that the hand of the Mighty Healer was reached down to save and lift up this suffering daughter of Abraham. I told our children that it seemed very clearly presented to me that Sister McDearmon would not die, but live. She would not be strong at once, but she would gradually recover. We made this case a special subject of prayer for days, always with the assurance she would live.

The fever attacked the daughter next, and then the eldest son. Brother McDearmon for a time was the only one to wait upon his distressed family. Everything of temporal matters was necessarily neglected. These afflicted ones suffered for want of care or a cooling drink. The mother, who needed herself the tenderest care, was compelled to wait upon the sick, giving them the very best care she could in her feebleness. Brother McDearmon at length came down. Those of like faith were some of them sick, and those who were not sick did not offer their services in the suffering need, but, like the priest and Levite, passed by on the other side, fearing some burden would fall upon them. The eldest daughter had several relapses because she was compelled to leave her sickbed and do something for the other suffering ones. Could these have had proper care, much suffering might have been prevented.

Sister McDearmon, ever unselfish, ever faithful and ready to wait upon the sick and relieve their suffering and weep with them that weep and rejoice with them that rejoice, must bear her burden alone in her suffering and feebleness. The sick lay and suffered for kindly care, for sympathy, for helpful hands when so much needed. But God did not forsake His afflicted ones. These precious, faithful children of God were not left alone. Angels of God kept faithful vigils, and one after another they were able to arise from their beds of suffering. They had been unable to purchase or cook suitable food to sustain nature. They were greatly reduced in strength. Thus we found them.

Our coming was timely. Joy at meeting their daughter and friends who could sympathize with them seemed to be like cold water to a thirsty soul. It seemed to them to be too great a blessing for them to have. We united our prayers at the throne of grace, and the Lord seemed to be very nigh us. We left our friends improved in health and of much better courage than when we found them. It seems a sad neglect on the part of the brethren to be so thoroughly wrapped up in worldly matters or selfish interest and leave the afflicted ones close by their doors to suffer for the attention they might give them if they were so disposed.

Christ has passed judgment upon such. He says, "I was an hungred, and ye gave Me no meat; ... I was ... naked and ye clothed Me not; sick, and in prison, and ye visited Me not." The answer comes back, "When saw we Thee thus and administered not unto Thee?" Said Christ, "Inasmuch as ye have not done it unto one of the least of these My servants, ye have not done it unto Me." [Matthew 25:42-45.] Thus Christ shows that He identifies His interest with suffering humanity. A neglect of the duties due to suffering humanity whom Christ calls His brethren is a neglect of Himself in the person of His saints. Many seem willing to do some great work for the Master, but when He places directly before them work to do in the common duties of life, they will not accept it, but call for some greater work. Would they bear these lessor responsibilities, be faithful in that which is least, they would then evidence that they were qualified for higher trusts.

God proves our faith and our profession of desire to work for Him by placing before us some one of His suffering children to test our willingness and zeal. And if we fail to take the work He gives us, we neglect the very opportunities which we need to give us a valuable experience and bring us in close sympathy with Jesus Christ. Selfishness will not dwell in the heart of a Christian. Wherever self-love and selfishness reign, Christ is not. There are many who make high profession who are not on the Lord's side at all, but on the side of the enemy. "By their fruits ye shall know them." [Matthew 7:20.]

The camp meeting at Plano commenced Monday night. We did not come upon the ground until Wednesday night. Our daughter Emma White accompanied us to care for us. We found a very good

encampment; several tents and board shanties were erected. We found a tent prepared for us with board floor, and carpeted, provided with bedsteads, tables, chairs, and stove. Nothing was wanting to make us comfortable. Our friends who had recently embraced the truth at Plano had anticipated our wants and liberally supplied them in the furnishing of our tent.

Thursday I spoke to the people with great freedom upon the beatitudes in the sermon given upon the Mount. The people listened with the deepest interest. They were hungry and thirsty for the bread and water of life. After speaking, I invited all who had not the evidence of their acceptance with God, all who were backslidden from God, and those who wished to leave a life of sin and be Christians to come forward. Seventy-five promptly responded. And then it melted my heart to hear the touching testimonies borne with choked utterances, many confessing their sins, others their indulgence of tobacco, and entreating the prayers of God's people that strength would be given them to overcome. One man arose and stated that he had used tobacco for eighteen years and was a drinking man, but the truth presented to them by Brother Kilgore had attracted them, they were next convicted and embraced it, then commenced the sanctifying influence of the truth on the heart and life. He saw that his habits were not in harmony with the pure and holy truth. He had given up his tobacco and his intemperance and had overcome these habits and could triumph in God. He said that those who were acquainted with him could now see in his case what the truth of God could do for a man who accepted it and sought to harmonize with it. He said, "It has wrought a great change in me."

Testimonies were borne that the truth of God had the effect upon them to cause them to overcome their appetite for tobacco and other bad habits. Some confessed they were in conflict yet with the power of appetite, but they were determined to leave off every habit not in harmony with the precious truth.

One brother said he had not attended a meeting or heard a discourse for three years. Nine families came from Peoria, one hundred miles, by private conveyance, to attend this meeting. There were three families joined them who came nearly one hundred miles at this season of the year. We offered up our earnest prayer to God for those who had presented themselves for prayer, and the Lord blessed us with His Spirit and grace. The place where we were assembled seemed to be indeed holy ground. Friday three discourses were given, Elder Haskell addressing the people in the morning, myself in the afternoon, my husband in the evening.

At the commencement of the Sabbath all assembled under the tent to wait for the coming in of the sacred time. This was a very precious meeting. Sabbath day, November 16, Elder Haskell, my husband, and myself spoke to the people. After speaking to the people for one hour and a half, we invited them forward again, and about sixty responded. This meeting was of great interest. The testimonies borne were of deep interest. The blessing of God rested upon us in answer to prayer, and many bore testimony that the Lord had blessed them in that very meeting. Every token of the blessing of God should be highly prized; and when His light does indeed shine upon us, we should show gratitude to our heavenly Father by acknowledging the blessing of God.

Ms 4, 1878

Visit to Oregon State Prison

E. G. White Visit to Oregon State Prison

I was right in the midst of a stateroom. The mate would walk back and forth, and the captain would follow him, and then one would cry out, "Mother, O mother." Then they would spue. ... Then another would swear. ... And the mate would say, "How is it, captain?" and he would cry out, "It rides high."

I lay at or near a post, and I had that tight sack on me, and it was so tight that it seemed as though I could not breathe. When the vessel would pitch, I would strike my head against the side of that post, until it seemed as though it would kill me. I thought when I got off that boat I was ruined for life. My head felt so bad. And when I got off the boat, when I walked up through the streets, it seemed to me as though I was still on the boat, and I would step so high that people must have thought I was drunk. I said to Elder Van Horn, "I will not go on the street again."

(Marian to W. C. White:) "How wide did you say those rafts were?" I have seen rafts over 120 feet wide. They looked just like a floating township.

It was on the 4th of July that I sat upon the platform [in Salem, Oregon] with quite a number of prominent men. I did not go up the river that night because they said that it was not safe on account of Indians. Just at the entrance to the campground was a large tree, and they told us that that tree had been the place of the Indians' burying ground. Here they would lay their dead until they could take them away to some other spot. That camp meeting was a large one. It was the first one they had ever had and the representatives of the church were there.

Visit to State Prison, Salem, Oregon

It was a very interesting meeting, that was. What kind of a chapel room was it? It was a very pleasant room. We entered, and then there was a great iron gate behind us. We stopped awhile in the superintendent's house. At the right hand of me was where the prisoners came out. Was the room like an ordinary meetinghouse? Yes. All the prisoners had their hymn books with them. These men were of fine appearance. There were doctors, ministers, and lawyers among them. And there were one or two of them that had been mayors.

I went on and I told them what a man might be if he would try. How that he could be almost anything—a little lower than the angels. God had given us these commandments that we might obey them. I told them what it cost to sow wild oats—that they were now reaping their harvest. There was one man of whom they told me. He was the hardest man to control. They said that he did not believe anything in the Bible. When any one would come to speak to the prisoners, he would sit there and make faces. Well, he sat there and he began. I saw the motions. He would twist around, and then he would pull out his handkerchief. Finally down went his face, and he buried it in his hands, and he did not raise it again. The superintendent said to me, "That beats anything that I have ever seen." When we sang the tears rolled down his face. The superintendent said to me, "Come again, come again."

Right before me sat a feeble-looking woman about fifty years of age. Right by her side sat a younger woman, the daughter of the other. The mother came there to see her son and her brother, and to

try to get a reprieve for them. These young men were sentenced for joining in a stage robbery. They were educated men, but they had gone up to Oregon and got into wild company, and they had drunk wine and lost their senses. Seven years was their term of imprisonment. The women were trying to get them both out, but the young man said to the mother, "Don't try to get me out, but try to get uncle out. I can stand it to serve out the term, but it will kill him."

This young man said to me, "If I had heard that sermon before I committed that crime, I would not have done it and would not have been here. I never had such things as these placed before my mind."

I was very free. Sister Jordan was provoked. "To think you should talk that way to these prisoners," she said, "and not talk the same things to the churches. It should be talked to the churches, and here you are talking it to the prisoners." I said to her, "Do you begrudge these few crumbs that fall from the master's table?" "Yes, I do," she said. "I do. You have never talked like that at any of the camp meetings."

After we got through we had to stop there until every prisoner had gone into his cell. After they had gone out, they stood and looked through the bars at me, so earnestly.

Afterwards I saw the judge on the boat, and I fell into conversation with him. I did not know that he was a judge at all. I told him what had taken place, and I said to him that the mother had some hope of getting him out, that she thought that the sentence was unjust and that she could get him out on that ground.

"I guess not," he said, "I was the judge that sentenced them; I guess not. The case was as clear a case as I ever saw." We sat down and talked of several things.

Ms 5, 1878

Diary, October and November 1878

October 23 - November 3, 1878

Labors in Kansas Camp-Meetings

October 23, 1878

We left Battle Creek Wednesday, October 23. Found Brother Armstrong waiting for us [in Chicago (?)]. Took a streetcar after walking a quarter of a mile with our baggage. We rode about five miles to the home of Brother Armstrong. We found a cheerful fire in the sitting room. This was our sleeping room. After social conversation, we had a season of prayer and retired, feeling we were blessed indeed.

Thursday, October 24, 1878

Thursday morning. Rested well through the night. Awakened with feelings of gratitude for the favors received, and the blessings of God with which He has abundantly supplied us. My heart goes out to God in prayer for His guidance and His grace.

We met Elder Butler and Elder Andrews' mother in the Chicago depot. Elder Butler was on his way to Battle Creek. He assisted us in rechecking baggage and in moving baggage to sleeping car. Brother Armstrong's daughter was very attentive, accompanying us to depot and interesting herself in our being properly arranged in the car.

October 25, 1878

On the cars. Rested well last night. We had our window open and gave our lungs food. The cars were very hot, and no ventilation was allowed from the ventilator above. This morning there is a great complaint of faintness and languor when no effort is made to give us fresh air. There are thirty who have passed the night in a closed car. Emanations from the bodies and exhalations from the lungs have poisoned the air, yet no windows except mine have been raised to let in the rich blessing heaven has provided in fresh, pure air. Must the health and life of travelers be imperiled by being left to the control of ignorant porters and one or two sick passengers? We will have air from outside. We will not endanger health and life because of the ignorance of porters.

We changed cars at Kansas City. The porter put us in the wrong car, and we were obliged to pay six dollars for our passage over the road. When we arrived at Topeka, we met Brother Miller, a stranger to us, but he had a printed notice pinned upon his coat—"Camp meeting." We made ourselves acquainted and were soon preparing to step on board his carriage. In my great weariness and hurry, I left my velvet sacque. The depot was crowded and I overlooked it. I did not discover my loss until we had gone about five miles. At first I was much troubled, but I fought with my feelings until I had them under control and the conflict was ended and peace took the place of regret and unhappiness.

We rode twelve miles over the broad prairie. It was keen cold. We became thoroughly chilled, for we had not even a lap robe or buffalo [robe] to cover our feet and limbs. When we arrived on the ground, we found a small board tent made for us, furnished with bed, table, and stove, and having floor with carpet on it. We were made very comfortable. We felt thankful in our hearts to our dear friends for this thoughtful care and tenderness of us. A crock was brought with a very fine chrysanthemum in full bloom. We rested and slept well that night.

Brother Haskell spoke in the evening. There were seventeen tents upon the ground beside the large congregational tent. We had two stoves in the large tent. Brother Rosso [?] was very diligently employed in furnishing the stoves with wood.

Many things can be done to improve the situation. When exposed to inconvenience and positive danger, we must positively relieve the situation according to our best judgment, if possible, by painstaking, thoughtful preventives, that health and life be not endangered. The Lord Jesus would have the lives of rich and poor preserved, that human beings may be helped by one another, and that the same spirit which He came to the world to bring to mortals may be cultivated and strengthened in one another. He came to be our example, that not one means shall be left unused that should be exercised to improve conditions by the helping of one another.

Sabbath, October 26, 1878

[Richland, Kansas,]

We found this morning that we were in camp in the midst of a snowstorm. The air was piercing cold, yet not a meeting was dropped out. The large tent was open in many places, and quite uncomfortable, yet all seemed cheerful. There was no complaint, no murmuring, but the people were eager to hear the Word of life. Cold and inconvenience were forgotten, and they rose above discomfort and listened as for their lives. One inch of snow lies on the ground and it is bitter cold. We felt great freedom in addressing the people. Two more meetings were held on the Sabbath. Brother Haskell spoke twice.

Oh, that we might have the warmth of the Holy Spirit of our Saviour, just here amid cold and inconvenience! Now is the time that ingenuity must be exercised to benefit each other. No selfish exclusion should be revealed, but we should make all the sunshine possible to reflect upon suffering ones. Shivering we may be unable to restrain, for the flesh is weak; but we can and must speak cheering words. As Christ's representatives we have no seeds to sow to increase unhappiness.

Sunday, October 27, 1878

[Richland, Kansas,]

The snow is now fast disappearing. It is clear and very pleasant. We had quite a good congregation of outsiders, for this is an isolated place. I spoke in the afternoon. Brother Haskell spoke four times. We had the best of attention and the presence of Christ.

Monday, October 28, 1878

[Richland, Kansas,]

I spoke in the tent, commencing at nine o'clock. After speaking one hour I called the people forward. About forty responded. Some came forward who greatly desired to be more thoroughly imbued with the Spirit of God. Some had backslidden from God, and some members of other churches were convinced of the truth and were commencing to keep the Sabbath for the first time. Some were taking their position for the first time as Christians.

This was a very important, impressive meeting. Many testimonies were borne from softened and subdued hearts. One lad of about eleven years spoke with modesty and without excitement, saying he loved Jesus and had been blessed that day. The face of this lad shone with the blessing of God. How I wished that not only his face, but the faces of all in the congregation who were thus speaking were shining with the glory of God upon them. We need much more simplicity and fervency, that we may be a blessing to others. Prayer was offered. The Lord Jesus seemed to come near to bless, and many testimonies were afterwards borne that the Lord had blessed them and the peace and joy of Christ was in their hearts. Candidates were examined for baptism, and seven were baptized. This was a solemn ordinance.

In the evening we had a most interesting meeting. It commenced at five o'clock and did not close till half-past eight. I spoke to the people under the power and Spirit of God. And thus closed our last meeting. It had been a feast to all assembled. They felt more than satisfied and were returning to their homes with their hearts greatly strengthened and blessed, to carry out in their lives the practical truths that had been brought home to their consciences. Thanksgiving was entirely proper.

October 29, 1878

I rose early and commenced writing an article reporting the meeting to send off to the Review and Herald. It is ten o'clock. We rode twelve miles to Topeka. After some hours we had everything arranged and stepped on cars for Emporium, where we changed cars. Here we waited one hour and then took cars for Parsons. Here we tarried overnight at hotel.

Wednesday, October 30, 1878

Rested well. Rose early and wrote article for The Signs of the Times and sent it off before we stepped on board the cars at half-past seven. We then rode nine miles in caboose freight train to Labette. We ate our breakfast on the cars. We found team waiting for our baggage and spring wagon for us. We rode seven miles to Brother Clinger's [?]. Here we found a good home among good people till we had a tent prepared on the campground. We wrote many pages. It was exceedingly windy.

Thursday, October 31, 1878

Rested well and spent the day in writing important matter to Battle Creek.

November 1, 1878

[Sherman City, Kansas,]

Again devoted the forenoon to writing. My husband came, accompanied by Elder Bourdeau. After dining we went to the grounds. I spoke in the afternoon with great freedom. The Lord blessed me. The people have seemed even more hungry than upon the Richland campground. We had a meeting at the commencement of the Sabbath. Elder Haskell spoke, also my husband and Elder Bourdeau. Many others all bore excellent testimonies. Our meeting did not close till the evening. At seven o'clock Elder Bourdeau spoke upon Redemption. My husband spoke again about fifteen minutes, and this closed the Friday meeting.

Sabbath, November 2, 1878

[Sherman City, Kansas,]

We rested and slept well last night in the tent. Took breakfast in our tent. We had a prayer meeting this morning. Many good, spirited testimonies were given. One man stated that this was the first meeting of Seventh-day Adventists he had attended for one year. He thought this was a wonderful meeting. One young lady bore testimony of her anxiety to put away all defects of character and live right with God. She expressed her great anxiety to attend this meeting. I heard she and her mother walked six miles to obtain this privilege. Elder Bourdeau spoke appropriate words. I spoke about ten minutes.

My husband spoke in the forenoon meeting with freedom and clearness from Revelation 14. His subject was, "The Testimony of Jesus Is the Spirit of Prophecy." [Chapter 19:10.] He talked two hours lacking one quarter of an hour. Elder Haskell spoke in the afternoon upon making a covenant with God by sacrifice. Psalm 50:5. In the evening I spoke to a crowded tent on Christ's riding into Jerusalem and the barren fig tree. The very best of attention was given. The people seemed to have ears to hear, and many had hearts to receive the words spoken.

The people here seem highly gratified with the meetings. The Methodists who have heard Blanchard's tirade against us say they have misrepresented Mrs. White, for the Spirit of God is in her testimony. The prejudice of the people because of false reports is fast passing away, and they state that they have been deceived by misstatements.

Sunday, November 3, 1878

[Sherman City, Kansas,]

We went to bed cold and could not get warm for more than an hour. Rested well most of the night. It is clear and cold this morning. Our stove does not warm the tent. We were so cold we could hardly handle knives and forks to eat our food. Walked out about a quarter of a mile. Emma came from Brother Chyer's [?]. Had prayer in tent.

Sunday, November 3

It is a beautiful day. It seems like summer. Elder Haskell had a business meeting. Elder White preached upon the reasons of our faith. He spoke about two hours. The audience from the outside was good. In the afternoon I spoke to a tent full of people upon Christian temperance.

Ms 6, 1878

Testimony to the Oakland Church

1878

I was shown that God would work for His people upon the Pacific Coast if they would come nigh to Him by living faith. But those who profess the truth must not flatter themselves that the work will go forward prosperously, even if they do not manifest a personal interest in it, and do not do all in their power, with their influence and their means, to aid in its advancement. God has greatly honored you in Oakland, in placing in your midst the publishing house, which gives character to the truth and work upon the Pacific Coast.

There has been, with some, no special interest to do their best to make the advancement of the truth, in connection with the publishing house, a success. Their own selfish interest has come in first, and their acquisitiveness and covetousness have amounted to idolatry. Any enterprise connected with the work of God, which called for an outlay of means, was seen by some in California to be met with murmurings and complaints of the expense incurred. Their money is their idol, and they hold it with a miser's grasp. Such will have an account to settle by and by, with the Master who made them His stewards of means for the very purpose of advancing the cause of God in every line that is required for the success of the work. They have seen again and again where the cause of God might be benefited with their means just in an emergency, but, like the man with the one talent, they were so afraid that they went and hid it in the earth, for fear there would be some call for their means.

These selfish ones hide their Lord's money in the world. Some entrust it to sharpers, risking the chance of losing it altogether, rather than to let the cause of God be benefited by its use, but they seldom feel that they must render to God an account of thus robbing His treasury. As the man was dealt with who hid his talent away in the earth, so will be their retribution. "Thou oughtest to have put My money (not yours) to the exchangers, and then at My coming I should have received Mine

own with usury.” Matthew 25:27. That money wisely handled, invested in the work of the Lord, would have the blessing of God attending it and marked would have been the results. Our Saviour has presented before us this forcible illustration of that unfaithful steward that we may be benefited by the lesson and not repeat the mistake of the man who hid his talent that God might not be benefited with its use. Matthew 25:24-36.

Short-sighted mortals do not comprehend the advantages and privileges which God has given them in locating the house of publication in their midst. God asks of you who profess to believe the truth in California to be wholly consecrated, to become meek and lowly of heart and life. Put away your selfishness, and learn diligently and cheerfully the lessons of God’s providence now before you. Have you faith in God? Although you cannot see what the result will be in all matters connected with the cause and work of God, you must reveal your faith and advance, and by and by the vail will be lifted and you will learn how much God was doing for His people and for His own glory. While you were sometimes fearful and trembling and discouraged, the Lord was working out His own purposes in His own time and in His own way.

He has pledged Himself that if you will be children of obedience and faith, you shall never want for any good thing. He has given you assurance that He cares for you with more than an earthly parent’s love. He has declared in His Word that “no good thing will He withhold from them that walk uprightly.” [Psalm 84:11.] We may ask infinite blessings of Him without fear that His bounty will ever be exhausted.

After God has given us such expression of His love, we should show that we respond to that love, by self-denial and self-sacrifice for His dear sake, to advance His cause in the earth. You will be called to help the work and establish the work in other places; therefore guard the outlay of your means.

God has planted on your coast in California a bright, shining light, the publishing house, which, in the great and beautiful city of Oakland, is to stand as a witness for Him amid the moral darkness of error, shedding its bright rays in the publication of truth to be sent to all parts of the world, heralding the third angel’s message, the commandments of God, and the testimony of Jesus Christ.

I was shown your attitude—that this blessing is not appreciated. God in His providence established the publishing house to be a witness, a light, a reprover of superstition, error, and sin. It is a continual preacher. Those who are unacquainted with our faith, as they pass in large numbers to the churches on the first day of the week, see the spacious building and hear the groaning of the press as it rolls off its sheets of precious truth. At once the inquiry arises, What does this mean? Are these Jews? Do they work on Sunday? What kind of an office is this? They are curious to learn something of this people and their faith. Thus the minds of many are directed to the truth. On the Sabbath, the seventh day, they pass the building, and all is silent. Some who have business to transact try to enter, but the doors are bolted. In the windows they see a notice: “No business done in this office upon the seventh day, which is the Sabbath of the Lord thy God.” Here is a sermon to arouse the conscience and call attention to the fourth commandment just as it reads:

“Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and

rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

Truth must be made prominent to arrest the attention of the people in these large cities. The printing house cannot be overlooked. Inquiries bring forth facts of truth for future study. As the people become acquainted with the business done in the printing house, they see that these people are not novices. They should have reason to consider them men of moral worth, who know what they are about. This elevates the truth in their estimation. The seeds of truth are being sown in hearts and will spring up and bear fruit sometimes after many days. The Pacific Press office is a power in the city of Oakland, although it is not appreciated by those who should see it as the wonderful work of God and should sustain it with their money, their personal influence, and their prayers.

God has stationed in your midst another faithful sentinel for the truth. In a prominent position stands the Seventh-day Adventist Church, a building of tasteful appearance, yet humble proportions, with large and costly churches looming up around it. On the seventh day a little company repairs to this building to worship the Lord of the Sabbath, who placed His sanctity and blessing on this day and hallowed it as the one upon which He had rested. People are constantly passing, and as they hear the songs of praise and the sound of prayer, they are curious to know what all this means. All is bustle and confusion in the streets, in the stores and market-places; more business is done on the last day of the week than on the other six; but here is a people out of harmony with the world, leaving their business and cares, and repairing to the tabernacle to worship God. Curiosity turns the steps of many into this chapel. They are anxious to hear what this people believe, and seed is sown, which will produce fruit in some hearts. That church and congregation bear their weekly testimony to the city of Oakland that the seventh day is the Sabbath of the Lord our God. Here is a testimony borne to the world that God has a people upon the earth who keep His original Sabbath, instituted in Eden.

Many inquiries are made in reference to this people, who are so different from all the rest of the world. The answer is given by unbelievers—by some with candor and by others with ridicule—"These people keep the seventh day, the old Jewish Sabbath." But these words impress the mind, and some are led to a careful reading of the fourth commandment and to serious reflection. Custom is strong and the love of popular opinion so great that they do not have strength to obey the convictions of conscience; nevertheless, they have been warned. Lectures given upon the prophecies bring those who will hear down step by step, until they are made to see and feel the power of the truth. But as in Christ's day, when the truth fell from His lips, many are charmed with the beauty and harmony of truth; but they love their old habits and the favor of the world too well to obey. Yet this does not change the fact that they were enlightened and warned.

Should the people of God, who have the precious, sacred truth for these last days, and the most solemn message ever entrusted to man, be so hidden that the world will know nothing about them? Should they seclude themselves in some out-of-the-way hall or building which would be a disgrace to our faith? This would be hiding the most precious light of truth under a bushel or under a bed; yet many who have been blessed with the knowledge of the truth are content to do this. They reason that this is a mark of their humility, but in some cases it bears greater evidence of being narrow-minded and of their stinginess.

The Saviour of the world said, "Ye are the light of the world. A city that is set on a hill cannot be hid." "Let your light so shine before men (not hidden away in some corner as though afraid men would see it), that they may see your good works, and glorify your Father which is in heaven." Matthew 5:14, 16. The light is to shine before men, to be brought to their notice, and to attract them that they may see it.

The Seventh-day Adventist Church, standing amid other churches, is silent on the first day of the week, showing that its workers do not revere the day instituted by the man of sin, who thought to change times and laws. God's truthful witness testifies against the Sunday worshipers. God has ordained that just such witnesses shall bear the warning message to the city of Oakland and to the world. The church and the printing house at Oakland are institutions that He will not be ashamed to own, that the Lord will honor if they will make Him their entire dependence.

These witnesses of God should be of such a character as to show that they have truth of vital importance, and that those connected with them have an important work to do. The buildings are none too good. They should not be of an inferior order. The sanctuary built for God, to invite the presence of the Most High, is none too good. It is God's faithful witness every Sabbath, carrying the mind back to the creation. When the Lord laid the foundation of the earth, when the morning stars sang together, and all the sons of God shouted for joy, He laid the foundation for His Sabbath. This is God's memorial, never to be back in the background, out of sight.

God would have His people appreciate the truth, and show their appreciation for it by carrying it out in their daily lives. The perishable things of this world should not engage so much of their attention. Now the precious golden moments of probation are given us, that we may lay hold on things heavenly and divine. Man is of but little worth unless he is closely connected with God. I have been shown that God would now have His people in California go forward. If they keep their eyes always upon the things of earth, they will walk in darkness and stumble at every step. If they will yield their pride and love of the world, and look up to heaven and to God, they will walk safely in the light as He is in the light.

If you make it the business of your life to lay up treasures upon earth, you will be wretched and poor and blind and naked, notwithstanding you may pass in the world as one of the wealthy and prosperous. Those who lay up treasures in heaven will be rich indeed if they have not a foot of land. God calls for self-denial and self-sacrifice from His people who profess to believe the truth. But there are those who are connected with the office who are not sanctified through the truth. They do not bear the proving of God. They are selfish and ease-loving, so wrapped up in themselves that they do nothing for the cause of God if they can avoid it. They rob Him in tithes and in offerings, claiming that they cannot see the matter in the light of the Lord's claims.

I was shown that the office of publication has been poorly managed. Brother Glenn has made a failure in his management in the office in regard to the wages to be paid the hands. Such prices are ruinous to the office. Notwithstanding light was given on this point, it was not acted upon. The leaks were not stopped. Brother Glenn cannot take in many things. He should have one position. If he has a variety of things to look after, he fails in all. A great neglect is seen in everything, and yet Brother Glenn is inclined to gather responsibilities and business which he cannot successfully manage. From what has been shown me, it is by God's mercy alone that the office has not gone to pieces before

this hour. A decided change must now take place. If Brother Glenn is left to manage the business of the office, it will go to pieces.

No better evidence should be required than the facts before you in one matter, that of the high wages paid to the workmen. The office cannot afford such wages in these close times, and do the work of sending the light of truth to all parts of the world. Those who are in the faith should now show a spirit of self-sacrifice in harmony with that of those who denied self and sacrificed to build up the office. Some who have received high wages have not made a right use of the money. If they should have twenty or thirty dollars a week, they would do no good with their means. They would live up all they have and still be involved.

Economy should be practiced in every branch of the work in the office. Unless there shall be better management in the job office, it should be closed. Decided changes must be made in this time of financial pressure. God is proving and testing those connected with the printing office. Will they show a spirit of self-sacrifice? Will they practice self-denial and rigid economy in all their outlay of means?

Do not squander the Lord's means by indulging the appetite or gratifying pride. The time has come when God must be served with the whole heart. Character will be developed. Those who are willing to be benefited by the office, who talk as if they wished to give themselves to the work of God and help the cause of God, yet make no return to benefit the office, are not the ones whom God would have retained in it, and connected with His work. If they have only selfish purposes the labor of worldlings would be as acceptable.

Those who have a spirit of sacrifice will show it. God may bring the financial pressure still closer, to serve His purpose in testing and proving those who are connected with His work. God does not want connected with His work those who show an ambition to get all they can from the office in point of wages in such a time of pressure as this.

I was shown the office upon the very brink of bankruptcy. Leaks here and there and everywhere have not been stopped. Everything is at loose ends. Brother Glenn should have seen the financial embarrassment that would result to the office from his paying such high wages to the workmen.

The wages of Sisters Hall and Frisbie have been more thoroughly earned than those of any other hands. Sister Hall has carried the burden of that office on her soul day and night. She has worked early and late, but it has been beyond her power to change the course of things. She has had an unselfish, anxious interest for everything connected with the office. She has not made a selfish use of her means, but has been ready to respond to any call of duty; and many dollars have been used for the office that others have known nothing of. Notwithstanding the responsibilities which Sister Hall has borne, she is willing to receive lower wages, in accordance with the present emergency. If all would follow her example of self-sacrifice, there would be no trouble.

All who are honored with a position in the office should be men and women of undeviating integrity; not vain and fickle and trifling, and needing to be guarded continually lest they show by their deportment that they have greater love for a social gathering than for the prayer meeting, or that they prefer the reading of a storybook to their Bibles. To some the Word of God is uninteresting. The reason is, they have so long indulged in the bewitching stories to be found in the literature of the

present day that they have no relish for the reading of God's Word or for religious exercises. This reading disqualifies the mind to receive sound Bible principles and to work out practical godliness.

Persons of this class are of no benefit to the office. God cannot connect with them; angels cannot cooperate with them. Their mind is vain and foolish, and as they have not the spirit of Christ, and have no disposition to become acquainted with Him, they will show very plainly that they feel under no moral obligation to make any sacrifice for the truth's sake. Worldlings could be found who have a higher standard of moral integrity, according to the light they have, than some of these professed Christians. "I would," says the True Witness, "thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Revelation 3:15, 16. Those who see nothing interesting in the Word of God are yet in their sins, connected with Satan, who controls their minds and thoughts.

When reading the Bible with humble, teachable heart, we are holding intercourse with God Himself. The thoughts expressed, the precepts specified, the doctrines revealed are a voice from the God of heaven. The Bible will bear to be studied, and the mind, if not bewitched by Satan, will be attracted and charmed.

Some of the hands in the office sadly fail to keep the heart pure, the temple of the soul cleansed from desecration, so that Jesus may come in and control the mind and affections. The light which beams through the Scriptures is light from the eternal throne flashed down to this earth. The truth revealed comes from the Shekinah. An earnest study of the Scriptures is exactly what the Sisters White need, that the Spirit which they find there may be received and carried out in their lives. The youth in the office have not given to the Word of God one-twentieth part of the study which it should receive; and this is the reason why they do not better understand how to reach the Bible standard. Knowledge is contained in its pages.

All who make the Word of God their guide in this life will act from principle. Those who are vacillating, vain, and extravagant in dress, who are gratifying the appetite, and following the promptings of the natural heart, will, in obeying the teachings of God's Word, become balanced; they will devote themselves to duty with an energy that never falters, and they will rise from one degree of strength to another. Their characters will be beautiful and fragrant and devoid of selfishness. They will make their way and be acceptable anywhere among those who love truth and righteousness. "Search the Scriptures" was the injunction of our Saviour; "for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

There is not, with every one connected with the office, that strict fidelity which meets the mind of God. Said Christ, "He that is faithful in that which is least is faithful also in much." Luke 16:10. In the little matters some do not think it necessary to be so very exact; but this is the deception of Satan. Selfishness is at the root of all unfairness and all lack of fidelity. There must be a deeper work of grace wrought in the hearts of all connected with the office at Oakland. Then they will need no appeals to be liberal to the cause of God, self-denying and self-sacrificing; for all will seek to do their utmost to get the truth before perishing souls. Those who realize the sacrifice which Christ has made for fallen man will have their hearts and hands open to aid in the work of God. Even if they are as poor as the widow who gave her two mites, it will be a principle with them to save, that they may have something to put into the Lord's treasury.

God looks tenderly upon Frank Belden, but he needs to reform in many things. He should be careful that his outgoes are within the limits of his income. And there are others who must learn this. Brother Glenn will be brought into great embarrassment unless he shall learn this lesson. Oh, that God would set before you all the necessity of seeing and remedying the defects of your characters which Satan sees and takes advantage of, and which, if not overcome, will prove the ruin of the soul!

Again, there is not with all a careful improvement of the time for which they are paid. Those who fritter away their time, or fail to put it to the best use, are robbing God. Some who are engaged in the work in the office have incorrect views of what constitutes a gentleman; they have a very favorable opinion of those who are careless, reckless of money, and reckless of time; but God regards all these things in their true character—frauds which He will avenge.

Time, talents, and skill are to be brought into use and put to the very best account; for they belong to the Lord if you are engaged in His work. He would have those connected with His sacred work who will bear the test of temptation and come forth pure gold. God calls for you to elevate the standard in that office. Let every one be true to principle, as if the eye of the Infinite were upon him. You may, young men and women, make of yourselves what you will, by the grace of God combined with earnest efforts and determined will to resist inclination to indulgence: _____'s example here is not a correct one, worthy of imitation. God calls upon him to reform.

There is with many of the youth who profess to believe the truth a vanity, pride, profligacy, and carelessness that are making them reckless and disqualifying them for a noble and elevated life here, and unfitting them for the future life hereafter. Some of these persons are connected with the office. Their inclinations show that their hearts are not in harmony with God. They are not acquainted with His will, because they do not search the Scriptures that they may be thoroughly furnished to all good works. The very many foolish remarks made, the jesting, the levity, the attempts at witticism, the reckless use of precious moments all tend to injure the character and degrade the man or woman to a low level. These persons are not walking in the love of God, but are cold and lifeless, bearing no fruit to His glory. They are poor, blind, miserable, naked, yet have much self-complacency, and flatter themselves that they are rich and increased with goods and have need of nothing.

Christ gave to man a perfect example; but those who move out on what they call a liberal plan, and become careless in the little matters, will soon show a wide deviation from Christ's example, the only true pattern. Young men and women, will you study more closely and prayerfully the life of Christ, and make that life your criterion, your standard? Christ will then have no need to be ashamed of His professed followers. They will not be so disgusting to Him that He will spue them out of His mouth.

Why will not the youth learn a lesson from the case of Adam? His failure in not bearing the slight test of God was followed by a terrible retribution. And yet Satan has such power to bewitch the mind that with this beacon of warning before us, many will talk of liberality and not being so particular in regard to God's requirements; and they go on with defects of character, and instead of reforming they become more faulty, because they lose sight of the true Pattern.

It is a most solemn duty to keep the spirit pure, as a sanctuary for the Most High God. Heart and mind and soul are to be devoted to the service of God and the good of our fellow men. It is a very

small offering, at best, that we can make to our heavenly Father. In view of our accountability to God, we are all under the strongest obligation to bring our appetites and passions under the control of the intelligent will. Taste has done more to pervert the understanding and becloud the spiritual sky than everything else besides. Satan benumbs the intellect of many through indulgence of appetite, and then he makes these intemperate ones special objects of temptation, to go still further from the path of obedience and holiness. Those who have been entrusted with valuable talents will miss eternal life unless they shall see the necessity of daily self-denial, of what it means to be an overcomer.

Said the apostle, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Romans 6:12. He urges upon his disciples the necessity of temperance, telling them that "every man that striveth for the mastery is temperate in all things." 1 Corinthians 9:25. He again makes a most earnest appeal: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." Romans 12:1. Again, he says of himself, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:27.

There is not, with many of the hands in the office, one half the vigor there might be, because of ailments brought on through indulgence of appetite and debasing habits. What clearness of perception the youth might have if they would adhere strictly to the laws of health, as did Daniel and his three companions! What freedom from pain, and with how much greater ease could they perform their duties! How much greater would be their spiritual fervor! And how much more good, by precept and example, would they do to others! You who would fear God and work righteousness, I call upon you to consider the things I have written. Nine tenths of your evil propensities, your temptations to depart from God, are caused by the indulgence of appetite. Your selfishness is attributable to the same cause. The lack of love for the souls of men is in a great degree caused by the sinful indulgence of perverted appetite. The Lord calls upon you to reform.

God is able to make all grace abound toward you. We have no right to claim the promises of God till we comply with the conditions revealed in His Word. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." 2 Corinthians 6:17. Will you do it? God calls for you to set things in order in that office. Let all enter into a covenant with the Most High to serve Him with the whole heart, the undivided affections. His promises have never failed, and they never will fail. You must come up to the high standard of God and make decided reforms.